

Annals of The propagation
of The Faith

vol. 18

1857.


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PASTORALS

DEPARTURE OF MISSIONARIES 1

ABSTRACT OF THE RECEIPTS AND DISBURSEMENTS

OF THE

English Branch of the Association for the Propagation of the Faith for 1856.

| Receipts. | | | Payments. | | |
|------------------------|--------|-------|---|--------|-------|
| Balance, 1855 | £2,060 | 0 0 | Remitted to Paris | £1,060 | 0 0 |
| Collected in 1856:— | | | | | |
| Diocese of Westminster | £. | s. d. | Printing Annals, &c., including cast of Stereotype | £. | s. d. |
| Southwark | 231 | 18 4 | Plates sent to America | 245 | 7 6 |
| Beverley | 71 | 13 4 | Rent, and Expenses of Administration | 41 | 12 0 |
| Birmingham* | 161 | 17 9 | Carriage, Booking, Postages, Paper and String, Shipping Expenses, &c. | 68 | 13 5 |
| Clifton | 343 | 6 1 | | | |
| Clifton | 77 | 16 11 | | | |
| Hexham | 59 | 13 2 | | | |
| Liverpool | 287 | 7 10 | Total | 355 | 12 11 |
| Newport and Monmouth | 44 | 0 6 | Balance | 1,262 | 10 9 |
| Northampton | 10 | 18 2 | | | |
| Nottingham | 61 | 13 0 | | | |
| Plymouth | 48 | 7 0 | | | |
| Salford | 173 | 15 0 | | | |
| Shrewsbury | 45 | 16 7 | | | |
| Total | £1,618 | 3 8 | | | |
| | | | | £1,618 | 3 8 |

C. J. PAGLIANO, *Treasurer*.

C. DOLMAN, *Secretary*.

Examined and approved, April 17th, 1857.

GEORGE, ARCHBISHOP OF TREBIZOND.

Including an anonymous donation of £205. 2s. 6d. paid through the Rev. Father Ambrose St. John, of the Oratory.



MISSIONS OF COCHIN-CHINA.

A Letter from M. BORELLE, Provicar Apostolic, to Messrs. the Directors of the Seminary of Foreign Missions.

“ Western Cochin-China, August 27th, 1855.

“ GENTLEMEN. AND VENERATED CONFRERES,

“ It is scarcely two years since I had the honour to address to you the narrative of the martyrdom of Philip Minh, a native priest;* on the present occasion I purpose to relate, for your edification and that of the members of the Propagation of the Faith, if you should consider it worthy of publication, the interesting life and holy death of two confessors of the faith, who have recently quitted this valley of tears, in which they were suffering a double exile, for the celestial kingdom,—the term of their severe trials and the reward of their virtues.

“ Joseph Luu, first catechist of the congregation of Mac-bac, was the devoted host at whose house Father Minh was arrested, which procured him the honour of entering the lists in the arena of the confessors of the faith. The two parishes of Cai-nhum and Bo-oc were successively the scenes of his piety, from the earliest days of his youth. At the age of fifteen he established himself at Mac-bac, where he shortly after married Martha The, a young person equally pious; the same who, on a subsequent occasion, followed Philip Minh to the place of his execution, and was present at his glorious martyrdom, showing the same courage and expressing the same grief as the holy women on the way to Calvary, and at the foot of the cross of the God-Saviour. Her husband was specially gifted with an excellent heart; he was so perfect a model of charity towards God and his neighbour, that I cannot better illustrate his

* The narrative of Philip Minh's martyrdom was published in 1854, No. for March.

life than by applying to him the qualities of that virtue enumerated by the Apostle St. Paul.

“His charity was patient—*caritas patiens*. There is probably no one in this world, however just and however worthy of esteem he may be, who has not, in the course of his life, either some injury to brook or some enemy to tolerate, God permitting these trials to be sent to his elect that their holiness may shine forth in greater splendour, in like manner as gold is passed through the crucible to render it more pure. Joseph Inn was not exempt from these trials, but his soul never gave way to hatred or resentment. On one occasion, amongst others, having been indignantly insulted by a bad character, he gladly pardoned him, and even interposed his parental authority when his son's irritation would have impelled him to take vengeance on the offender, as he might easily have done, in conformity with the law of the land. Cast into chains amongst criminals of the worst class for upwards of two years, he endured with perfect equanimity their fits of ill temper and sarcastic jeers. Even amongst his companions in captivity there were some who, less resigned than he to suffer for the faith, so far forgot themselves as to reproach him with being the author of their supposed misfortunes, since, in affording hospitality to Philip Minh, he had compromised their village. But, far from allowing their misplaced censure to excite his anger, he endeavoured to console them, and earnestly exhorted them to the fulfilment of their duty towards God. Their subsequent and deplorable defection was to him a subject of much greater affliction than the bitterness of their reproaches; in fine, it may with truth be said of him, that his whole life was spent in an earnest endeavour to imitate Jesus Christ, who received maledictions without returning them: *Cum malediceretur, non maledicebat*.

“Another trait of his character was that of benevolence: *caritas benigna est*. The news of his death gave expression to a concert of eulogy; every one observed, ‘He was good, kind and affable towards all.’ The pagans of his district, both Annamites and Cambogians, rendered him the same testimony; and the tears which were shed by numbers of them were extracted from each by a remembrance of his goodness, and an acknowledgment of some act of kindness. His charity was not selfish: *caritas non respicit*

qua sua sunt. He was often seen, when looking over his rice-fields, letting off the water which was overflowing those of his neighbours; and if he had not time or strength to render this service, he would hasten to inform the proprietor of the danger,—an attention seldom to be observed in Cochin-China.

“ And here I may notice the generosity of his almsgiving. By his industry, and the blessing of God which ever attended it, Joseph Luu had realized a handsome fortune, so that he was considered the richest inhabitant of his village; but he was rather the steward than the possessor of this property. He had just made a donation to the Mission of a garden, and become a subscriber for the foundation of a convent, when he was arrested, together with Father Minh. The indigent never left his house with an empty hand. His work of predilection was that of furnishing oil to the lamp lighted in the humble cabin of the infirm. He not only lent money without requiring interest, but, a few days before his death, under the impression that he was about to be sent into exile, he ordered his children to cancel the debts of all those of his debtors who could not afford to pay.

“ Joseph Luu was no less faithful and zealous in conferring spiritual benefits,—he was ever anxious for the salvation of souls; and his exhortations to those who were living in the neglect of their duties will long be remembered at Mac-bac. None of the neophytes escaped his solicitude. Esteeming himself happy in being permitted to attend the Holy Sacrifice, he was always anxious that his neighbour should participate in the same happiness; and hence he would take the trouble to go himself and wake them early in the morning, the Mass being said before daybreak. He was always to be found at the bed-side of the dying, rendering them every assistance in his power. His conduct as a father may easily be inferred; his great aim was to bring up his children in the practice of the Christian virtues: hence, he himself prepared them for the first communion from their earliest years. During his imprisonment, having heard that one of his sons had been guilty of some slight crime, and the culprit having come to visit him in his prison, he gave him a severe reprimand, threatening, in case of relapse, never again to admit him into his presence.

“ In fine, his charity enabled him to support with admirable

constancy those tribulations which culminated his merits: *caritas omnia suffert*. It was just that so good a life should be crowned with the halo of the confessors of the faith. Joseph Luu, taken *flagrante delicto*, and convicted of concealing a priest, adopted no subterfuge to evade the law; on the contrary, he would have been too glad to give himself up for the liberation of Father Minh. Hence, when he heard the satellites vociferating for the master of religion, Luu, he did not hesitate to give himself up, as the person for whom they were in search. This he was enabled to do without any breach of the truth, since his name was *Luu*, and he was the first catechist of the congregation. He was in hopes that, under favour of this error, the Missioner might effect his escape. They accordingly arrested him; but the perfidious Judas at the head of the band, having discovered the pious stratagem, and Philip Minh having in the mean time given himself up to the soldiers, they put upon him the cangue, as well as upon six other village chiefs, who were taken to the prefecture of Long-ho after the generous martyr. Before this tribunal Joseph Luu appeared several times at the head of his companions, of whom he manifested himself the worthy leader by his firmness during the many examinations to which he was subjected. Repeatedly urged by the mandarins to trample under-foot the cross, he replied that he would never consent to the commission of so great a crime, even if his refusal should cost him his life. Although sixty years of age, he supported with admirable fortitude the weight of the cangue and chains, as well as the other rigours of the prison, encouraging to perseverance those of his companions whom he observed to be wavering and weak in the faith.

“ During the first months of their captivity, our confessors were fully confident that, after a detention more or less protracted, Father Minh would be allowed to go into exile, and that they themselves would escape with the infliction upon each of about a hundred lashes of the ratan. This, in fine, would have been the maximum of the penalty incurred; but such was not to be the case. One day, which they confidently hoped would be that of their deliverance, Philip Minh, their father in Jesus Christ, was suddenly removed from amongst them and conducted to execution, and they were again loaded with each an immense cangue, in addition to their

chains. On being brought before the mandarin, they heard the sentence which condemned them to transportation for life to Tongking, after which they were shut up in the prison for great criminals. This decision came like an electric shock, especially upon four of them, who, less firm, could not help looking with fright upon the rigours of exile. For some months, however, they continued to withstand the trial, so long as the impression produced by the last farewell of the martyr was not effaced; but, being repeatedly urged by the mandarins to purchase their lives by trampling upon the cross, they had not the constancy to prefer fidelity to God to the enjoyment of their homes. Witness of their apostasy, Joseph Luu was overwhelmed with grief, without, however, losing any of his courage; on the contrary, the scandal of these defections only tended to redouble his devotedness for the glory of God, and his charity became more heroic in proportion as the defenders of the faith disappeared from the field: *caritas nunquam excoilit*. From that time he made a generous offering to the Lord of his family, his country, and even his life; for, at his age, to go into exile might be considered equivalent to death.

"The monsoon, however, having already set in, in a contrary direction, and all the king's barges having sailed for Huê, the three confessors who had remained faithful were obliged to be left for another year in the prisons of the prefecture. In this state Joseph Luu looked forward to the day of his deportation with no less ardour than the Israelites sighed for their entrance into the promised land; not certainly because he expected an alleviation of his sufferings, but, on the contrary, because he was anxious to drink the cup unto the dregs. Some time previous to the supposed period of his departure, having made his confession to one of our native priests, he said to him: 'Father, pray to the Lord that he may grant me the fortitude and constancy necessary to support my trials. I am on the eve of my departure into exile, confiding everything that concerns me to the goodness of God; I willingly offer to him the greatest of all sacrifices, that of my wife and children.' He exhorted all who came to take leave of him to persevere in the faith, and to labour for their salvation by the exercise of charity, without which it is impossible to please God. In fine, he completed the preparations for his departure with a pleasure that was

shared by his two companions, for they had been informed that they were to embark in two or three days. He was, indeed, to leave us; not to go into exile, but to heaven, our true country. The measure of his merits was filled up; God was about to introduce him into the celestial Jerusalem.

"On the night of the 1st of May, that fine month consecrated to Mary, he was attacked by a fever, apparently not malignant, but which soon induced him to surmise that his death was approaching. In the morning, to the surprise of those who were about him, and who offered him a draught, he said: 'It is useless, I shall never drink or eat again.' He then entered into a profound meditation. His wife and his two companions, fearing that he might fall into a lethargy, asked him questions from time to time, with a view to keep him awake; but he answered them: 'Let me be quiet, that I may prepare for the great event; do not be alarmed, I am quite sensible.' In fine, about three o'clock on the following morning, he sat up in his bed three times, fixing his eyes towards heaven, and entreating the prayers of those around him. The third time, having pronounced the sacred names of Jesus, Mary, Joseph, he added: 'Mary, my mother, come to the assistance of your child;' and then, gradually sinking, he calmly resigned his soul to God. Oh, what a happy release it must have been from a body loaded with chains for Jesus Christ!

"It was not till towards noon that the mandarins came to verify the decease of the Christian prisoner. Although he had ceased to breathe for eight or nine hours, they found him so fresh and full of colour, that they thought he was still living. One said, 'He is asleep;' another, 'He smiles!' In fine, they were not convinced of his death until they had pierced his legs and arms without obtaining any sign of animation; they then permitted his chain to be removed, and gave up the body to the family, who immediately placed it in a rich coffin. The mandarins said amongst themselves, that they had never seen so much beauty in a corpse.

"On the announcement of his death at Mac-bac, the principal young men of the congregation came to the prefecture to receive his precious remains. I allowed the interment to be postponed for nine days, that the preparations might be more solemn, and that the four provinces of my district might be enabled to send their

députations to pay the last honours to this hero of the faith. After a solemn Mass, Joseph Luu was accompanied to his last resting-place by four priests and an assemblage of upwards of two thousand Christians. This pious crowd made the air resound with the song of their prayers, amid the silence of night, converted into the semblance of day by the presence of their numerous torches. The corpse, borne by fifty Christians in deep mourning, was placed upon a bier richly adorned. The procession was headed by an immense illuminated cross, after which followed the trophies of the champion of the faith. A neophyte carried, in an elevated position, an immense cangue, whilst another gravely shook upon the end of a pole the confessor's chain, the sound of which, under all circumstances so sinister, on the present occasion served as a most eloquent funeral oration.

"Father Doan told me that on opening the coffin, in accordance with my orders, to take out the chain, nine days after the funeral obsequies, there did not escape any fetid odour indicating a state of decomposition. Several Christians, also, declared on oath that they saw and examined, for several hours, during the night, a great light over the grave already opened and prepared to receive the remains of Joseph Luu. 'It appeared,' said they, 'like rays of light, which, emerging from the interior of the grave, and, expanding in the air, formed a luminous cloud.' I do not vouch for the authenticity of this prodigy; but I was not surprised at it on hearing the reports of those who witnessed the scene, so great was the reputation of the virtues of this champion. I may conclude his panegyric by applying to him the words of the divine Model: *Pertransiit benefaciendo*,—he departed in the exercise of benevolence!

"A few days after the death of Joseph Luu, his two companions set out for Tong-king, the place of their exile. I had the consolation of seeing one of them on his passage, and of kissing his chains with veneration. This was a former sub-prefect, an excellent Christian, and as proud of his chains as a hero of the most distinguished decoration.

"Two months later, there came a phalanx of five confessors of the faith, all exiled to the provinces of my district. Mgr. Lefebvre had advised me of their expected arrival, and recommended them to my solicitude. A few days after, I also received a letter from their

bishop, Mgr. Cuonot, who begged me to endeavour to alleviate the sufferings of their banishment at whatever cost it might be. These five confessors were the *élite* of the Christians of his vicariate apostolic. One of them exposed his life every year by going to Singapore to fetch Missioners and pupils, an act of devotedness which the laws of the country punished with death. Henceforth they were to be the knights of the Order of Christ, for they carried on their breasts the Cross engraved on a plate in their chains.

“On arriving at Gia-Dinh, they had the consolation to make their way to his lordship the Vicar Apostolic, who congratulated them upon their past fortitude, and encouraged them to future perseverance; they had also the happiness to go to confession and receive the bread of the strong. Their worthy chief, Andrew Nam Thuong, a venerable old man, nearly seventy years old, who had been suffering from fever during the whole journey, became so much enfeebled, that the priest of the congregation of Choquan considered it necessary to administer to him the extreme unction. His stay there, however, was only intended to be temporary. His friends offered to solicit for him permission to prolong his sojourn until some improvement should take place in the state of his health; but the generous old man replied that he wished to have the consolation of arriving at the term of his exile. He accordingly set out in a barque with his companions, and stopped at the prefecture of Ding-Tuong, the chief place of the province to which he was banished, whilst the four others, continuing their march for the prefecture of Long-ho, halted at Cai-nhum, the place of my residence. I had the pleasure to see three of these generous confessors, and was even more pleased with their sentiments than moved by their chains. Having heard from them of the alarming state of the brave Andrew Thuong, I hastened to send to him my principal catechist, a celebrated doctor, who enjoys the confidence of all the mandarins. On the arrival of the latter, Andrew was no longer of this world, and in the course of the following day we were in possession of his corpse. Five Christians had attended his death-bed, and two of them, the most worthy of credence, made to me the following report:—‘Although almost in his agony, on hearing that the grand mandarin had assigned Bac-chien, at the extremity of the province, as the final place of his exile, he earnestly requested that he might

be transported thither, so anxious was he that his sacrifice should be complete; but he soon after fell into a profound lethargy. In the few lucid moments that occurred to him, he continued to solicit the prayers of those around him. And when, on perceiving that his end was approaching, they would have removed his chain, with a view to alleviate his sufferings, he objected, and summoning the little force that he still possessed, he recited the seven penitential psalms, a few prayers to the Blessed Virgin, and soon after gave up his soul to God, on the 15th of last July.

“In the absence of any more exact details of his previous life, I shall limit my observations to the meed of praise which renown has proclaimed in his favour. He was always the principal support of the Mission, willingly exposing himself to death that he might for several years afford a place of shelter to Mgr. Cucnot, and offering his house as a place of assembly for the priests of the Vicariate. Being very zealous for the service of God, he had a singular esteem and veneration for Apostolic personages, whose devotedness was ever a subject of admiration for him; and hence there are few who have not been participators in his acts of benevolence. Mgr. Lefebvre, who was well acquainted with him, when writing to me to recommend him to my care, excited my interest in his favour by the following words of the Gospel: *Quia dignus est ut hoc illi præstes, (valde) diligit enim gentem nostram.** He sacrificed almost the whole of his fortune, once very considerable, to the good of religion. You may judge of my anxiety to award him the honours due to his rank and his merits. His funeral was conducted with no less pomp than that of Joseph Luu. On terminating this notice of our two champions of the faith, I am reminded of the dying words of St. Gregory VII.: *Dilexi justitiam, et odiri iniquitatem, propterea morior in exilio.†* Oh! how well these words would have been placed upon their expiring lips.

“You perceive, gentlemen and venerated confrères, that the Church of Cochin-China still continues in tribulation. Christians dragged into exile, with chains about their necks, are to be met with in every direction; venerable old men, bent more beneath the weight of years than that of their chains, appear in the midst of

* He deserves this attention from you, for he loves our people.

† I have loved justice and hated iniquity, and on this account I die in exile.

astonished towns, and force a whole idolatrous people to acknowledge how great is the virtue of the Cross, since it gives to its followers the courage to sacrifice everything, even life, to render testimony to their God. This is, doubtless, a very consoling result; at the same time, the frequent appearance of neophytes in chains greatly tends to paralyze our efforts for the conversion of the pagans, especially in the four provinces of my district, in which the last edict of proscription has been published, and in which the majority of the infidels are expecting an order from the king for the execution, in mass, of all the Christians; this, at least, is the great objection that they oppose to our teaching. 'To join you,' say they, 'would be to devote ourselves to certain death.' At Gia-Dinh, where the Viceroy refused to publish the fatal decree, the work of the catechumens meets with fewer obstacles; but Mgr. Lefebvre is not on this account the less painfully situated, for he is obliged to change his domicile very often. M. Pernot, installed in the neighbourhood of his lordship, is also almost always on the alert. This dear confrère is applying himself with zeal and success in preparing the *élite* of our young pupils for the general college of Penang, whilst I, on my part, am engaged in turning to the best advantage the talents of the less-hopeful subjects, whether Latin scholars or theologians. These duties, added to the occupations necessitated by the direction of a vast district, leave me not a moment's leisure; and too happy shall I consider myself if, in my solicitude for others, I do not forget my own sanctification. Pray to Jesus and Mary that I may have the grace to accomplish this latter task also, and accept, in return for your prayers, the sentiments of the profound respect and sincere gratitude with which

"I am, &c.,

♥ "II. BORELLE,

"*Of the Society of Foreign Missions.*"

MISSIONS OF CHINA.

A Letter from FATHER MICHAEL NAVARRO, Procurator Apostolic of Hou-kouang, to Messrs. the Directors of the Work of the Propagation of the Faith. (Translated from the Latin.)

“July 5th, 1856.

“GENTLEMEN,

“Although our Vicar-General has already reported to you the state of this province, I have no doubt that you will read with interest a few details connected with the Mission which has been confided to my care, and in which I reside.

“I will not attempt to expatiate upon the cruel war with which for the last six years we have been afflicted, since I should only grieve you by the narrative of the carnages, fires, thefts, pillages, the immorality, desolation, the seizures of men, women, and children, the numberless iniquities that are everywhere committed, especially by the rebels, for whom nothing is sacred, who acknowledge no law, neither divine nor human. Cities are devoted to flames, no citizen being spared; every woman becomes their victim, every man their slave; whether old or young, he is mercilessly subjected to their rapacity, and if he does not consent to follow them because his will or strength will not permit him, he not unfrequently pays the penalty with his head. They even go so far as to demolish the houses, to seek in the foundations for treasures supposed to be concealed. Void of all sentiments of shame, the soldiers not only strip off from the women their necklaces and jewels, but even dress themselves in their garments, and parade in public in the ornaments thus plundered.

“Were I to describe the burning of the commercial factory of Han-keou, the rendezvous of the merchants from the whole empire, the narrative would move the very mountains; suffice it to say, that

this town, more populous than the largest city of France, was completely destroyed by the flames, and that all the inhabitants who attempted to save their dwellings from the fire were put to the sword. The work of destruction was also extended to the suburban town of Ou-tchou-fou, of which the tribunals and temples were also destroyed. In every place through which the rebels have passed they have made frightful desolation, and left horrible traces of their cruelty. Everywhere is to be heard the voice of lamentation and grief. The husband bewails the wife who has been carried off from him, the wife her husband who has disappeared; the one a son or a father, the other a sister or bride-elect. But I said I would not attempt to enumerate all the evils of which we have been the victims or the witnesses, for I should thereby associate in our tears all those who may peruse this letter. For our own part, accustomed to witness and hear the reports of these horrors, we were often so deeply afflicted that life itself became a burthen. We were overwhelmed with such a deluge of afflictions, that all intercourse between superiors and their subalterns ceased. The roads were intercepted either by the rebels, with whom the province was infested, or by the imperialists, so that no Missioner could visit the congregations confided to his direction.

"One of our priests was seized and robbed twice, and only obtained his liberty by the payment of a heavy ransom. Another was thrown into prison, and was about to be executed, when, at the request of some persons who offered to become bail for him, he was released. A priest, seventy years old, named Paul Wan, was also arrested, nor could we induce his captors to accept a sum of money for his release, when the arrival of the enemy broke loose his chains. The same fate befell six Christians who were retained captive at Mien-jang-tcheou. Three Christians of distinction have shed a lustre on Catholicism and on this Vicariate by the effusion of their blood. Nearly thirty neophytes have disappeared from the flock, having doubtless either been put to death or led into captivity; nothing has since been heard of them. Our material losses have been considerable in sacred ornaments, chalices, books, vestments, furniture; and five houses, serving as residences for the bishop and his priests, have been pillaged and burned.

"Although this state of anarchy afforded the mandarins every

facility for oppressing the faithful, there has been no serious persecution except at Pe-iang and Gen-lou-fou. In the former locality, it was incited by the idolatrous portion of the inhabitants; and in the latter, it has already been appeased.

“Under these calamitous circumstances, the Propagation of the Faith must appear impracticable. However, it pleased the Lord to stretch forth his protecting arm, and reward our sufferings with unexpected consolations: five new congregations have been established, without mentioning many apostates who have returned to the bosom of the Church after having been excluded for several years. Unless the enemy of God and man raise up some unforeseen tempest, we have every reason to hope that in several districts recently opened to the Gospel, the number of Christians will increase to our satisfaction. The attainment of this result is the object of our earnest prayers to God. We are also glad to hear that in Europe prayers are offered up for the peace and conversion of the Chinese; and we attribute to the fervour of these prayers the consolations that we have received, as well as those which we hope to obtain.

“The clergy of this province being now more numerous, our Christians will experience greater facility in frequenting the Sacraments, and we have the greatest confidence that this Vicariate Apostolic, with improved culture, will also produce a richer harvest.

“To your illustrious Association we owe our grateful acknowledgments for the generous assistance that it has afforded us, as well for the support of our seminary as for the maintenance of the clergy and the other necessities of the Vicariate. Without your aid, neither the clergy would have been increased nor our expenses covered, nor the distress of the Missioners relieved; so that they would have had to ask alms from beggars, the faithful of this province being all reduced to the most abject poverty. Dispersed, for the most part, amongst the tigers that infest the mountains of Patung, they exist in extreme indigence. A Missioner, in writing to me, states that a great number of them have not clothes in which to present themselves to the priests. He adds, that the sight of their abjection caused him to shed tears; and on reading his narration, I was no less affected. Were these poor people in less numbers, we might effectually relieve their distress;

but, of the five hundred neophytes of Pa-tung, there is scarcely one who does not suffer from the general distress. How could I assist them, when I am already considerably in debt, and the money of Europe is so slow in reaching me? Oh! that I could but buy them a tract of land, where, although not entirely relieved from misery, they would at least have a more tolerable existence! To your Associates I confide their lot; to you I recommend our persons, our seminary, and all the clergy of this Vicariate; the entire Mission is in your hands, and can only subsist through your generosity. In our common and lasting gratitude for your beneficence, we pray to God for the prosperity and salvation of all the members, and for the extension of the work, so often blessed and so worthy of being for ever blessed, of the pious Society of the Propagation of the Faith,—a work which we earnestly hope will continue to progress in perpetuity, for the merit of its members, the utility of the Missions, and especially for the greater glory of God.

“I am, with equal gratitude and respect,

“Your very humble servant,

“FR. MICHAEL NAVARRO,

“*Procurator Apostolic.*”

MISSIONS OF OCEANICA.

A Letter from FATHER MICHEL, of the Society of Mary, to his Parents.

“ Ovalao, 28th February, 1856.

“ MY DEAR PARENTS,

“ I should like to have good news to announce to you, to rejoice your hearts and cheer your old age ; but what good can I be expected to say of a country in which Paganism prevails ? Nevertheless, if you will give me your attention for a brief period, I will in a few words relate to you the principal events that have occurred around us in the course of the past year.

“ For the last four years, we have been constantly preaching the Gospel to the inhabitants of Reva, but have not yet succeeded in converting one of them ; and, what is still more, they have received amongst them a Protestant minister, and have all become heretics. We then declared* to the king that the hand of the Omnipotent would assuredly soon fall upon him. Our prediction was soon accomplished. On the 10th January, a severe attack of dysentery compelled him to take to his bed. All the sorcerers and sorceresses were summoned around his dying majesty ; prayers were offered up, with vows and offerings of every sort. During a whole fortnight, the doctors of the country were busily employed in gathering herbs, which they boiled in potfuls, to decoct a vivifying remedy ; but all their science, all their efforts were vain. The symptoms of the disease became more and more alarming, when, finding that neither his gods nor his subjects could afford him any relief, he summoned to his aid the emissaries of Protestantism, who are accused of having accelerated his death. On the morning of the 26th, a man presented himself at our door and announced to us that the King Bati-boundi was no more. The sad news was but too true ; for we

heard almost simultaneously lamentable voices crying in every direction, 'The Chief is fallen!—he is fallen, our great Chief! . . . Bati-boundi is no more! Alas! alas! we are all lost!'

"On hearing these lugubrious cries, the principal persons of the tribe came and seated themselves around the corpse of the great chief, who had but lately marched at their head; here they held a consultation, with a view to decide which of his wives should have the honour to descend with him into the tomb. They were still deliberating, when the four oldest of the wives threw themselves at the feet of the judges in a state of frenzy, entreating them to strangle them immediately. They were already preparing the cords, when my confrère, who anticipated something of the sort, entered the house of the defunct, to whom they were about to pay honour by this most horrible sacrifice. On perceiving what was going on, Father Mathieu at once spoke out, and showed them how abominable was the execution which they were about to carry into effect. At first, his intervention met with a determined opposition; the gods, he was told, required this sacrifice; it was the custom of the island, and besides, the noble Vitian ladies considered it an insupportable shame to survive their husbands. But the Missioner, moved by a holy zeal, succeeded in obtaining a promise from the natives that they would abstain from any human sacrifice. They would probably have kept their word, if, a few hours after this exhortation, the youngest of the four widows had not returned to the charge. Dressed in her finest attire, that is, shining with cocoa-nut oil, and wearing a dress of sea-weed, shells for bracelets, a garland of flowers as a crown, and with a long cigarette in her mouth, she threw herself into the arms of the high priest, earnestly entreating him to reunite her as soon as possible with him without whom she could not support the light of day. Finding that there was some hesitation in complying with her desires, she was about to stab herself, when two savages stretched her lifeless near the body of her husband.

"On the following day, all the principal chiefs of the allied tribes assembled at the royal abode to attend the funeral of the deceased king and his wife. The ceremony was commenced by a grand *kara*, which was drunk all round, with invocations for the repose of the prince and his generous companion; the grave-diggers then

proceeded to open the tombs of the former kings with their pick-axes, and thus the great Bati-boundi was gathered to his fathers together with the youngest of his wives. With a view to honour his manes, the finest of his canoes was broken up upon his tomb, the whole being then inclosed in a small temple, in accordance with the custom of the country; this is a species of pyramid covered with herbs, and adorned with a few shells. Before dispersing, the representatives of the different tribes made a military demonstration over the monarch's tomb, took an oath to revenge his death, to continue to defend his family until they should have effectually ruined his rivals. This solemn protestation was confirmed by abundant libations of *kava*, which was drunk amid the most earnest expressions of good wishes towards the new king, and of hatred for Dagobao, the common enemy of the whole nation. On their return to their respective houses, the mourning commenced with all its attendant ceremonies of mortification: the royal family shaved off their hair and beards; the women seared their arms and shoulders in a thousand different designs with red-hot brands: a multitude of infants had their little fingers cut off; the old men assembled made an actual retreat to the place where the king had given up his last breath. I say an actual retreat, because all their other affairs were for the time suspended: they held no communication with their friends outside, remaining in tranquil discussion upon the frailty of life, the vanity of all human things, the continual ravages of death, the virtues and exploits of the *turanga* chief of whom it had just so cruelly deprived them, and at the moment when they least expected it.

“On the tenth and last day of the mourning, Ro-Rambisi, returning from a neighbouring island, where he had heard the sad tidings of his uncle's death, set fire to the splendid house of the Protestant minister in the middle of the night.

“Suddenly aroused from my sleep by the frightful glare of the burning bamboos, which sounded like an active fusilade, I hastily repaired to the sea-side, under the impression that a hostile tribe was attacking us. But what was my surprise, when by the light of the flames I perceived that it was the college of the Wesleyan minister that they were burning down, to avenge the death of the great *turanga*! I was still contemplating the scene of destruction

when a band of Revians, armed cap-a-pie, came up to me, and assured me that I might return to my dwelling and remain there in peace, because the gods, who were destroying the impious, knew the ambassador of the Omnipotent, and would always respect his habitation. I relied upon their assurance, and returned to my abode, recommending myself to the protection of Divine Providence, who never abandons those who trust in Him.

"A few hours after, the minister and all his family took refuge at Bao, whence, however, he emerged the following week, more audacious and powerful than ever. 'It is all over,' said he to the Vitians; 'there is no longer any middle course open for you; you must either enrol yourselves under my standard, or make up your minds to hear the thunder of the British cannon over your heads in the course of a few days; take your choice between death or life. You have burned my dwelling; you must all embrace my religion, or I will summon against you my ships of war.'

"Intimidated by the violence of this irresistible argument, the poor inhabitants of Reva promised in their terror to make the *zava* (adoration) required. Then was resumed the question of the return of the various tribes towards Dagobao, whom the ministers had driven to fanaticism, and whom they are determined to constitute the chiefs of the whole Archipelago, that they may avail themselves of their ferocious services in the appreciation of the tomahawk for the propagation of their doctrine. This question was under discussion, when an extraneous power, to whom the Protestants had appealed for several months, came to their assistance.

"On the 20th March, an army of three thousand Tongians landed on the shores of Bao. This army was almost exclusively composed of heretics, and commanded by the king of the Friendly Islands, the famous Toupou, the Attila of Central Oceanica. After having recruited some time on the shores of Viti-Levu, they besieged Kamba, one of the strongest allied places of Reva; they took it at the first assault, and reduced it to ashes.

"This victory threw all the other tribes into consternation. Affording them no time for reflection, the besiegers sent their heralds with the announcement that there was but one means of safety left for them, and that they must either embrace the Protestant doctrine, or be subjected to the same fate as the people of Kamba. The

allied chiefs of Reva at once assembled to consult as to the steps they should take, and the following, which I heard myself, were the concluding remarks resulting from this consultation:—‘The Wesleyan ministers are numerous, rich and wicked; England, which sends them out to us, protects them constantly with her ships of war; on the other hand, we are incapable of maintaining the contest against our common enemy, supported as they are by the terrible clubs of the Tongians. What shall we do under these circumstances? . . . If we still continue to resist, we shall certainly all perish. Let us therefore go to Bao, and, to save our heads, our wives and children, let us say that we are Protestants.’

“Such was the miserable resolution which they were induced by terror and despair to adopt, and which they had scarcely carried into execution when a multitude of Methodist catechists invaded the vast Revian confederation.

“On the 15th May, five Tongian canoes were lying at the gates of Reva, at the very foot of my poor grass cabin, and opposite the new establishment of Dr. Moor, who was much overjoyed. At the sight of this force, so extraordinary for the country, the whole Matanitu kingdom was thrown into great trepidation. Dagobao and Tupou then made a religious appeal to the people, recommending them to become Methodists, and they at once submitted, calling themselves heretics, to evade the tomahawk that was threatening them. The two reformers, elated with the success of their holy crusade, did not prolong their stay in the melancholy town, which was in mourning for the king. After the lapse of a few days, they set sail for the large fine island of Kantavu, sixty-three miles to the south-west of Bao. Owing to the unfavourable state of the weather, they were thrown upon Renga, Vataele, and other adjacent islets, in all of which they committed acts of brigandage. In all these places, no one but Koroinduanda ventured to oppose them. This chief, who has been very properly designated the *Invincible*, or the *Old Man of the Mountain*, is a large, rough savage, who rules with a rod of iron the innumerable tribes which swarm on the hills and in the valleys of Viti-Levu. To the summons that was sent to him by the soldiers of Protestantism, he replied, with a sarcastic smile of pity, that he would have nothing to do with their monkey tricks; but that if they really thought of measuring their strength with him,

they had better provide themselves with a force ten times more numerous, and that he would then be prepared to oppose them at his fortress of Namosi.

“The fleet of the crusaders, the commanders of which were now convinced of their inferiority, made again for Kantavu, where, on its arrival, all those on board ran ashore, like so many famishing wolves. The whole population were already prostrate upon the shore, making their profession of faith, being well aware that this was their only means of escaping death. They were making arrangements to proceed in their work of devastation towards the north of the Archipelago, when Divine Providence sent a British man-of-war to Ovalao. The plans of the two Methodist warriors were thereby somewhat disconcerted. Deterred by its presence from the execution of their infernal machinations, they proceeded to assail Rambé, Koroivonu, and other tributary nations of Somosomo. The massacre was frightful, and everything was reduced to ashes. Here the Tongians had an opportunity of avenging some of their countrymen who had been killed in these districts. The Protestant army, tired of its exploits, was at length disbanded, and the conqueror Tupou regained possession of Tonga, where he is now enjoying the reward of his victories, and relating to his brave children his great and numerous exploits against the Vitians.

“I will now relate to you a few circumstances that occurred during the Tongian expedition. In the course of the month of June, Mgr. Bataillon arrived in our Archipelago. He has suppressed the post of Lakemba, which, after the efforts of twelve years, afforded no hope of success. Thence his lordship proceeded to Ovalao, where, after having consulted with his Missioners, he also determined to suppress that of Reva, where the people have joined the heretics, and to retain amongst the Vitians the single station of Totongo, a small village, the principal residence of the white population, and the rendezvous of all the ships. At this post I am now located, with the Fathers Bréhéret, Favier, and good Brother Sorlin.

“In the month of August, the American Consul, Mr. Williams, returned from the United States, and informed us that a man-of-war from his nation would shortly be despatched to reduce the islanders to order. Accordingly, on the 21st September, three war-

ships, representing England, France, and America, were lying at anchor simultaneously before Ovalao. The Vitians had never before witnessed such a sight.

“The French ship is called the *Précoyante*, and commanded by the excellent Captain Laurent. We shall never forget the interest manifested towards us by this truly good friend of the Missioners. It affords us the greatest pleasure to see again our dear fellow-countrymen; and this pleasure no one can fully appreciate who has not been thrown into these remote regions.

“The English ship is called the *Herald*, and is the one to which we have previously alluded. This corvette has long been engaged in investigating the hydrographical position of the Vitians. The American vessel is called the *John Adams*, and commanded by Captain Bantuelle, a devoted Catholic, and an upright, prudent, and sincere man. He has been of great service to us; may God ever protect him on the waters and reward his zeal. . . .

“Adieu, my very dear Parents,

“P. MICHEL, S.M.”

A Letter from FATHER PADEL, of the Society of Mary, to his Father.

“Wallis, April 6th, 1856.

“MY VERY DEAR FATHER,

“Since I last wrote you, I have had no fixed abode. After residing some time longer at Samoa, where I was engaged in the erection of a church, which is almost finished, I accompanied our Bishop to Wallis. The Thursday after our arrival being the festival of Corpus Christi, Mgr. Bataillon celebrated a Pontifical Mass, and in the evening directed the procession, which was conducted with great propriety. Our good islanders had drawn largely upon the feeble, but very ingenious resources of their magni-

ficence. Three depositories, surrounded by long mats, whence were suspended flying pennants, had the appearance of ships with their flags hoisted; and this, to the Walliscians, was a splendid sight. The road along which the pious procession was to pass was adorned with trees planted at certain distances, and bearing green garlands. The canopy was borne by four grey-haired old men, and the king followed with his ancients. It was delightful to hear our church songs modulated by the voices of savages, mingled with the sound of the report of guns fired by the young men, and accompanied by a pleasing ringing of the chimes executed by an old French sailor, formerly the sacristan of his parish, and since for a long time a resident of Wallis.

“A few days after, I was called upon to undertake a journey of nearly 2,500 miles. Mgr. Bataillon, detained at Wallis, delegated me to pay the pastoral visit of his vicariate. Nine days after my departure, the feast of SS. Peter and Paul, I arrived at Tonga, where the mission is recovering in a very satisfactory manner the losses it had sustained from persecution. The king, under the influence of the Protestants, has exerted his utmost endeavours to destroy Catholicity; but God would not permit him to succeed, and a voyage to Sydney, which the ministers here recommended him to make, in the hope of attaching him still more closely to their cause, appears to have produced a contrary effect, and tended to modify his ideas in our regard. At the present time, he appears to recognize the truth of our religion, although he will not embrace it. Hence Catholicism is making rapid progress; and since this chief ceased to manifest his hostility, there have been upwards of a thousand baptisms of adults; and everything induces the hope that conversions will continue to increase.

“From Tonga I proceeded to Futuna, where I arrived on the 8th July. This island, formerly peopled by cannibals, is at the present day entirely Catholic, thanks to the prayers and merits of Father Chanel, the first of our confrères who had the happiness of shedding his blood for the Faith. One fact will serve more effectually to convince you than anything that I could say of the wonderful change that religion has operated upon these islanders. A whale-ship, which was in port at the same time as we were, on leaving the harbour ran ashore on the reefs and foundered. The captain, in his

despair, having, as it were, left everything to its fate, the Futunians, resorting to their previous habits of pillage, appropriated each one what he considered would be most serviceable to him. On the following Sunday, the Missioner animadverted in severe terms upon their conduct, and on the following day every object was restored, even those of the smallest value. I saw one of them taking back even a pipe.

"I remained at Futuna until the 18th of July, and then sailed for the Fidjce Islands, the inhabitants of which are probably the most degenerate under the sun. I will merely mention some instances of their acts of cannibalism which are most revolting. I have been told of men being cut in pieces whilst living, the women and children collecting their blood and drinking it with avidity. Would it be believed, that in the larger islands the people have spacious houses, in which they keep the slaves taken in war, to feed upon them whenever they feel disposed to eat human flesh? When a Fidjeean is afflicted with any incurable or continuous disease, or has attained the age of decrepitude, he entreats some one to release him from a painful existence; and this service is generally rendered him by one of his nearest relatives.

"On hearing these reports, I could not help feeling horrified at the cruelty of the people amongst whom I was sojourning, and yet this was but the prelude. I landed at the residence of Father Michel, the very centre of cannibalism. Just as I arrived, they were putting two men to roast, and a third was afterwards brought in and roasted in the course of the evening. At the time when our Fathers first began to reside in this country, a chief, who had killed upwards of two hundred of his enemies, fell at length into their hands. The victorious king sent word to the Missioners not to attempt to mediate in his favour, as it would be useless. The Father replied that he would not ask them to pardon him, but that he entreated them to put him out of existence at once by the tomahawk, without amusing themselves with torturing him. On their promise to respect his request, the Father retired. This was in the evening. No sooner had he turned his back than the women, with pieces of coral acting as rasps, tore off the skin from the body of the unfortunate captive. Having thus skinned him, they applied to his wounds red-hot brands; they then unbound his feet and set fire to

his hair. He ran away and rolled himself in the grass. These furies seized him, and threw him into the water, and having dragged him out, they continued to torture him till it was almost daylight. The men then came to fire at him with their guns; but as they are extremely unskilful, they were a long time in despatching him. At length they killed and cooked him.

"Some time ago, a canoe having been cast upon an enemy's island, the shipwrecked crew were immediately garotted and dragged ashore. Whilst the fire that was to roast them was in course of preparation, the assembled crowd cut off from one an ear and from another a nose, which they ate raw. The oven having been heated, the unfortunate victims were cut in pieces living. They uttered the most frightful cries, to which the executioners paid no attention. When each piece was cut off, a dish was held to receive the smallest drop of blood; a few minutes afterwards, the cries were no longer heard: the victims had ceased to exist. Their mangled limbs were thrown into the oven; and when cooked, a greedy populace came to feed upon them. Whoever thus falls into the hands of his enemies may expect similar treatment.

"Woe to the man who has the misfortune to lose the good-will of his chief; he is sure to undergo the same fate. A chief, wishing to punish one of his female servants, had her arm cut off, and made her eat it. The unfortunate creature obeyed, and when this horrible meal was finished, her master had her killed and roasted, and the body was devoured. In war, the rule is to kill and eat all who are captured. The children are reserved to be killed by children. Let us, however, cease to contemplate this frightful picture: I have given you enough of barbarism.

"The population of the Fidjee islands appears to be considerable. The largest of them, which contains about one hundred square miles, is beautiful, fertile, and intersected with rivers navigable for boats. One of them flows through a distance of upwards of ninety miles.

"Our apostleship amongst these savages is but a series of sufferings; our courage, however, never fails us, and death alone can remove us from the field in which Providence has placed us. Great as are the obstacles in the way of the conversion of the Oceanicans, we have succeeded in rescuing a great number of them from the demon; and, with the blessing of God, we shall deprive him of

many more victims. Others will succeed us, and reap a more abundant harvest.

“On the 22nd August, I had returned to Wallis, where his lordship left me to direct the college. Here again we have erected a stone church, which is truly a monument for our poor island. Having been commenced on the 26th July, 1854, it was completed in January, 1856, and consecrated on Easter Sunday. The zeal with which our islanders have laboured at this building is truly admirable. Men, women, and children, all have contributed according to their ability. It is about 120 feet long by 30 feet wide. We are still at a loss to understand how we have managed, with means so limited, to succeed so well. Our good God and the Holy Virgin have, no doubt, done everything for us; and we confidently hope that they will finish the good work, and that this church will serve as an additional pledge of the firm establishment of Catholicism at Wallis.

“Let me now say a few words in reference to the college over which I am presiding. The site selected for this establishment, which is reputed one of the finest properties in Oceanica, has certainly been well chosen, and is due to the judgment and labours of Father Meriais. At the time when Mgr. Bataillon appointed him to this station, in 1847, it was a mere uncultivated forest. We have now here thirty youths, who afford us great consolation. Our grand object is not only to instruct them, but to inspire them with a love of labour; and our time, so far, has not been lost. At the present time, they support themselves entirely by their labour, and they have everything they require. Besides the pursuit of agriculture, we apply them to several useful trades, and we have amongst them a good carpenter and a mason; three are acquainted with the art of printing; some of them would be capable of learning Latin, and I think we shall soon be enabled to form a class; but our labours will be inefficient to develop and bring to maturity these germs, unless they are sprinkled with the dew of prayer, in which, my dear father, I earnestly entreat your co-operation.

“PADEL, S. M.”

A Letter from FATHER CHEVRON to a Father of the Society of Mary.

“Tonga, June 8th, 1856.

“REVEREND FATHER,

“Liberty of conscience having been once more granted to the people of this mission, through the beneficent intervention of the Governor-General of Tahiti, and still more so through the influence of the prayers of pious souls, many of our past disasters have been repaired, the chapels have risen from their ruins, and the Faith, threatened with utter extinction amongst these people, is gradually reviving. Those who formerly persecuted us openly now confine themselves to exciting against us some secret machinations of which we are out of reach.

“We already number nearly two thousand neophytes or catechumens, and not a week passes without our making conversions. It must, however, be admitted, that here, as well as everywhere else, there is an admixture of good and evil ; with the good grain grows the cockle ; but we have the consolation to observe amongst our Christians a truly admirable piety and fervour, and an earnest desire of progressing in the way of salvation. Nearly the whole of our neophytes approach the sacraments regularly once a month, and it is not uncommon to see, on feast days, two or three hundred persons going to communion. The more advanced members are emulous in instructing the others and in preparing them for baptism. Those very men who, in their state of paganism, had little more of humanity than the mere corporeal shape, would at the present day be found superior to your rural congregations in point of candour and religious instruction.

“This congregation being still in its infancy, we are obliged to devote to it much more care than if it had been a long time Catholic ; and hence our ministry is very laborious ; but God be blessed for it, since it was with the object of labouring in pain, and of dying, if necessary, that we came to this remote region, so far from those who are dear to us. Our apostolic functions are not our sole occu-

pations ; we are likewise called upon to act as doctors and chemists, for there is no part of the world where disease is more prevalent than at Tonga. We are constantly assailed by a host of sick people, who look to us for remedies to all their diseases. Our whole art consists in giving advice, distributing infusions, and at most a few medicines, and especially plasters. This remedy is considered here as a complete panacea. In many instances they do not even take the trouble to explain to us the nature of their complaints ; they want a plaster, having obtained which, they go away perfectly satisfied ; many Protestants, also, apply to us in our medical capacity. This appears to be a means, in the hands of God, for their conversion ; in attending to their corporal, and still more to their spiritual wants, we gain them over in sincerity to God. Some die in good disposition (and these not by any means the less fortunate), the others recover, and augment the pious flock.

“ I have just seen a score of our neophytes returning from a voyage to Haapai, one of the most important of this group of islands. According to their report, we are earnestly solicited and confidently expected to extend thither the aid of our ministry. The natives said to our Christians : ‘ We are the last to receive Catholic Missioners ; but when they arrive amongst us, they will find the people of Haapai much more ready to rally around them than those of Tonga.’ May God grant that we may be enabled soon to go and take advantage of these favourable dispositions to plant the cross in this island.

“ Meanwhile, pray for me, and beg of all those who take an interest in our poor missions, to redouble their fervent prayers to obtain the conversion of so many unfortunate beings still buried in idolatry or heresy. Let them be assured that it is to their intercession that we are indebted for all the success hitherto obtained ; that it is by their aid alone that we can hope to continue to convert souls to Jesus Christ. So long as Moses kept his hands raised towards heaven, the army of Israel was victorious ; but the moment he let them fall, the enemy gained the advantage. To you, also, pious Christians of Europe, will belong the victory over hell ; to you, also, will one day be awarded the most splendid crowns.

“ J. CHEVRON, S. M.”

BISHOPS' PASTORALS IN FAVOUR OF THE WORK OF THE PROPAGATION OF THE FAITH.

THE blessing of the Episcopacy makes the work of the Propagation prosper. This is a truth that we are fond of repeating, surrounded as we constantly are with fresh proofs of it. We therefore pray the Bishops of Toronto (Canada), of Coire (Switzerland), of Soissons and Gap (France), to regard the extracts which we are about to make from their Pastorals as a respectful and dutiful homage for the invaluable aid they afford, and for the exalted patronage which they vouchsafe us.

Extract from a Pastoral of Gaspard von Carl, Bishop of Coire.

From this remarkable Pastoral we shall extract only such passages as have reference to the Propagation.

After some powerful reflections on the value of souls, the Bishop of Coire reminds his diocesans of the obligation of labouring to sanctify their own souls and of promoting the salvation of others, and instances this work of the Propagation of the Faith as an excellent practical means for the efficacious fulfilment of this twofold duty. "No doubt," says the venerable prelate, "to labour for the salvation of souls is the especial duty of those whom Jesus Christ has appointed to be the dispensers of his word and of his sacraments. Our Divine Saviour did not say to all: 'Go into the whole world and preach the Gospel to every creature,' still, as a Holy Father observes, 'every Christian should be a Christ;' and thus we are all called upon, in some respects, to labour for the salvation of others.

"It becomes, then, a positive duty for us to share, in one way or another, in the labours of apostolic men for the glory of God and the salvation of souls. Now this participation can be easily and effectually realized through the medium of the Society for the Propagation of the Faith—an association from which innumerable

blessings constantly are flowing—and, urged by the love of Our Lord Jesus Christ, we do now most earnestly recommend this work to the zeal of our diocesans.

“Like the kingdom of God upon earth, this Society had a very humble beginning ; but the grain of mustard-seed has grown into a large tree, amongst the branches of which the birds of the air repose. On the feast of the Finding of the Cross, May 3, 1822, there met together at Lyons, in France, twelve laymen, with a priest at their head, who laid down the plan of this work, destined to spread over all countries, and to afford incalculable aid to Catholic missions. The very first year, though the Society was as yet established in a few dioceses only, its receipts reached the sum of 23,000 francs :—in less than five years this sum was increased tenfold. From France, a country so eminent for its spirit of charity, which still furnishes the majority of Missionaries, and which alone contributed last year upwards of 2,300,000 francs, this Society has in a short time spread itself over other states, and now has its supporters not only in all Europe, but likewise in the East, in America, in the Indies, in Africa, in Australia, in China, in the islands of the Southern Ocean, and even amongst the Catholics of those countries whose soil is almost annually watered with the blood of martyrs. According to the last Report, the receipts amount to the sum of 3,778,180 francs.

“The Catholic Missions have gone on increasing at a rate out of all proportion with the pecuniary support they have received, and their success is so astonishing that, in the joy of our hearts, we may exclaim with the Royal Prophet, ‘Their sound hath gone forth unto all the earth, and their words unto the ends of the world.’ In every part of the world the number of Missionaries, secular and regular, is every year on the increase, and more than a hundred bishoprics and apostolic vicariates have been established by the Holy See since 1822. At the first commencement of the work of the Propagation of the Faith the Church had only five bishoprics in the United States,—now she has seven archbishoprics and thirty-six bishoprics. In Canada and the other British colonies of North America, the See of Quebec was the only one in existence in 1822, whilst there are at the present time no fewer than thirteen bishoprics or apostolic vicariates. New missionary residences have also

been established in Asia, along the coasts and even in the interior of Africa, on the smaller and larger islands of Oceania; each succeeding year bringing to the Church a fresh triumph in the ever-increasing number of the disciples of the Cross. The people that were wandering in darkness are brought to see the light, and the Sun of Justice enlightens those that were sitting in the shadow of death.

“Meanwhile, this cheering progress of our Catholic Missions, the result in a great measure of the prayers and alms of the members of the Propagation Society, shows clearly the necessity there is for a still more active co-operation in this good work; since the greater the increase in the number of our missionary stations, the greater are the expenses necessarily incurred for their maintenance, for the building and decoration of churches, and for the establishment of schools, &c.

“Who can think to hesitate, dear brethren in Jesus Christ, to join in a work so eminently good as is the conversion of infidels and heretics? By making these offerings, so necessary for the support of our Missions, and reciting the prescribed prayers, viz., each day, one ‘Our Father’ and one ‘Hail, Mary!’ adding the words, ‘St. Francis Xavier, pray for us,’ you have a share in the labours, the sufferings, and the merits of all our zealous missionaries, as well as in the salvation of souls, many thousands of whom would probably never have come to know the truth, had it not been for the providential establishment of the Society of the Propagation. What a consolation it must be to you to think, ‘By my trifling contribution, by my short but fervent prayer, I am labouring for the salvation of souls sitting in darkness and in the shadow of death; I help to bring them to a knowledge of the true faith, thus giving sight to the blind, making the deaf to hear, giving strength to the weak, and ransoming poor captives from the slavery of sin; and those souls for whose salvation I have thus laboured, when they shall come to stand before the face of God, will in their turn not be unmindful of me, but will obtain for me grace and mercy; God, who does not let even the giving of a cup of cold water in His name go unrewarded, will assuredly hear their pleadings for me, since he has assured us, by the mouth of the Apostle St. James, ‘that he who causeth a sinner to be converted from the evil of his way, shall save his soul from death, and shall cover a multitude of sins.’

“ Let us not, then, neglect so efficacious a means of securing our own salvation. Charity never goes unrewarded. Like the waters of the sea, which are drawn up into the air, there to form clouds, that afterwards fall in fertilizing rains, and after having supplied the springs and rivers, hasten home again to the ocean's bosom, so the prayers, the alms, and the good works that you offer up for the salvation of your brethren will return by mysterious ways to your own souls, strengthening your faith, quickening your hopes, enlivening your zeal, and confirming in your own hearts that kingdom of Jesus Christ which you have secured to others. ‘With what measure you mete unto others, with the same shall it be meted unto you again.’

“ We would gladly speak at greater length on a subject so dear to our hearts, but we feel it unnecessary to do so, because the Propagation of the Faith is a work not only approved of, but again and again most urgently recommended by the Vicars of Jesus Christ.

“ Having, then, before our eyes this recommendation of that great Pontiff, Gregory XVI., we pray and beseech you, and more especially you, the pastors of souls, and fellow-labourers in the Lord's vineyard, to exert yourselves in establishing according to its statutes the Work of the Propagation of the Faith, to appoint pious and zealous persons in your respective parishes to collect the offerings, to see to the circulation of the *Annals*, a publication so instructive and so useful in awakening religious zeal, and to remit the amount of your receipts to the Diocesan Committee of Notre Dame des Erémites.

“ Do not imagine that the offerings contributed to this good work will have the effect of exhausting the resources of the poor and of the pious establishments of our own country ; for, on the contrary, the more our hearts become animated by Christian faith, the more ardent will be our charity ; and remember that God is able to repay you with interest whatever you give for His sake ; so that, after having satisfied your own wants, you will still have something left for the wants of others.”

Circular Letter of the Bishop of Soissons and Laon to his Clergy.

“AMID the many and sometimes pressing cares of our ministry, we always find a source of much consolation in the ever-increasing progress of the Society of the Propagation within our diocese. We have the fullest confidence that the generous exertions of a great portion of our beloved people to assist and multiply evangelical labourers in that portion of our Lord’s vineyard peopled by unbelievers, cannot fail to draw down abundant blessings upon all our spiritual children.

“At the same time, however, on inspecting the list of parishes associated to this great work, we are grieved to find that a considerable number still remain unassociated.

“We observe, reverend and dear sir, that your parish is one of these, and we are desirous of ascertaining, concurrently with yourself, why it is so.

“What reason there can be we do not know ; but we will venture to make the following observations on the subject. If it arise from the fact that the work of the Propagation is not sufficiently known amongst your people, we would urge you to exert your utmost zeal in advocating it. If it proceed from a spirit of religious indifference, frequently urge upon the notice of your people some of those admirable tracts that so vividly portray the success with which our Missionaries are labouring amongst infidels. You will thus bring them to feel an interest in the work, that cannot fail to awaken a desire to redeem past neglects by participating in a work which they have hitherto failed to appreciate as it deserves. If some are withheld from giving by the sense of their own poverty, you will tell them that by labouring to spread abroad the light of the Gospel amongst those who are sitting in darkness and in the shadow of death, they are sure to be well repaid. In fine, should you yourself feel disposed to think that what is given to the Propagation of the Faith is so much withdrawn from the resources for the relief of your poor and for the support of your church, take courage, and

reflect that a parish priest always enriches his poor and his own church when, by his efforts and his advocacy, he contributes to enrich those who are poor in the gifts of faith, and to increase the fold of Jesus Christ by increasing the number of the Church's children.

"We thus plead with you the cause of so many souls still buried in ignorance, perhaps even in hatred of the truths of the Gospel. We knock in spirit at the door of your presbytery as a delegate of the most devoted Council of the Propagation of the Faith. Open it to us, we pray you, as to one who should come and say to you, 'Give me your copper and silver money, and in exchange I will give you much more than its value in gold coin. More especially open to us the door of your heart, we bring you ours, and more than our petitions, we bring you heaven's blessings for yourself and your parish, for the young and the infirm, for the sick and the dying, and for the many souls who have long resisted the grace of God and your ministrations; for the priest who is zealous and fervent in labouring for the salvation of infidels, by aiding the Society of the Propagation, will obtain all that, and more still,—he will secure the kingdom of heaven for his parishioners and for himself.'

"You will respond to this paternal and friendly appeal, and will endeavour to have your parish placed amongst those that subscribe to this pious and noble work, anxious to secure for yourself this additional merit amidst your daily labours, and to afford us the sweet consolation which we desire to owe you.

"We shall, therefore, count upon you henceforth as a worthy and efficient instrument for promoting the success of this holy crusade against infidelity."

Want of space compels us to reserve for our next number the Pastoral of the Bishop of Toronto.

DEPARTURE OF MISSIONARIES.

From Marseilles, for the Mission of Ceylon.

Etienne Semeria, Bishop of Olympia, and Coadjutor of the Vicar Apostolic of Jafna.

Reverends Gouret, of the diocese of Mans ;

Pouzin, of the diocese of Valence ;

Laclaux Pussac, of the diocese of Bayonno.

These four Missionaries belong to the Congregation of the Oblates of Mary Immaculate.

STATEMENT OF ACCOUNTS FOR 1856.

EVERY year serves to increase our gratitude towards God, and to confirm in us the consoling thought, that the work of the Propagation is favoured with special blessings; in the very places where our efforts appeared ineffectual, the Lord bestows His grace, and unhopcd-for success ensues, inspiring us with renewed courage.

The year 1856 may be adduced as a convincing proof of this providential protection. The results of last year have dissipated all our fears, and show an increase of 126,887 francs 66 centimes, or about £5,075. 10s., over the receipts of the preceding year. The total amount subscribed this year is 3,905,067 francs 71 centimes, or about £156,203 English money. If we except the collections of 1852 and 1853, which received an extraordinary increase from the jubilee, the amount for 1856 is the largest that the Propagation of the Faith has hitherto recorded in its annals.

In spite of the sufferings entailed upon us by the last few years of difficulty, the but too general failure of the crops, and the inundations in several countries, the work has not relaxed in its progress, and these trials, which appeared calculated to produce a diminution in its receipts, have tended still further to show that it owes its life and fecundity to other sources than the world's prosperity.

This is a meet subject of admiration for our Christian nations. "Hitherto it might be said that they had only given from the superabundance of their means; but now, suffering from the severest privations, and not knowing when it may please the Lord to relieve them from their evils, they not only share with the hungry their daily bread, but they furthermore provide for the wants of the Propagation of the Gospel, and send their offerings to the extremities of the earth to raise up adorers to the true God."*

* Pastoral of the Capitulary Vicars of Aire.

These results also excite in us renewed gratitude towards the Holy See, whence all graces flow, and towards the Catholic episcopacy and clergy, to whose influence and blessings we are indebted for all our prosperity. This was announced some time ago by a venerable Prelate to his clergy, and we are happy to cite his testimony as the expression of our own sentiments and gratitude: "This prosperous state of the work," wrote the Bishop of Gap to the priests of his diocese, is due to your zeal, your devotedness, your spirit of Catholic faith, which you have so effectually communicated to your religious parishes; and God, who rewards even a cup of cold water given in His name, will bless you and your generous associates, and repay you a hundred fold for the alms which you thus devote to the extension of His kingdom all over the world, that He may be known, loved, and served by all men."

Is it necessary to add, that in spite of these motives of consolation, the work is still far from being able to supply the most imperative requirements of the Apostleship? And yet the life of the Missionaries is one of constant sacrifice and abnegation. Some idea may be formed of their indigence, and privations to which they are subjected, by the following words, which we recently heard from the mouth of a holy Bishop. "To you," said Mgr. Taché,—“to you we are indebted not only for the bread we eat,—for we are too poor to procure bread,—but for the miserable aliments which we share in the density of the forests with our unfortunate savages.” After such a statement, which of you would consider himself so poor as to be dispensed from relieving wants like these, and accompanied with so much virtue? Who can still refuse his mite to these Messengers of God, who go to remote regions, braving every kind of suffering, and exposing their lives for the triumph of our faith?

General Statement of Receipts and Disbursements

RECEIPTS.

| | | | |
|---|-----------------------------|-----|------------------|
| France | { Lyons, 1,401,858f. 17c. } | ... | 2,448,279f. 44c. |
| | { Paris, 1,046,421 27 } | | |
| Germany | ... | ... | 45,932 85 |
| North America | ... | ... | 118,485 66 |
| South America | ... | ... | 17,261 74 |
| Belgium | ... | ... | 195,467 76 |
| British Isles | { England, 40,825f. 65c. } | ... | 187,659 18 |
| | { Scotland, 3,528 0 } | | |
| | { Ireland, 132,446 68 } | | |
| | { Colonies, 10,858 85 } | | |
| States of the Church | ... | ... | 87,294 58 |
| Spain | ... | ... | 20,309 46 |
| Greece | ... | ... | 1,310 0 |
| Levant | ... | ... | 4,566 53 |
| Lombardo-Venetian Kingdom | ... | ... | 64,969 85 |
| Malta | ... | ... | 18,861 70 |
| Duchy of Modena | ... | ... | 15,917 24 |
| Oceanica | ... | ... | 5,443 20 |
| Duchy of Parma | ... | ... | 8,853 32 |
| Holland | ... | ... | 79,272 20 |
| Portugal | ... | ... | 25,384 25 |
| Prussia | ... | ... | 191,792 97 |
| Kingdom of | { Genoa, 36,189f. 74c. } | ... | 197,240 36 |
| Sardinia | { Piedmont, 115,890 21 } | | |
| | { Sardinia, 865 24 } | | |
| | { Savoy, 44,295 17 } | | |
| Two Sicilies | { Naples 71,697 55 } | ... | 94,709 71 |
| | { Sicily 23,012 16 } | | |
| Switzerland | ... | ... | 42,158 93 |
| Tuscany | ... | ... | 32,787 21 |
| From different countries in the North of Europe | | | 1,112 57 |
| Total Receipts for the year 1856* | ... | | 3,905,067 71 |
| Balance from excess of Receipts over disbursements in the account for the year 1855 | ... | | 229,565 78 |
| Total | ... | ... | 4,134,633f. 49c. |

* See Note (1), page 152.

of the Propagation of the Faith in 1856. •

EXPENSES.

| | | | | |
|--|-----|-----|-----|----------------|
| Missions of Europe | ... | ... | ... | 819,221f. 70c. |
| „ Asia | ... | ... | ... | 1,314,796 87 |
| „ Africa | ... | ... | ... | 277,642 0 |
| „ America | ... | • | ... | 909,397 35 |
| „ Oceanica | ... | ... | ... | 368,605 30 |
| Expenses of publication of the Annals and other works in France and foreign countries* | ... | | | 193,583 96 |
| Expenses of management in France and abroad† | ... | ... | ... | 32,901 59 |

Total Expenses for the year 1856... • 3,916,148 77

Excess of Receipts, to be applied as the first disbursements to the Missions in 1857 ... 218,484 72

Total ... 4,134,633f. 49c.

* See Note (2), page 152.

† See Note (3), same page.

NOTES.

(1) The total receipts include sundry private donations. Some of these donations were destined for special purposes, which have been scrupulously adhered to. Several of the donations from French and Foreign dioceses have been given to the Institution for the baptism and ransom of the children of infidels, and for Masses to be said by the Missionaries.

We should add, that all the benefactors of the Institution are recommended in a special manner to the prayers of the Missionaries.

The produce by sale of single Annals and of complete sets is included in the particulars of receipts from each of the dioceses in which such sales were effected.

(2) The Annals are at present printed every second month, to the extent of 186,000 copies; viz. :—French, 113,600; English, 18,000; German, 19,000; Spanish, 1,200; Flemish, 4,900; Italian, 24,300; Portuguese, 2,500; Dutch, 2,000; Polish, 500. Still, this amount of copies has fallen somewhat short of the average during the past year.

The expenses of publication include the purchase of paper, composition department, press-work, binding, translation into several languages, and incidental expenses,—such as printing Prospectuses, Abstracts, Pictures, Lists of Indulgences, &c. We must further remark, that the extension of the Institution occasionally requires several editions in the same tongue, either on account of distance of places, or in consequence of the high customs duties, or other weighty reasons. Thus, we find among the editions of the Annals, three in German, two in English, and three in Italian.

(3) The cost of the management comprises the expenses incurred not only in France, but also in other countries. These consist of travelling expenses, salaries to the persons employed, office expenses, rent, registers, postage of the correspondence with the several dioceses which contribute to the Institution by transmitting their alms, as well as with Missions over the whole globe.

The functions of the Administrators are always and everywhere performed gratuitously.

PARTICULARS OF CONTRIBUTIONS FROM EACH
DIOCESE TO THE INSTITUTION, DURING THE
YEAR 1856.

FRANCE.

| | | | | |
|-----------------|-------------------------|------------------------|-----|----------------------|
| Diocese of AIX | ... | ... | ... | 18,028f. 39c. |
| „ Ajaccio | ... | ... | ... | 3,255 0 |
| „ Digne | ... | ... | ... | 6,024 45 |
| „ Frejus | ... | ... | ... | 30,870 90 |
| „ Gap (1) | ... | ... | ... | 9,500 0 |
| „ Marscilles | ... | ... | ... | 46,331 77 |
| „ ALBI | { Albi, 16,630f. 85c. } | { Castres, 12,123 75 } | | 28,754 60 |
| „ Cahors | ... | ... | ... | 17,300 0 |
| „ Mende | ... | ... | ... | 22,000 0 |
| „ Perpignan (2) | ... | ... | ... | 11,000 0 |
| „ Rodez | ... | ... | ... | 53,679 55 |
| „ AUCH | ... | ... | ... | 40,500 10 |
| „ Aire (3) | ... | ... | ... | 36,725 05 |
| „ Bayonne | ... | ... | ... | 29,301 0 |
| „ Tarbes | ... | ... | ... | 17,500 0 |
| „ AVIGNON (4) | ... | ... | ... | 41,960 65 |
| „ Montpellier | ... | ... | ... | 36,000 0 |
| „ Nimes | ... | ... | ... | 36,005 47 |
| „ Valence (5) | ... | ... | ... | 16,719 40 |
| „ Viviers (6) | ... | ... | ... | 28,427 75 |
| | | | | <hr/> 530,784f. 08c. |

(1) 500f., arrived too late, will be carried to the account for 1857.

(2) Including a donation of 1,000f.

(3) 1,020f., reached too late, will be carried to the account for 1857.

(4) Including a donation of 7,600f.; and sundry others, amounting in the aggregate to 7,046f. 50c., amongst which there is one of 700f. for Masses to be said by the Missioners.

(5) 1,448f. 80c., arrived too late, will be carried to the account for 1857.

(6) Including sundry donations; viz. 300f. from the district of Aubenas, 100f. from the district of Viviers; 100f. from the district of Vans; 100f. from the district of Montpezat; 300f. from Anonymous; 1,200f. from the parish of Saint Andrew of Elfaugeas; 15f. from the parish of Vernoux; 50f. from the same parish for Masses to be said by the Missioners.

| | | | |
|-------------------------|-----------------|-----|------------------|
| | Brought forward | ... | 530,784f. 08c. |
| Diocese of BESANÇON (1) | ... | ... | 40,381 25 |
| „ Belcy | ... | ... | 24,304 32 |
| „ Metz | ... | ... | 36,162 30 |
| „ Nancy (2) | ... | ... | 7,465 0 |
| „ St. Dié | ... | ... | 22,340 0 |
| „ Strasburg (3) | ... | ... | 51,569 50 |
| „ Verdun | ... | ... | 23,000 0 |
| „ BORDEAUX | ... | ... | 49,867 70 |
| „ Agen | ... | ... | 23,544 05 |
| „ Angoulême (4) | ... | ... | 6,230 0 |
| „ Luçon (5) | ... | ... | 26,045 0 |
| „ Périgueux | ... | ... | 12,000 0 |
| „ Poitiers | ... | ... | 22,325 0 |
| „ Rochelle | ... | ... | 23,291 82 |
| „ BOURGES | ... | ... | 5,680 0 |
| „ Clermont-Ferrand (6) | ... | ... | 27,954 89 |
| „ Limoges (7) | ... | ... | 11,960 0 |
| „ Puy | ... | ... | 23,300 0 |
| „ St. Flour | ... | ... | 20,480 90 |
| „ Tulle | ... | ... | 5,800 0 |
| „ CAMBRAI | ... | ... | 91,255 60 |
| „ Arras | ... | ... | 38,657 45 |
| „ LYONS | ... | ... | 235,000 95 |
| „ Autun | ... | ... | 22,051 15 |
| „ Dijon | ... | ... | 16,173 75 |
| „ Grenoble | ... | ... | 43,251 17 |
| „ Langres | ... | ... | 23,000 0 |
| | | | <hr/> |
| | | | 1,463,875f. 88c. |

(1) Including a donation of 6,000f.

(2) 2,800f., arrived too late, will be carried to the account for 1857.

(3) Including sundry donations; viz. 1,000f. from Sigolsheim; 145f. from Chatenois; three donations from Colmar, one of 100f. for the Missions of Cochin-China, and two others of 2,000f. and of 200f.; another donation of 1,580f., and another of 100f.

(4) Including two donations amounting to 102f. 50c.

(5) Including a donation of 50f. from Essarts.

(6) Including a donation of 3,000f. for the Missions of China, and another donation of 100f., with an obligation on the Missioners of saying twenty Masses.

(7) 1,000f. having arrived too late, will be carried to the account for 1857.

| | | | |
|--------------------------|-----------------|-----|------------------|
| | Brought forward | ... | 1,463,875f. 88c. |
| Diocese of St. Claude | ... | ... | 20,515 85 |
| „ PARIS (1) | ... | ... | 135,402 14 |
| „ Blois (2) | ... | ... | 8,206 85 |
| „ Chartres (3) | ... | ... | 9,417 70 |
| „ Meaux (4) | ... | ... | 5,962 40 |
| „ Orleans (5) | ... | ... | 6,260 0 |
| „ Versailles (6) | ... | ... | 12,721 70 |
| „ REIMS (7) | ... | ... | 11,602 80 |
| „ Amiens (8) | ... | ... | 21,255 17 |
| „ Beauvais (9) | ... | ... | 11,736 40 |
| „ Chalons-sur-Marne (10) | ... | ... | 9,840 0 |
| „ Soissons (11) | ... | ... | 19,000 0 |
| „ ROUEN (12) | ... | ... | 22,210 55 |
| „ Bayeux (13) | ... | ... | 22,435 0 |
| „ Coutances (14) | ... | ... | 30,000 0 |
| „ Evreux | ... | ... | 8,545 0 |
| „ Seez (15) | ... | ... | 18,861 44 |
| „ SENS | ... | ... | 7,960 0 |
| „ Moulins | ... | ... | 6,923 0 |
| „ Nevers | ... | ... | 6,686 0 |
| „ Troyes | ... | ... | 8,573 0 |
| „ TOULOUSE | ... | ... | 59,760 86 |
| „ Carcassone | ... | ... | 17,622 20 |
| | | | <hr/> |
| | | | 1,945,373f. 94c. |

(1) Including sundry donations and bequests, amounting in the aggregate to 35,880f.

(2) Including a donation of 150f.

(3) 480f., arrived too late, will be carried to the account for 1857.

(4) Including a donation of 100f. from Provins.—820f., come too late, will be carried to the account for 1857.

(5) Including a bequest of 200f.

(6) Including sundry donations, amounting altogether to 500f.

(7) 2,575f., arrived too late, will be carried to the account for 1857.

(8) Including a donation of 900f., and a bequest of 1,000f.

(9) Including a bequest of 1,000f.

(10) Including two donations, one of 100f., and the other of 2,000f.

(11) Including two donations, one of 1,200f., and the other of 2,500f.

(12) Including a bequest of 514f. 70c., from the district of Havre.

(13) Including a bequest of 1,000f.

(14) Including a donation of 2,400f.

(15) Including several donations, amounting in the aggregate to 1,425f. 50c., of which 975f. 50c. are from Alençon.

| | Brought forward | ... | 1,945,373f. 94c. |
|------------------------------------|-----------------|-----|------------------|
| Diocese of Montauban | ... | ... | 17,000 0 |
| „ Pamiers | ... | ... | 6,500 0 |
| „ TOURS | ... | ... | 15,833 0 |
| „ Angers | ... | ... | 34,000 0 |
| „ Laval (1) | ... | ... | 53,085 40 |
| „ Mans | ... | ... | 24,215 25 |
| „ Nantes (2) | ... | ... | 75,262 60 |
| „ Quimper (3) | ... | ... | 21,765 40 |
| „ Rennes (4) | ... | ... | 53,747 85 |
| „ Saint-Brieuc | ... | ... | 36,000 0 |
| „ Vannes (5) | ... | .. | 36,924 0 |
| Donations from several benefactors | ... | ... | 101,000 0 |

FRENCH COLONIES.

| | | | |
|---------------------------------|-----|-----|------------------------------|
| Diocese of Algiers | ... | ... | 8,800 0 |
| „ St.-Denis (Island of Bourbon) | ... | ... | 12,000 0 |
| „ Fort-of-France (Martinique) | ... | ... | 6,300 0 |
| Cayenne (6) | ... | ... | 60 0 |
| Pondicherry (7) | ... | ... | 0 0 |
| Saint Peter and Miquelon | ... | ... | 195 0 |
| Senegambia | ... | ... | 217 0 |
| | | | <hr/> 2,448,279f. 44c. <hr/> |

(1) Including a bequest of 2,000f., and sundry donations, amounting to 7,170f., among which there is one of 6,000f., and one of 500f.

(2) Including several donations, amounting altogether to 4,121f. 25c. In the Report for 1855, there was mentioned only one donation of 160f., but the real amount of the donations was 2,658f. 77c.

(3) Including a donation of 120f. from Douarneney.

(4) Including sundry donations, amounting to 6,897f.; of which one was of 4,750f., another of 185f., three of 500f., of which one was from Saint Servan; three from Saint Malo, amounting in the aggregate to 462f.—4,057f., came too late, will be carried to the account for 1857.

(5) Including two donations, one of 1,200f., the other of 2,500f.

(6) Given by a convict.

(7) 1,623f. 70c., arrived too late, will be carried to the account for 1857. In this sum are included 633f. 70c. from the Vicariate-Apostolic of Pondicherry, and 1,000f. from the Mission of Negapatam.

GERMANY.

AUSTRIA.

| | | | Florins. | kr. | | |
|-------------------|-----|-----|----------|-----|-----|------------|
| Diocese of GORITZ | ... | ... | 48 | 0 | ... | 118f. 02c. |
| „ Brixen | ... | ... | 55 | 52 | ... | 119 72 |
| „ Trieste | ... | ... | 57 | 0 | ... | 164 10 |
| Lower Austria | ... | ... | 160 | 29 | ... | 401 20 |

GRAND DUCHY OF BADEN.

| | | | | | | |
|--------------------|-----|-----|----|-----|-------|----|
| Diocese of FRIBURG | ... | 671 | 50 | ... | 1,439 | 66 |
|--------------------|-----|-----|----|-----|-------|----|

BAVARIA.

| | | | | | | |
|---------------------|-----|-----|-------|----|-----|----------|
| Diocese of Augsburg | ... | ... | 28 | 33 | ... | 61 20 |
| Anonymous | ... | ... | 7,000 | 0 | ... | 15,000 0 |

GRAND DUCHY OF HESSE DARMSTADT.

| | | | | | | |
|----------------------|-----|-----|----|-----|-------|----|
| Diocese of Mentz (1) | ... | 570 | 42 | ... | 1,222 | 93 |
|----------------------|-----|-----|----|-----|-------|----|

ELECTORAL HESSE.

| | | | | | | |
|----------------------|-----|-------|----|-----|-------|----|
| Diocese of Fulda (2) | ... | 1,691 | 34 | ... | 3,624 | 78 |
|----------------------|-----|-------|----|-----|-------|----|

DUCHY OF NASSAU.

| | | | | | | |
|------------------------|-----|-----|---|-----|-----|----|
| Diocese of Limburg (3) | ... | 249 | 6 | ... | 533 | 79 |
|------------------------|-----|-----|---|-----|-----|----|

22,685f. 40c.

(1) Collection of 1855. The receipts for 1856, amounting to 1,063f. 40c., or 498 florins 5 kr., having arrived too late, will be carried to the account for 1857.

(2) Collection of 1855. The receipts for 1856, amounting to 2,402f. 20c., or 1,125 florins 7 kr., having arrived too late, will be carried to the account for 1857.

(3) Collection for 1855. The receipts for 1856, amounting to 643f. 40c., or 301 florins, 20 kr., having arrived too late, will be carried to the account for 1857.

SAXONY.

| | | | |
|--------------------------------|--------|--------------|---------------|
| Brought forward | | ... | 22,685f. 40c. |
| | | Florins. kr. | |
| Vicariate-Apostolic of Dresden | 583 20 | ... | 1,250 0 |
| District of Bautzen ... | 583 20 | ... | 1,250 0 |

WURTEMBERG.

| | | | |
|-------------------------------|----------|-----|---------------------------|
| Diocese of Rottenburg (1) ... | 9,727 33 | ... | 20,747 45 |
| | | | <hr/> 45,932f. 85c. <hr/> |

NORTH AMERICA.

BRITISH AMERICA.

| | | |
|--------------------------------|-----|---------------|
| Diocese of QUEBEC (Canada) ... | ... | 39,430f. 35c. |
| „ Kingston (id.) ... | ... | 1,374 68 |
| „ Montreal (id.) (2) ... | ... | 0 0 |
| „ St. Hyacinth (id.) (3) ... | ... | 0 0 |
| „ Toronto (id.) (4) ... | ... | 0 0 |
| „ Three Rivers (id.) ... | ... | 10,000 0 |
| „ New Brunswick ... | ... | 1,165 0 |
| „ HALIFAX (Nova Scotia) ... | ... | 2,000 0 |
| „ Arichat (id.) ... | ... | 8,000 0 |
| „ Charlotte Town ... | ... | 766 0 |

UNITED STATES.

| | | |
|-----------------------|-----|---------------------------|
| Diocese of Albany ... | ... | 4,300 0 |
| | | <hr/> 67,036f. 03c. <hr/> |

(1) Including a donation of 40f. 85c., or 18 florins 9½ kr., for the Holy Sepulchre.

(2) The collection, amounting to 1,013 Canadian livres 65, reached too late, and will be carried to the account for 1857.

(3) The collection, amounting to 400 Canadian livres 143, having arrived too late, will be carried to the account for 1857.

(4) 1,365f. came late, and will be carried to the account for 1857.

| | | | | | | |
|------------|-------------------------|-----|-----|-----------------|-----|---------------|
| | | | | Brought forward | ... | 67,036f. 03c. |
| Diocese of | BALTIMORE | ... | ... | | | 2,936 66 |
| " | Boston | ... | ... | | | 3,312 20 |
| " | Buffalo | ... | ... | | | 1,088 0 |
| " | CINCINNATI | ... | ... | | | 5,396 41 |
| " | Cleveland | ... | ... | | | 1,100 0 |
| " | Detroit | ... | ... | | | 1,935 23 |
| " | Dubuque | ... | ... | | | 1,161 94 |
| " | Erie | ... | ... | | | 334 0 |
| " | Galveston | ... | ... | | | 1,060 0 |
| " | Louisville (1) | ... | ... | | | 0 0 |
| " | Milwaukie | ... | ... | | | 670 60 |
| " | Nashville | ... | ... | | | 399 75 |
| " | Natchitoches | ... | ... | | | 697 15 |
| " | NEW YORK | ... | ... | | | 13,067 55 |
| " | NEW ORLEANS | ... | ... | | | 4,500 0 |
| " | Philadelphia | ... | ... | | | 1,264 74 |
| " | Pittsburg (2) | ... | ... | | | 4,998 0 |
| " | Saint-Paul Minesota (2) | ... | ... | | | 262 0 |
| " | SAN FRANCISCO | ... | ... | | | 750 0 |
| " | Falls of Saint Mary | ... | ... | | | 810 0 |
| " | VINCENNES | ... | ... | | | 1,599 0 |

MEXICO.

| | | | | | | |
|------------|---------|-----|--------|-----------|----------------|--|
| | | | | Piasters. | | |
| Diocese of | MEXICO | ... | 177 88 | ... | 849 40 | |
| " | Puebla | ... | 380 0 | ... | 4,900 0 | |
| " | Yucatan | ... | 270 80 | ... | 1,354 0 | |
| | | | | | 118,482f. 66c. | |

SOUTH AMERICA.

BRAZIL.

| | | | | |
|-----------------|-----|-----|-----|--------------|
| Sundry dioceses | ... | ... | ... | 3,499f. 24c. |
| | | | | 3,499f. 24c. |

(1) 2,000f., arrived too late, will be carried to the account for 1857.

(2) 1,200f., reached too late, will be carried to the account for 1857.

CHILI.

| | | | | |
|-----------------------|-----------------|-------|-----|--------------|
| | Brought forward | ... | | 3,499f. 24c. |
| | Piasters. | | | |
| Diocese of SANTIAGO | ... | 1,882 | 50 | ... 9,412 50 |
| „ La Serena (from the | | | | |
| town of Copiapo) (1) | 800 | 0 | ... | 4,000 0 |

PERU.

| | | | | |
|-----------------|-----|----|---|---------------------------|
| Diocese of LIMA | ... | 70 | 0 | ... 350 0 |
| | | | | <hr/> 17,261f. 74c. <hr/> |

BELGIUM.

| | | | |
|------------------------|-----|-----|----------------|
| Diocese of MECHLIN (2) | ... | ... | 50,798f. 27c. |
| „ Bruges (3) | ... | ... | 33,539 36 |
| „ Ghent (4) | ... | ... | 48,469 25 |
| „ Liege (5) | ... | ... | 14,020 0 |
| „ Namur (6) | ... | ... | 11,800 0 |
| „ Tournai | ... | ... | 36,840 88 |
| | | | <hr/> |
| | | | 195,467f. 76c. |

BRITISH ISLES.

ENGLAND.

| | | | | | |
|------------------------|-----|----|----|-----|---------------------------|
| | £. | s. | d. | | |
| Diocese of WESTMINSTER | 231 | 18 | 4 | ... | 5,844f. 30c. |
| „ Beverley | 167 | 17 | 9 | ... | 4,079 55 |
| „ Birmingham (7) | 343 | 6 | 1 | ... | 8,651 26 |
| | | | | | <hr/> 18,575f. 11c. <hr/> |

(1) Including a donation of 2,500f.

(2) Including sundry donations, amounting altogether to 5,152f. 40c., of which 1,052f. 40c. are from Antwerp.

(3) Including a donation of 500f.

(4) Including a donation of 100f.

(5) Including a donation of 900f.

(6) A donation of 1,000f., from Asche in Refail, arrived too late, and will be carried to the account for 1857.

(7) Including a donation of 5,169f. 15c.

| | | Brought forward | | | ... | 18,575f. 11c. |
|-----------------------|-----|-----------------|----|----|-----|---------------|
| | | £. | s. | d. | | |
| Diocese of Clifton | ... | 77 | 16 | 11 | ... | 1,961 60 |
| „ Hexam | ... | 59 | 13 | 2 | ... | 1,503 39 |
| „ Liverpool | ... | 287 | 7 | 10 | ... | 7,242 27 |
| „ Newport and Menevia | ... | 44 | 0 | 6 | ... | 1,109 42 |
| „ Northampton | ... | 10 | 18 | 2 | ... | 274 68 |
| „ Nottingham | ... | 61 | 13 | 0 | ... | 1,553 56 |
| „ Plymouth | ... | 48 | 7 | 0 | ... | 1,218 41 |
| „ Salford | ... | 173 | 15 | 0 | ... | 4,378 57 |
| „ Shrewsbury | ... | 45 | 16 | 7 | ... | 1,154 78 |
| „ Southwark (1) | ... | 73 | 11 | 5 | ... | 1,853 86 |

SCOTLAND.

| | | | | | |
|----------------------|-----|-----|-----|-------|---|
| Eastern District (2) | ... | ... | ... | 252 | 0 |
| Northern District | ... | ... | ... | 1,512 | 0 |
| Western District | ... | ... | ... | 1,764 | 0 |

IRELAND.

| | | | | | | |
|-------------------|-----|-----|----|-----|-----|-----------|
| Diocese of ARMAGH | ... | 207 | 12 | 4 | ... | 5,231 94 |
| „ Ardagh | ... | 25 | 10 | 1 | ... | 642 70 |
| „ Clogher | ... | 17 | 6 | 9 | ... | 436 90 |
| „ Derry | ... | 74 | 1 | 4 | ... | 1,866 48 |
| „ Down and Connor | ... | 164 | 19 | 11 | ... | 4,157 89 |
| „ Dromore | ... | 28 | 19 | 6 | ... | 730 17 |
| „ Kilmore | ... | 61 | 9 | 2 | ... | 1,548 75 |
| „ Meath | ... | 190 | 16 | 2 | ... | 4,808 37 |
| „ Raphoe | ... | 4 | 6 | 8 | ... | 109 20 |
| „ CASHEL | ... | 130 | 19 | 2½ | ... | 3,300 21 |
| „ Cloyne | ... | 483 | 18 | 11½ | ... | 12,195 50 |
| „ Cork | ... | 412 | 8 | 5 | ... | 10,393 0 |
| „ Kerry | ... | 121 | 17 | 7 | ... | 3,071 35 |
| „ Killaloe | ... | 83 | 9 | 4 | ... | 2,103 36 |
| „ Limerick | ... | 386 | 9 | 9 | ... | 9,739 48 |
| „ Ross | ... | 241 | 12 | 2 | ... | 6,088 53 |
| „ Waterford | ... | 247 | 6 | 5 | ... | 6,232 48 |

 117,009f. 96c.

(1) Including a donation of 48f. from Alderney.

(2) From St. Mary's College, Blairs.

(2) The total of the receipts from the States of the Church for the year 1855 amounted to 96,706f. 10c. (see the May Annual for 1856, No. 111, page 175); but we publish here only 86,339f. 72c., because 10,366f. 38c. (1,928 14 5 Roman crowns) were distributed in Rome to several Missions. The detail of receipts for 1856 is given at the end of the present account.

SPAIN.

| | | | | |
|-----------------------|-----|-----|-----|---------------|
| From several dioceses | ... | ... | ... | 19,866f. 36c. |
|-----------------------|-----|-----|-----|---------------|

ISLAND OF CUBA.

Piasters.

| | | | | |
|-------------------------------------|-----|-----|----|---------------|
| Diocese of Havana (from the town of | | | | |
| Trinidad) | ... | ... | 83 | ... |
| | | | | 443f. 10c. |
| | | | | 20,309f. 46c. |

GREECE.

Drachmas.

| | | | | |
|-----------------------------|-----|--------|-----|-------------|
| Diocese of Syra | ... | 380 63 | ... | 323f. 54c. |
| „ Tino | ... | 955 51 | ... | 810 0 |
| From the town of the Piræus | | 207 60 | ... | 176 46 |
| | | | | 1,310f. 0c. |

LEVANT.

Turkish Piasters.

| | | | |
|-------------------------------|-----|----------|--------------|
| Diocese of ANTIVARI | ... | ... | 59f. 75c |
| „ DURAZZO | ... | ... | 26 0 |
| „ Alessio | ... | ... | 63 0 |
| Vicariate-Apostolic of Herze- | | | |
| govina | ... | ... | 30 0 |
| Vicariate-Apostolic of Walla- | | | |
| chia | ... | ... | 52 0 |
| Vicariate-Apostolic of CON- | | | |
| STANTINOPLE (1) | ... | ... | 0 0 |
| Island of Candia | ... | 1,618 0 | 341 0 |
| Island of Mitylene | ... | „ | 59 80 |
| Haivali | ... | „ | 26 0 |
| Diocese of SMYRNA | ... | 3,164 0 | 680 0 |
| „ Scio (2) | ... | 1,679 77 | 365 33 |
| „ Beyrout | ... | „ | 270 50 |
| „ Damascus | ... | 910 0 | 190 0 |
| | | | 2,163f. 38c. |

(1) 1,902f., arrived too late, will be carried to the account for 1857. In this sum is included a donation of 24f. for the Mission of Thibet.

(2) Collected in 1855 and 1856.

| | | | | | |
|---|-------|-----|-----|-----|--------------|
| Brought forward | | | | ... | 2,163f. 38c. |
| Turkish Piasters. | | | | | |
| Diocese of Trebizonde | ... | " | ... | 70 | 0 |
| Patriarchate of { Palestine ... 900f. } | | | | | |
| JERUSALEM { Island of Cyprus 120 } | | | | | |
| Syria ... | ... | " | ... | 127 | 10 |
| Vicariate-Apostolic of EGYPT | 2,649 | ... | 662 | 25 | |
| Piasters of Tunis. | | | | | |
| " Tunis | 503 | ... | 323 | 80 | |
| Tripoli of Barbary | ... | " | ... | 200 | 0 |
| | | | | | 4,566f. 53c. |

LOMBARDO-VENETIAN KINGDOM.

| | | | | |
|--------------------------|--------|----|-----|---------------|
| Diocese of MILAN (1) ... | 28,709 | 18 | ... | 24,587f. 80c. |
| „ Bergamo (2) ... | 10,335 | 29 | ... | 8,785 0 |
| „ Brescia (3) ... | 6,040 | 48 | ... | 5,134 41 |
| „ Como (4) ... | 2,696 | 92 | ... | 2,312 05 |
| „ Cremona ... | 200 | 0 | ... | 171 49 |
| „ Cremona ... | 2,000 | 0 | ... | 1,713 08 |
| „ Lodi ... | 3,018 | 11 | ... | 2,585 87 |
| „ Pavia ... | 952 | 16 | ... | 815 68 |
| „ Trent ... | 7,544 | 09 | ... | 6,456 85 |
| „ VENICE (5) ... | 4,631 | 39 | ... | 3,850 49 |
| „ Adria (6) ... | 196 | 55 | ... | 163 79 |
| „ Belluno (7) ... | 192 | 0 | ... | 160 0 |
| „ Ceneda (8) ... | 206 | 06 | ... | 171 72 |
| | | | | <hr/> |
| | | | | 56,917f. 23c. |

(1) Including 473f. 31c., or 552 Austrian liv., the donation of a physician for the baptism and ransom of the children of pagans.

(2) Including two donations, one of 85f., for the baptism of pagan children; and the other of 625f.

(3) Collection of 1855. For the receipts of 1856, see page 192.

(4) Collection of 1855. For the receipts of 1856, see page 192.

(5) Collection of 1855. For the receipts of 1856, see page 192.

(6) Collection of 1855. For the receipts of 1856, see page 192.

(7) Collection of 1855. For the receipts of 1856, see page 192.

(8) Collection of 1855. For the receipts of 1856, see page 192.

| | | | | | | |
|---------------------|-----|-------|----|-----------------|-------|---------------------------|
| | | | | Brought forward | ... | 56,917f. 23c. |
| | | | | Austrian liv. | | |
| Diocese of Chioggia | ... | 30 | 0 | ... | 25 | 50 |
| „ Concordia | ... | 392 | 36 | ... | 333 | 51 |
| „ Feltro (1) | ... | 96 | 0 | ... | 80 | 0 |
| „ Padua | ... | 1,022 | 79 | ... | 869 | 37 |
| „ Treviso (2) | ... | 726 | 0 | ... | 605 | 0 |
| „ UDINE (3) | ... | 2,393 | 07 | ... | 2,034 | 11 |
| „ Verona | ... | 2,933 | 53 | ... | 2,493 | 50 |
| „ Vicenza | ... | 1,896 | 04 | ... | 1,611 | 63 |
| | | | | | | <hr/> 64,969f. 85c. <hr/> |

ISLAND OF MALTA.

| | | | | |
|----------------------|-----|-----|-----|---------------|
| Diocese of Malta (4) | ... | ... | ... | 18,861f. 70c. |
| | | | | <hr/> |

DUCHY OF MODENA.

| | | | | |
|-------------------|-----|-----|-----|---------------------------|
| Diocese of MODENA | ... | ... | ... | 5,693f. 98c. |
| „ Carpi | ... | ... | ... | 1,933 20 |
| „ Massa-Carrara | ... | ... | ... | 2,000 0 |
| „ Nonantola | ... | ... | ... | 290 06 |
| „ Reggio | ... | ... | ... | 6,000 0 |
| | | | | <hr/> 15,917f. 24c. <hr/> |

OCEANICA.

| | | | |
|---------------------------------|-----|-----|--------------------------|
| Diocese of Adelaide (Australia) | ... | ... | 403f. 20c. |
| „ Melbourne (do)... | ... | ... | 2,520 0 |
| | | | <hr/> 2,923f. 20c. <hr/> |

(1) Collection of 1855. For the receipts of 1856, see page 192.

(2) Collection of 1855. For the receipts of 1856, see page 192.

(3) See page 192.

(4) Including sundry donations, amounting in the aggregate to 2,206f. 70c.; of which some are for the baptism and ransom of pagan children, and others for Masses to be said by the Missioners.

| | | | |
|------------------------------|-----------------|-----|--------------------------|
| | Brought forward | ... | 2,923f. 20c. |
| Diocese of Perth (Australia) | ... | ... | 520 0 |
| Sandwich Islands | ... | ... | 2,000 0 |
| | | | <hr/> 5,443f. 20c. <hr/> |

DUCHY OF PARMA.

| | | | |
|------------------------------|-----|-----|--------------------------|
| Diocese of Borgo-San-Donnino | ... | ... | 506f. 55c. |
| „ Parma (1) | ... | ... | 3,281 72 |
| „ Piacenza | ... | ... | 4,824 26 |
| „ Pontremoli | ... | ... | 240 79 |
| | | | <hr/> 8,853f. 32c. <hr/> |

HOLLAND.

| | | | |
|-----------------------------------|-----|-----|---------------------------|
| Diocese of UTRECHT and of Haarlem | ... | ... | 24,186f. 94c. |
| „ Bois-le-Duc (2) | ... | ... | 21,492 05 |
| „ Breda | ... | ... | 8,465 60 |
| „ Ruremonde (3) | ... | ... | 15,503 90 |
| Vicariate-Apostolic of Luxemburg | ... | ... | 9,623 71 |
| | | | <hr/> 79,272f. 20c. <hr/> |

PORTUGAL.

| | | | |
|-------------------|-----|---------|-------------------|
| | | Reis. | |
| Diocese of BRAGA | ... | 659,140 | 3,661f. 88c |
| „ Aveiro | ... | 119,450 | 663 61 |
| „ Braganza | ... | 130,000 | 722 21 |
| „ Castello-Branco | ... | 4,800 | 26 66 |
| „ Coimbra (4) | ... | 282,040 | 1,566 86 |
| | | | <hr/> 6,641f. 22c |

(1) Including two donations of 100f. each, for the Patriarch of Jerusalem.

(2) Including several donations, amounting to 1,648f. 85c.

(3) 4,250f., arrived too late, will be carried to the account for 1857.

(4) Including a donation of 192,000 reis, left at the disposal of the Patriarch of Jerusalem.

| | | Brought forward | | ... | | 6,641f. 22c. |
|---------------------|------|-----------------|-----|-------|----|---------------------------|
| | | Reis. | | | | |
| Diocese of Pinhel | ... | 30,240 | ... | 168 | 0 | |
| „ Porto | ... | 521,520 | ... | 2,896 | 19 | |
| „ Viseu | ... | 201,165 | ... | 1,117 | 58 | |
| „ EVORA | ... | 62,140 | ... | 345 | 20 | |
| „ Beja | ... | 33,600 | ... | 186 | 85 | |
| „ Elvas (1) | ...* | 189,840 | ... | 1,054 | 66 | |
| „ Faro | ... | 106,600 | ... | 592 | 20 | |
| „ LISBON | ... | 1,739,400 | ... | 9,663 | 33 | |
| „ Guarda | ... | 112,180 | .. | 623 | 22 | |
| „ Lamego | ... | 47,670 | ... | 264 | 83 | |
| „ Leiria | ... | 188,680 | ... | 1,018 | 22 | |
| „ Angra (Azores) | | 105,600 | ... | 586 | 65 | |
| „ Funchal (Madeira) | | 35,300 | ... | 196 | 10 | |
| | | | | | | <hr/> 25,384f. 25c. <hr/> |

PRUSSIA.

GRAND DUCHY OF POSEN.

Thalers sil. pf.

| | | | | | | |
|--------------------------------|-----|-----|----|---|-----|------------|
| Diocese of POSEN and GNESEN | ... | 124 | 20 | 0 | ... | 467f. 50c. |
|--------------------------------|-----|-----|----|---|-----|------------|

PROVINCE OF PRUSSIA.

| | | | | | | | |
|-----------------|-----|-------|---|---|-----|-------|----|
| Diocese of Culm | ... | 75 | 6 | 0 | ... | 282 | 0 |
| „ Varmia | ... | 1,535 | 0 | 0 | ... | 5,756 | 25 |

RHENISH PROVINCE.

| | | | | | | |
|--------------------|--------|----|---|-----|---------|----|
| Diocese of COLOGNE | 27,273 | 7 | 1 | ... | 102,274 | 64 |
| „ Treves | 4,953 | 27 | 4 | ... | 18,577 | 17 |

SILESIA.

| | | | | | | |
|------------------------|-------|---|---|-----|--------|----------------------------|
| Diocese of Breslau (2) | 3,500 | 0 | 0 | ... | 13,125 | 0 |
| | | | | | | <hr/> 140,482f. 56c. <hr/> |

(1) Including a donation of 144,000 reis, for the mission of Pondicherry, on condition of Masses being said for the donor after his death.

(2) 4,169f. 99c., reached too late, will be carried to the account for 1857.

WESTPHALIA.

| | | | |
|------------------------|-------------------|-----|----------------|
| | Brought forward | ... | 140,482f. 56c. |
| | Thalers. sil. pf. | | |
| Diocese of Munster (1) | 5,895 1 1 | ... | 22,106 41 |
| „ Paderborn | 7,787 22 0 | ... | 29,204 0 |
| | | | 191,792f. 97c. |

SARDINIAN STATES.

DUCHY OF GENOA.

| | | | | |
|----------------------|-----|-----|----|---------------|
| Diocese of GENOA (2) | ... | ... | .. | 21,173f. 07c. |
| „ Albenga | ... | ... | .. | 3,003 71 |
| „ Bobbio | ... | ... | .. | 949 05 |
| „ Nice (3) | ... | ... | .. | 3,863 0 |
| „ Sarzana (4) | ... | ... | .. | 3,085 16 |
| „ Savona | ... | ... | .. | 2,652 75 |
| „ Vintimiglia | ... | ... | .. | 1,463 0 |

PIEDMONT.

| | | | | |
|----------------------|-----|-----|----|-----------|
| Diocese of TURIN (5) | ... | ... | .. | 57,656 74 |
| „ Acqui | ... | ... | .. | 1,880 0 |
| „ Alba | ... | ... | .. | 2,532 13 |
| „ Aosta (6) | ... | ... | .. | 400 0 |
| „ Asti | ... | ... | .. | 3,774 65 |
| „ Coni | ... | ... | .. | 1,200 0 |
| „ Fossano | ... | ... | .. | 2,445 02 |

 106,078f. 28c.

(1) 13,302f. 95c., arrived too late, will be carried to the account for 1857.

(2) Including a donation of 100f., for the baptism of pagan children.

(3) Besides, a donation of 1,000f. has been given to be funded for the Propagation of the Faith; the interest to be applied to the baptism of pagan infants in danger of death.

(4) Including a donation of 2,000f. from a priest of the diocese of Sarzana.

(5) Including a donation of 20f. for the diocese of Toronto, from a parish priest of the diocese of Turin. Besides, two chests containing several articles destined for the Foreign Missions, and valued at 2,500f., have been given by his Majesty the King of Sardinia and other benefactors.

(6) 5,000f., arrived too late, will be carried to the account for 1857.

| | Brought forward | ... | 106,078f. 28c. |
|----------------------|-----------------|-----|----------------|
| Diocese of Ivrea (1) | ... | ... | 7,000 0 |
| „ Mondovi | ... | ... | 4,909 45 |
| „ Pinerol | ... | ... | 2,030 46 |
| „ Saluzzo (2) | ... | ... | 4,700 0 |
| „ Susa | ... | ... | 1,162 23 |
| „ VERCELLI | ... | ... | 5,025 90 |
| „ Alexandria | ... | ... | 1,110 0 |
| „ Bielle | ... | ... | 4,601 03 |
| „ Casale | ... | ... | 3,400 0 |
| „ Novara | ... | ... | 4,000 0 |
| „ Tortona (3) | ... | ... | 6,605 0 |
| „ Vigevano | ... | ... | 1,457 60 |

SARDINIA.

| | | | |
|-------------------------|-----|-----|--------|
| Diocese of CAGLIARI (4) | ... | ... | „ „ |
| „ Iglesias (5) | ... | ... | „ „ |
| „ SASSARI | ... | ... | 865 24 |

SAVOY.

| | | | |
|-----------------------------|-----|-----|----------------------------|
| Diocese of CHAMBERY | ... | ... | 9,958 77 |
| „ Annecy | ... | ... | 25,385 0 |
| „ Moutiers (6) | ... | ... | 4,951 40 |
| „ St. Jean-de-Maurienne (7) | ... | ... | 4,000 0 |
| | | | <hr/> 197,240f. 36c. <hr/> |

(1) Including a donation of 145f. for the baptism of pagan children in China, and another donation of 310f. from a priest of the diocese of Ivrea.

(2) Including a donation of 1,040f. for the baptism of Chinese children.

(3) Including sundry donations, amounting to 600f., one of which (31f. 50c.) is for the baptism of Chinese children. Besides, 400f. were given to be funded for the Society for the Propagation of the Faith.

(4) 333f. 55c., arrived too late, will be carried to the account for 1857.

(5) 105f. 48c., reached too late, will be carried to the account for 1857.

(6) Including a donation of 48f. for the baptism of Chinese children.

(7) Including two donations for the baptism of pagan children, one of 100f., and the other of 50f.

THE TWO SICILIES.

KINGDOM OF NAPLES.

| | | Ducats. | gr. | | |
|-----------------------|-------|---------|-----|-----|---------------|
| Diocese of NAPLES | ... | 8,072 | 72 | ... | 38,224f. 60c. |
| „ SORRENTO (1) | ... | 1,400 | 0 | ... | 6,629 05 |
| „ Sora, Aquino, and | ... | | | | |
| „ Ponte-Corvo | ... | 520 | 0 | ... | 2,462 22 |
| „ TRANI and Nazareth | ... | 250 | 0 | ... | 1,183 76 |
| „ Castellamare | ... | 330 | 0 | ... | 1,562 56 |
| „ Teramo | ... | 100 | 0 | ... | 473 50 |
| „ Cava | ... | 341 | 55 | ... | 1,617 25 |
| Abbey of Cava | ... | 19 | 82 | ... | 93 85 |
| Diocese of Aquila (2) | ... | 283 | 0 | ... | 1,340 02 |
| „ Monopoli | ... | 75 | 0 | ... | 355 13 |
| „ Conversano | ... | 28 | 67 | ... | 135 75 |
| „ Casano | ... | 140 | 0 | ... | 662 91 |
| „ Molfetta | 51 56 | 121 | 50 | ... | 575 31 |
| „ Giovinazzo | 17 14 | | | | |
| „ Terlizzi | 32 80 | | | | |
| Seminary of Molfetta | 20 0 | | | | |
| Diocese of Cotrone | ... | 20 | 0 | ... | 94 70 |
| „ Oria | ... | 14 | 25 | ... | 67 48 |
| „ OTRANTO | ... | 285 | 30 | ... | 1,350 91 |
| „ LANCIANO | ... | 46 | 0 | ... | 217 81 |
| „ BRINDISI | ... | 50 | 0 | ... | 236 75 |
| „ Lecce | ... | 100 | 0 | ... | 473 50 |
| „ REGGIO | ... | 49 | 0 | ... | 232 02 |
| „ Anglona and Tursi | ... | 48 | 0 | ... | 227 28 |
| „ Calvi and Trano | ... | 200 | 0 | ... | 947 0 |
| „ Nbcera | ... | 222 | 0 | ... | 1,051 18 |
| „ Mileto | ... | 120 | 0 | ... | 568 20 |
| „ Gallipoli | ... | 25 | 85 | ... | 122 40 |
| | | | | | 60,905f. 04c. |

(1) Including 400 ducats from a pious person of Vico Equenza.

(2) Including 158 ducats from the college of the Jesuits.

| | | Brought forward | | ... | 60,905f. 04c. | |
|------------|--------------------|-----------------|----------|-----|---------------------|----|
| | | Ducats. | gr. | | | |
| Diocese of | SALERNO | ... | 130 80 | .. | 619 | 34 |
| " | TARENTO | ... | 96 40 | .. | 456 | 46 |
| " | Capaccio | ... | 60 0 | .. | 284 | 10 |
| " | Tropea | ... | 12 90 | .. | 61 | 08 |
| " | Trivento | ... | 80 0 | .. | 378 | 80 |
| " | Bitonto | ... | 330 0 | .. | 1,562 | 56 |
| " | Atri and Penne (1) | ... | 130 0 | .. | 615 | 56 |
| | SANTA-SEVERINA | ... | 40 0 | .. | 189 | 40 |
| " | CHIETI | ... | 126 83 | .. | 600 | 54 |
| " | MANFREDONIA | ... | 100 0 | .. | 473 | 50 |
| " | Bovino | ... | 18 13 | .. | 85 | 85 |
| " | Gerace | ... | 30 0 | . | 142 | 05 |
| " | Marsi | ... | 30 0 | . | 142 | 05 |
| " | Muro | ... | 25 0 | . | 118 | 38 |
| " | CONZA and CAM- | | | | | |
| | PAGNA | ... | 33 0 | . | 156 | 26 |
| " | Castellaneta | ... | 60 0 | . | 284 | 10 |
| " | Catanzaro | ... | 37 34 | . | 176 | 33 |
| " | Ariano | ... | 30 0 | . | 142 | 05 |
| Abbey of | Montecassino | ... | 120 0 | . | 568 | 20 |
| " | Montevergine | ... | 14 35 | . | 67 | 95 |
| Diocese of | Isernia | ... | 16 04 | . | 75 | 95 |
| " | Gravina | ... | 42 08 | . | 199 | 25 |
| " | BISCEGLIA | ... | 150 0 | . | 710 | 26 |
| " | Pozzuoli | ... | 85 0 | . | 402 | 48 |
| " | Sessa | ... | 137 20 | . | 649 | 65 |
| " | Ugento | ... | 60 0 | . | 284 | 10 |
| " | Aversa | ... | 128 72 | . | 609 | 49 |
| " | Tricarico | ... | 140 0 | . | 662 | 90 |
| " | OSTUNI (2) | ... | 10 08 | . | 47 | 73 |
| " | BARI (3) | ... | 5 50 | . | 26 | 04 |
| | SICILY. | | | | | |
| " | PALERMO | ... | 2,005 91 | | 8,357 | 96 |
| | | | | | <hr/> 80,055f. 51c. | |

(1) Including 50 ducats from the town of St. Angelo.

(2) Donation.

(3) Donation of a pious person of Palo.

| | | | Brought forward | | ... | | 80,055f. 51c | |
|------------|---------------|-----|-----------------|------|-----|-------|---------------|--|
| | | | Ducats. | gr. | | | | |
| Diocese of | MESSINA | ... | 584 | 0 | ... | 2,433 | 34 | |
| „ | MONTREAL | | 217 | 67 5 | ... | 906 | 98 | |
| „ | Syracuse | ... | 190 | 0 | ... | 791 | 67 | |
| „ | Catania | ... | 537 | 0 | ... | 2,237 | 50 | |
| „ | Girgenti | ... | 107 | 50 | ... | 447 | 92 | |
| „ | Cefalu | ... | 188 | 19 | ... | 784 | 12 | |
| „ | Noto | ... | 548 | 37 5 | ... | 2,284 | 90 | |
| „ | Mazzara | ... | 278 | 63 | ... | 1,160 | 96 | |
| „ | Caltanissetta | ... | 102 | 0 | ... | 425 | 0 | |
| „ | Trapani | ... | 410 | 0 | ... | 1,708 | 33 | |
| „ | Patti | ... | 116 | 16 | .. | 484 | 0 | |
| „ | Nicosia | ... | 15 | 0 | ... | 62 | 50 | |
| „ | Caltagerone | ... | 56 | 28 | ... | 234 | 48 | |
| „ | Piazza | ... | 148 | 20 | ... | 617 | 50 | |
| „ | Lipari | ... | 18 | 0 | ... | 75 | 0 | |
| | | | | | | | 94,709f. 71c. | |

SWITZERLAND.

| | | | | | |
|-------------|-------------------------|----------------|-----|-----|---------------|
| Diocese of | Basle (1) | ... | ... | ... | 17,604f. 45c. |
| „ | Coire (2) | ... | ... | ... | 5,597 06 |
| „ | Lausanne and Geneva (3) | ... | ... | ... | 8,862 97 |
| „ | Saint-Gall (4) | ... | ... | ... | 3,732 05 |
| „ | Sion { Sion (5) | 2,076f. 70c. } | | | 5,942 40 |
| | { St. Maurice (6) | 3,865 70 } | | | |
| Donation of | Anonymous | ... | ... | ... | 420 0 |
| | | | | | 42,158f. 93c. |

(1) Including two donations for the baptism and ransom of Chinese children, one of 100f., and the other 5f.; sundry other donations, viz., 15f., 120f., 200f., 20f., and two of 60f. each; one of 500f., from the district of Porrentruy, and another of 5f., from the same district, for the Missions of America.

(2) Including two donations, one of 2,000f. for the education of native clergy in pagan countries; and another of 238f. for the hospital dispensary of Su-Tchuen.

(3) 1,317f. from the canton of Geneva, arrived too late, will be carried to the account for 1857.

(4) Including a donation of 39f. 69c.

(5) Including two donations, one of 40f., the other of 25f.

(6) Including a donation of 246f. from the parish of Bagnes.

TUSCANY.

| | | Tuscan liv. s. d. | | | | |
|-----------------------|-----|-------------------|----|---|-----|--------------|
| Diocese of FLORENCE | ... | 4,376 | 11 | 2 | ... | 3,676f. 31c. |
| „ Colle ... | ... | 910 | 0 | 0 | ... | 764 0 |
| „ Fiesole | ... | 1,688 | 1 | 8 | ... | 1,418 0 |
| „ Pistoia | ... | 1,642 | 0 | 0 | ... | 1,379 28 |
| „ Prato (1) | ... | 2,228 | 4 | 8 | ... | 1,871 66 |
| „ San-Miniato | ... | 3,181 | 0 | 0 | ... | 2,672 4 |
| „ San-Sepolcro | ... | 1,900 | 0 | 0 | ... | 1,596 0 |
| „ PISA (2) | ... | 5,014 | 13 | 4 | ... | 4,212 32 |
| „ Leghorn | ... | 2,500 | 0 | 0 | ... | 2,100 0 |
| „ SIENNA | ... | 2,608 | 0 | 0 | ... | 2,190 72 |
| „ Arezzo | ... | 1,178 | 0 | 0 | ... | 989 52 |
| „ Chiusi | ... | 106 | 13 | 4 | ... | 89 60 |
| „ Cortona (3) | ... | 640 | 0 | 0 | ... | 537 60 |
| „ Grosseto | ... | 320 | 0 | 0 | ... | 268 80 |
| „ Massa & Populonia | ... | 941 | 17 | 8 | ... | 791 16 |
| „ Modigliana | ... | 344 | 12 | 8 | ... | 289 40 |
| „ Montalcino | ... | 450 | 0 | 0 | ... | 378 0 |
| „ Montepulciano | ... | 353 | 6 | 8 | ... | 296 80 |
| „ Pescia | ... | 533 | 6 | 8 | ... | 448 0 |
| „ Pienza | ... | 230 | 0 | 0 | ... | 193 20 |
| „ Sovana & Pitigliano | ... | 1,073 | 6 | 8 | ... | 901 32 |
| „ Volterra | ... | 1,500 | 0 | 0 | ... | 1,260 0 |
| | | Lucchese liv. | | | | |
| LUCCA (4) | ... | 9,045 | 16 | 4 | ... | 6,949 80 |

Deduct—

35,273f. 53c.

| | | | | |
|--|--------|--------------|---|-----------|
| 1st. 1,863f. 09c., which arrived too late, and will be carried to the account for 1857 ... | ... | 1,863f. 09c. | } | 2,486 32 |
| 2ndly. 623f. 23c., which have been an- nounced, but have not yet arrived ... | 623 23 | | | |
| | | | | 32,787 21 |

From different countries in the North of Europe*

1,112f. 57c.

(1) Including a donation of 252f., or 300 Tuscan liv., for the baptism of Chinese children.

(2) Including a donation of 12f. 32c., or 14 13 4 Tuscan liv., for the baptism of Chinese children.

(3) Including a donation of 58f. 80c., or 70 Tuscan liv.

(4) Including a donation of 157f.

The Allocation of alms among the different Missions for 1856 has been made in the following order :—

MISSIONS OF EUROPE.

| | | |
|--|-----------|-----|
| To the Right Rev. Dr. Gillis, Vicar-Apostolic of Edinburgh (Scotland) | 22,000f. | 0c. |
| To the Right Rev. Dr. Murdoch, Vicar-Apostolic of the Western district (Scotland) ... | 20,000 | 0 |
| To the Right Rev. Dr. Kyle, Vicar-Apostolic of the Northern district (Scotland) | 16,000 | 0 |
| To his Eminence Cardinal Wiseman, Archbishop of Westminster (England) | 11,000 | 0 |
| To the Right Rev. Dr. Thomas Grant, Bishop of Southwark (England) | 29,000 | 0 |
| To the Right Rev. Dr. Briggs, Bishop of Beverley (England) | 3,000 | 0 |
| To the Most Rev. Dr. Errington, Administrator of Clifton (England) | 4,000 | 0 |
| To the Right Rev. Dr. Roskell, Bishop of Nottingham (England) | 13,000 | 0 |
| To the Right Rev. Dr. Vaughan, Bishop of Plymouth (England) | 5,500 | 0 |
| To the Right Rev. Dr. Thomas Joseph Brown, Bishop of Newport and Menevia (England)... | 9,000 | 0 |
| To the Right Rev. Dr. James Brown, Bishop of Shrewsbury (England) | 6,000 | 0 |
| To the Right Rev. Dr. Turner, Bishop of Salford (England) | 6,000 | 0 |
| Mission of the Rev. Fathers Marists in England | 37,000 | 0 |
| | <hr/> | |
| | 181,500f. | 0c. |

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|---|-----|-----------|-----|
| Brought forward | ... | 181,500f. | 0c. |
| Missions of the Rev. Fathers Oblates of Mary Immaculate, in England and Ireland | ... | 58,000 | 0 |
| Seminary of Drumcondra (Ireland) | ... | 14,000 | 0 |
| To the Right Rev. Dr. Walsh, Bishop of Kildare and Leighlin (Ireland) | ... | 1,500 | 0 |
| To the Right Rev. Dr. Derry, Bishop of Clonfert (Ireland) | ... | 4,000 | 0 |
| To the Diocese of Cloyne (Ireland) | ... | 5,000 | 0 |
| To the Right Rev. Dr. George Joseph Brown, Bishop of Elphin (Ireland) | ... | 2,000 | 0 |
| To the Most Rev. Dr. MacHale, Archbishop of Tuam (Ireland) | ... | 2,500 | 0 |
| To the Right Rev. Dr. Vaughan, Bishop of Killaloe (Ireland) | ... | 4,000 | 0 |
| To the Right Rev. Dr. Moriarty, Bishop of Kerry (Ireland) | ... | 2,000 | 0 |
| To the Right Rev. Dr. Keane, Bishop of Ross (Ireland) | ... | 5,000 | 0 |
| To the Right Rev. Dr. O'Brien, Bishop of Waterford and Lismore (Ireland) | ... | 2,000 | 0 |
| To the Vicar-Apostolic of Gibraltar | ... | 10,000 | 0 |
| To the Right Rev. Dr. Marriley, Bishop of Lausanne and Geneva (Switzerland) | ... | 43,000 | 0 |
| To the Right Rev. Dr. Arnold, Bishop of Bale (Switzerland) | ... | 13,500 | 0 |
| To the Right Rev. Dr. Gaspard de Carl, Bishop of Coire (Switzerland) | ... | 5,000 | 0 |
| To the Right Rev. Dr. Bagnoud, Bishop of Bethlehem, Abbot of Saint-Maurice in the Valais, for the parish of Aigle (Switzerland) | ... | 1,000 | 0 |
| German Missions of the Redemptorists | ... | 4,500 | 0 |
| Mission of Dessau | ... | 5,000 | 0 |
| To the Right Rev. Dr. Wedekin, Bishop of Hildesheim | ... | 9,000 | 0 |
| To his Eminence Cardinal de Geissel, Archbishop of Cologne | ... | 18,000 | 0 |

 390,500f. 0c.

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| Brought forward ... | 390,500f. | 0c. |
| To the Right Rev. Dr. Arnoldi, Bishop of Treves | 10,000 | 0 |
| To the Right Rev. Dr. Muller, Bishop of Munster | 8,000 | 0 |
| To the Right Rev. Dr. Conrad Martin, Bishop of Paderborn | 21,000 | 0 |
| To the Right Rev. Dr. Geritz, Bishop of Varmia | 3,000 | 0 |
| To the Right Rev. Dr. Przysluski, Archbishop of Posen and Gnesen | 3,000 | 0 |
| To the Vicariate-Apostolics, North of Germany and Denmark... .. | 9,000 | 0 |
| Different Missions of Germany | 90,000 | 0 |
| Different Missions of the North of Europe ... | 40,169 | 40 |
| To the Right Rev. Dr. Stefano, Vicar-Apostolic of Moldavia | 8,000 | 0 |
| To the Right Rev. Dr. Parsi, Administrator of the Vicariate-Apostolic of Wallachia and Bulgaria | 18,000 | 0 |
| To the Right Rev. Dr. Barisich, Vicar-Apostolic of Herzegovina | 4,500 | 0 |
| Mission of the Society of Jesus in Herzegovina | 500 | 0 |
| Diocese of Trebigni | 4,500 | 0 |
| To the Right Rev. Dr. Ciurcia, Bishop of Alessio | 5,000 | 0 |
| To the Right Rev. Dr. Topich, Bishop of Scutari | 5,000 | 0 |
| To the Right Rev. Dr. Bogdanovich, Administrator of the diocese of Scopia | 3,500 | 0 |
| To the Right Rev. Dr. Severini, Bishop of Sappa | 4,000 | 0 |
| To the Most Rev. Dr. Pooten, Archbishop of Antivari | 1,800 | 0 |
| To the Most Rev. Dr. Raphael di Ambrosio, Archbishop of Durazzo | 3,000 | 0 |
| To the Right Rev. Dr. Dodmassei, Bishop of Pulati | 2,000 | 0 |
| To the Right Rev. Dr. Canova, Vicar-Apostolic of Sophia | 1,000 | 0 |
| To the Most Rev. Dr. Mussabini, Administrator of the Vicariate-Apostolic of Constantinople, and for the Brothers' Schools ... | 42,000 | 0 |

 677,469f. 40c.

| | | |
|---|--------|----------------|
| Brought forward | ... | 677,469f. 40c. |
| To the Most Rev. Dr. Hassoun, Armenian Catholic Primate of Constantinople, and for the different dioceses of the same rite of his ecclesiastical province | ... .. | 31,000 0 |
| Missions dependent on the Prefecture-Apostolic of the Rev. Capuchin Fathers at Constantinople | ... | 22,000 0 |
| Missions dependent on the Prefecture-Apostolic of the Rev. Fathers Reformed Minors at Constantinople | ... .. | 5,500 0 |
| Mission of the Lazarists at Constantinople, and Establishment of the Sisters of Charity | ... | 18,200 30 |
| Mission of the Lazarists at Salonica, and Establishment of the Sisters of Charity... | ... | 8,400 0 |
| Mission of the Lazarists at Monastir | ... | 4,000 0 |
| To the Right Rev. Dr. Alberti, Bishop of Syra and Apostolic Delegate in Greece, and for the Brothers' Schools | ... .. | 25,000 0 |
| Missions of the Society of Jesus at Tino and at Syra | ... .. | 3,000 0 |
| To the Right Rev. Dr. Cuculla, Bishop of Naxia | ... | 2,050 0 |
| To the Right Rev. Dr. Bergeretti, Bishop of Santorini | ... .. | 2,500 0 |
| Mission of the Lazarists at Santorini, and Establishment of the Sisters of Charity .. | ... | 9,000 0 |
| To the Right Rev. Dr. Zalani, Bishop of Tino | ... | 2,000 0 |
| To the Most Rev. Dr. Rivelli, Archbishop of Corfu | ... .. | 3,500 0 |
| Diocese of Zante and Cephalonia | ... .. | 1,500 0 |
| Mission of the Rev. Capuchin Fathers at Cephalonia | ... .. | 5,002 0 |
| | | 819,221f. 70c. |

MISSIONS OF ASIA.

| | |
|---|-------------|
| To the Right Rev. Dr. Giustiniani, Bishop of Scio | 4,561f. 0c. |
| | 4,561f. 0c. |

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|--|---------|----------------|
| Brought forward ... | 4,561f. | 0c. |
| To the Most Rev. Dr. Mussabini, Archbishop of Smyrna, and Vicar-Apostolic of Asia Minor, and for the Mission of Aïdin, also for the Schools of the Brothers and for the Establishment of the Nuns of the Good Shepherd ... | 16,500 | 0 |
| Mission of the Lazarists at Smyrna and Establishment of the Sisters of Charity... * | 10,100 | 0 |
| Mission of the Rev. Capuchin Fathers in Anatolia | 20,000 | 0 |
| Mission of the Rev. Capuchin Fathers in Syria | 14,000 | 0 |
| Missions of the Rev. Carmelite Fathers in Syria | 5,500 | 0 |
| Missions of the Lazarists in Syria, and Establishments of the Sisters of Charity at Beyrout and Damascus | 33,100 | 0 |
| Mission of the Society of Jesus in Syria, viz., Beyrout, Bicfaia, Zallé, Sidon and Tyre, and the College of Gazhir | 27,000 | 0 |
| To the Most Rev. Dr. Brunoni, Delegate-Apostolic in Syria, and for the different United Rites | 26,000 | 0 |
| To the Most Rev. Dr. Valerga, Latin Patriarch of Jerusalem, and for the Mission of the Island of Cyprus | 66,336 | 18 |
| To the Rev. Fathers Guardian of the Holy Sepulchre at Jerusalem... .. | 3,108 | 55 |
| Mission of the Island of Cyprus | 5,000 | 0 |
| Mission of Aden (Arabia) | 1,300 | 0 |
| To the Most Rev. Dr. Planchet, Delegate-Apostolic in Mesopotamia, Kurdistan, and Armenia Minor, and for the different United Rites | 18,000 | 0 |
| Missions of the Rev. Dominican Fathers in Mesopotamia and Kurdistan | 18,000 | 0 |
| Mission of the Rev. Capuchin Fathers in Mesopotamia | 7,002 | 0 |
| Mission of the Rev. Capuchin Fathers at Bagdad | 2,000 | 0 |
| | | <hr/> |
| | | 277,507f. 55c. |

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|---|-----|-----|----------------|
| Brought forward | ... | ... | 277,507f. 55c. |
| Armenian Mission in Persia | ... | ... | 6,000 0 |
| Mission of the Rev. Fathers Mechitarists in Persia | ... | ... | 4,000 0 |
| Mission of the Lazarists in Persia | ... | ... | 18,000 0 |
| To the Right Rev. Dr. Carli, Vicar-Apostolic of Agra (Mission of the Rev. Capuchin Fathers) | ... | ... | 15,000 0 |
| To the Right Rev. Dr. Züber, Vicar-Apostolic of Patna | ... | ... | 10,000 0 |
| To the Right Rev. Dr. Hartmann, Vicar Apostolic of Bombay | ... | ... | 22,000 0 |
| Mission of the Society of Jesus at Poonah | ... | ... | 20,000 0 |
| Mission of Central Bengal | ... | ... | 9,000 0 |
| Vicariate-Apostolic of Dacca (Eastern Bengal) | ... | ... | 23,000 0 |
| To the Right Rev. Dr. Bernardin of St. Teresa, Administrator of the Vicariate-Apostolic of Verapolly (Malabar), (Mission of the Rev. Carmelite Fathers) | ... | ... | 7,000 0 |
| Mission of Quilon | ... | ... | 20,000 0 |
| Mission of Mangalore | ... | ... | 16,000 0 |
| To the Right Rev. Dr. Bonnand, Vicar-Apostolic of Pondicherry (Congregation of Foreign Missions) | ... | ... | 45,348 07 |
| Mission of Mysore (Congregation of Foreign Missions) | ... | ... | 26,875 0 |
| Mission of Coimbatour (Congregation of Foreign Missions) | ... | ... | 22,140 0 |
| To the Right Rev. Dr. Canoz, Vicar-Apostolic of Madura (Mission of the Society of Jesus) | ... | ... | 48,000 0 |
| To the Right Rev. Dr. Fennelly, Vicar-Apostolic of Madras | ... | ... | 20,000 0 |
| Mission of Hyderabad | ... | ... | 16,000 0 |
| Mission of Vizagapatam | ... | ... | 18,030 50 |
| To the Right Rev. Dr. Bravi, Administrator of the Vicariate-Apostolic of Colombo (Ceylon) | ... | ... | 18,211 0 |
| To the Right Rev. Dr. Bettachini, Vicar-Apostolic of Jafnapatam (Ceylon) | ... | ... | 23,000 0 |

 685,112f. 12c.

| | | |
|--|--------|----------------|
| Brought forward | ... | 685,112f. 12c. |
| Vicariate-Apostolic of Pegu and Ava (Congregation of Foreign Missions) | ... .. | 27,000 0 |
| To the Right Rev. Dr. Diaz, Vicar-Apostolic of Central Tonquin (Mission of the Rev. Dominican Fathers) | ... .. | 14,000 0 |
| To the Right Rev. Dr. Hermosilla, Vicar-Apostolic of Eastern Tonquin (Mission of the Rev. Dominican Fathers) | ... .. | 15,000 0 |
| To the Right Rev. Dr. Retord, Vicar-Apostolic of Western Tonquin (Congregation of Foreign Missions) | ... .. | 29,978 0 |
| To the Right Rev. Dr. Gauthier, Vicar-Apostolic of Southern Tonquin (Congregation of Foreign Missions) | ... .. | 19,842 0 |
| To the Right Rev. Dr. Pellerin, Vicar-Apostolic of Northern Cochin-China (Congregation of Foreign Missions) | ... .. | 14,350 0 |
| To the Right Rev. Dr. Cuenot, Vicar-Apostolic of Eastern Cochin-China (Congregation of Foreign Missions) | ... .. | 18,545 0 |
| To the Right Rev. Dr. Lefebvre, Vicar-Apostolic of Western Cochin-China (Congregation of Foreign Missions) | ... .. | 14,625 0 |
| To the Right Rev. Dr. Miche, Vicar-Apostolic of Camboja (Congregation of Foreign Missions) | ... | 14,510 0 |
| To the Right Rev. Dr. Bouchot, Vicar-Apostolic of Malasia (Congregation of Foreign Missions) | ... | 30,089 04 |
| To the Right Rev. Dr. Pallegoix, Vicar-Apostolic of Siam (Congregation of Foreign Missions) | ... | 24,060 0 |
| Procuratorship of the Congregation of Foreign Missions at Singapore | ... .. | 3,934 0 |
| College of Pulo-Pinang (Congregation of Foreign Missions) | ... .. | 33,000 0 |
| Mission of Thibet (Congregation of Foreign Missions) | ... .. | 14,080 0 |
| To the Right Rev. Dr. Calderon, Vicar-Apostolic | | |

958,125f. 16c.

| | | |
|--|----------------|----|
| Brought forward ... | 958,125f. 16c. | |
| of Fo-Kien (Mission of the Rev. Dominican Fathers) | 4,000 | 0 |
| Vicariate-Apostolic of Nankin (Mission of the Society of Jesus) | 35,000 | 0 |
| To the Right Rev. Dr. Louis di Castellazzo, Vicar-Apostolic of Chan-Tong | 6,000 | 0 |
| To the Right Rev. Dr. Gabriel di Moretta, Vicar-Apostolic of Chan-Si (Mission of the Rev. Fathers Minors Observantines) | 6,000 | 0 |
| To the Right Rev. Dr. Ephise Chiaï, Vicar-Apostolic of Chen-Si (Mission of the Rev. Fathers Minors Observantines) | 9,000 | 0 |
| To the Right Rev. Dr. Navarro, Vicar-Apostolic of Hou-nan | 14,500 | 0 |
| To the Right Rev. Dr. Spelta, Vicar-Apostolic of Hou-Pe | 11,154 | 86 |
| Apostolic Prefecture of Hong-Kong | 8,000 | 0 |
| Agency of the Italian Missions of China at Hong-Kong | 3,000 | 0 |
| To the Right Rev. Dr. Guillemin, Prefect-Apostolic of Kouang-Tong, Kouang-si, and Hai-nan (Congregation of Foreign Missions) | 25,570 | 0 |
| To the Right Rev. Dr. Perrocheau, Vicar-Apostolic of Su-Tchuen (Congregation of the Foreign Missions) | 32,748 | 0 |
| To the Right Rev. Dr. Ponsot, Vicar-Apostolic of Yun-nan (Congregation of Foreign Missions) | 20,895 | 0 |
| Vicariate-Apostolic of Kouei-Tcheou (Congregation of Foreign Missions) | 17,732 | 60 |
| Procuratorship of the Congregation of Foreign Missions at Hong-Kong | 33,000 | 0 |
| To the Right Rev. Dr. Daguin, Vicar-Apostolic of Mongolia (Mission of the Lazarists) | 8,000 | 0 |
| To the Right Rev. Dr. Mouly, Vicar-Apostolic of Southern Pe-tche-li, and Administrator of | | |

1,206,626f. 45c.

| | | |
|--|--------|------------------|
| Brought forward | ... | 1,206,626f. 45c. |
| Western Pe-tche-li (Mission of the Lazarists) | | 14,000 0 |
| Vicariate-Apostolic of Eastern Pe-tche-li (Mission of the Society of Jesus) | ... .. | 20,000 0 |
| To the Right Rev. Dr. Baldus, Vicar-Apostolic of Ho-nan (Mission of the Lazarists) | ... .. | 8,000 0 |
| To the Right Rev. Dr. Danicourt, Vicar-Apostolic of Kiang-Si (Mission of the Lazarists) | ... .. | 10,000 0 |
| To the Right Rev. Dr. Delaplace, Vicar-Apostolic of Tche-Kiang (Mission of the Lazarists) | ... .. | 10,000 0 |
| To the Right Rev. Dr. Verolles, Vicar-Apostolic of Manchooria (Congregation of Foreign Missions) | ... .. | 21,910 42 |
| To the Right Rev. Dr. Berneux, Vicar-Apostolic of Corea (Congregation of Foreign Missions) | | 14,620 0 |
| Mission of Japan (Congregation of Foreign Missions) | ... .. | 9,640 0 |
| | | <hr/> |
| | | 1,314,796f. 87c. |
| | | <hr/> |

MISSIONS OF AFRICA.

| | | |
|---|--------|---------------|
| To the Right Rev. Dr. Pavy, Bishop of Algiers | ... .. | 44,000f. 0c. |
| Mission of the Society of Jesus in Algiers | ... | 12,000 0 |
| To the Right Rev. Dr. Fidele di Ferrara, Vicar-Apostolic of Tunis (Mission of the Rev. Fathers Capuchins) | ... .. | 18,000 0 |
| Mission of the Rev. Fathers Reformed Minors, at Tripoli in Barbary | ... .. | 6,002 0 |
| To the Right Rev. Dr. Perpetuo Guasco, Vicar-Apostolic of Egypt, and for the different United Rites, also for the Schools of the Brothers, and the Establishment of the Nuns of the Good-Shepherd | | 22,000 0 |
| | | <hr/> |
| | | 102,002f. 0c. |

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| Brought forward ... | 102,002f. | Oc. |
| Mission of the Lazarists at Alexandria in Egypt, College, and Establishment of the Sisters of Charity | 12,000 | 0 |
| Mission of the Rev. Fathers Reformed Minors in Upper Egypt | 9,000 | 0 |
| Vicariate-Apostolic of Abyssinia (Mission of the Lazarists) | 13,000 | 0 |
| To the Right Rev. Dr. Massaja, Vicar-Apostolic of the Gallas (Mission of the Rev. Capuchin Fathers) | 9,000 | 0 |
| To the Right Rev. Dr. Griffith, Vicar-Apostolic of the Cape of Good Hope, Western district, and for the Mission of St. Helena ... | 17,000 | 0 |
| To the Right Rev. Dr. Moran, Vicar-Apostolic of the Cape of Good Hope, Eastern district... | 17,000 | 0 |
| To the Right Rev. Dr. Allard, Vicar-Apostolic of Natal (Africa) (Mission of the Rev. Fathers Oblates of Immaculate Mary) | 22,000 | 0 |
| To the Right Rev. Dr. Bessieux, Vicar-Apostolic of the Two Guineas and of Senegambia (Missions of the Congregation of the Holy Ghost and of the Sacred Heart of Mary) ... | 40,000 | 0 |
| Mission of the Reverend Capuchin Fathers in the Seychelles | 6,290 | 0 |
| Mission of the Society of Jesus at Madagascar | 30,150 | 0 |
| | <hr/> | <hr/> |
| | 277,442f. | Oc. |

MISSIONS OF AMERICA.

| | | |
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| To the Right Rev. Dr. Mullock, Bishop of Newfoundland | 5,000f. | Oc. |
| To the Right Rev. Dr. Taché, Bishop of Saint- Boniface (territory of Hudson's Bay) ... | 12,000 | 0 |
| Mission of the Rev. Fathers Oblates of the Im- maculate Mary in the territory of Hudson's Bay | 18,500 | 0 |
| | <hr/> | <hr/> |
| | 35,500f. | Oc. |

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| Brought forward ... | 35,500f. | 0c. |
| To the Right Rev. Dr. Walsh, Archbishop of Halifax (Nova-Scotia) | 10,000 | 0 |
| To the Right Rev. Dr. Mackinnon, Bishop of Arichat (Nova-Scotia) | 16,000 | 0 |
| To the Right Rev. Dr. MacDonald, Bishop of Charlotte-town | 6,000 | 0 |
| To the Right Rev. Dr. Guigues, Bishop of By- town (Canada) | 20,000 | 0 |
| To the Right Rev. Dr. Farrell, Bishop of Ha- milton (Canada) | 10,000 | 0 |
| Diocese of Kingston (Canada) | 3,000 | 0 |
| To the Right Rev. Dr. Pinsonnault, Bishop of London (Canada) | 10,000 | 0 |
| To the Right Rev. Dr. Charbonnel, Bishop of Toronto (Canada) | 6,020 | 0 |
| To the Most Rev. Dr. Turgeon, Archbishop of Quebec (Canada) | 28,670 | 35 |
| To the Right Rev. Dr. Bourget, Bishop of Montreal (Canada) | 16,500 | 0 |
| To the Right Rev. Dr. Cooke, Bishop of Three- Rivers (Canada) | 10,000 | 0 |
| To the Right Rev. Dr. Prince, Bishop of Saint- Hyacinth (Canada) | 16,000 | 0 |
| Mission of the Society of Jesus in Upper Canada | 20,000 | 0 |
| To the Right Rev. Dr. Demers, Bishop of Vancouver | 6,000 | 0 |
| To the Right Rev. Dr. Alexander Blanchet, Bishop of Nesqually (United States) ... | 14,000 | 0 |
| To the Most Rev. Dr. Norbert Blanchet, Arch- bishop of Oregon City (United States) ... | 15,000 | 0 |
| Mission of the Rev. Oblate Fathers of Immacu- late Mary in Oregon (United States) ... | 18,000 | 0 |
| Mission of the Society of Jesus in Oregon (United States) | 19,000 | 0 |
| To the Right Rev. Dr. Miede, Bishop of Levens- worth City (United States) | 20,000 | 0 |

 299,690f. 35c.

| | | |
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| Brought forward | ... | 299,690f. 35c. |
| To the Right Rev. Dr. Loras, Bishop of Du- buque (United States) | | 12,000 0 |
| To the Right Rev. Dr. Cretin, Bishop of Saint- Paul of Minesota (United States) | ... .. | 22,000 0 |
| To the Right Rev. Dr. Lefèvre, Coadjutor-Bi- shop and Administrator of Detroit (United States) | ... .. | 8,000 0 |
| To the Right Rev. Dr. Baraga, Bishop of Upper Saint Mary's (United States) | ... .. | 12,000 0 |
| To the Most Rev. Dr. Purcell, Archbishop of Cincinnati (United States) to meet the tra- velling expenses of German Missioners to his diocese | ... .. | 1,500 0 |
| To the Right Rev. Dr. Rapp, Bishop of Cleve- land (United States) | ... .. | 16,000 0 |
| To the Right Rev. Dr. O'Connor, Bishop of Pittsburg (United States) | ... .. | 9,000 0 |
| To the Right Rev. Dr. Whelan, Bishop of Wheeling (United States) | ... .. | 8,000 0 |
| To the Right Rev. Dr. MacGill, Bishop of Richmond (United States) | ... .. | 6,000 0 |
| To the Diocese of Hartford (United States) | ... .. | 14,000 0 |
| To the Right Rev. Dr. Mac-Closkey, Bishop of Albany (United States)... | ... .. | 9,000 0 |
| Mission of the Rev. Fathers Oblates of the Im- maculate Mary in the diocese of Albany (United States) | ... .. | 8,000 0 |
| To the Right Rev. Dr. Loughlin, Bishop of Brooklyn (United States) | ... .. | 8,000 0 |
| To the Right Rev. Dr. Bacon, Bishop of Port- land (United States) | ... .. | 15,000 0 |
| To the Right Rev. Dr. Bayley, Bishop of Newark (United States) | ... .. | 12,000 0 |
| To the Right Rev. Dr. Carroll, Bishop of Co- vington (United States)... | | 14,000 0 |
| | | 474,190f. 35c. |

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| Brought forward | ... | 474,190f. 35c. |
| To the Right Rev. Dr. Young, Bishop of Erie (United States) | | 14,000 0 |
| To the Right Rev. Dr. Timon, Bishop of Buffalo (United States) | ... .. | 20,000 0 |
| Mission of the Rev. Fathers Oblates of Immacu- late Mary in the diocese of Buffalo (U.S.) | ... | 14,000 0 |
| To the Right Rev. Dr. Miles, Bishop of Nash- ville (United States) | ... .. | 7,000 0 |
| To the Right Rev. Dr. Spalding, Bishop of Louisville (United States) | ... .. | 5,900 0 |
| Mission of the Rev. Trappist Fathers, in the diocese of Louisville (United States) | ... | 1,000 0 |
| To the Right Rev. Dr. Saint-Palais, Bishop of Vincennes (United States) | ... .. | 12,000 0 |
| Mission of the Rev. Benedictine Fathers, in the diocese of Vincennes (United States) | ... | 5,000 0 |
| Mission of the Congregation of Holy Cross, in the diocese of Vincennes (United States) | ... | 7,000 0 |
| To the Right Rev. Dr. Henni, Bishop of Mil- waukee (United States) | ... .. | 10,000 0 |
| To the Right Rev. Dr. Byrne, Bishop of Little- rock (United States) | ... .. | 9,300 0 |
| To the Right Rev. Dr. O'Regan, Bishop of Chi- cago and Quincy (United States) | ... | 25,000 0 |
| Diocese of Natchez (United States) | ... | 20,000 0 |
| To the Right Rev. Dr. Martin, Bishop of Natchi- toches (United States) | ... .. | 15,000 0 |
| To the Most Rev. Dr. Blanc, Archbishop of New Orleans (United States) | ... .. | 6,000 0 |
| Diocese of Charleston (United States) | ... | 10,000 0 |
| Diocese of Savannah (United States) | ... | 7,000 0 |
| To the Right Rev. Dr. Odin, Bishop of Galves- ton (United States) | ... .. | 25,000 0 |
| Mission of the Rev. Fathers Oblates of Imma- culate Mary, in Texas (United States) | ... | 12,007 0 |
| To the Most Rev. Dr. Alemany, Archbishop of San-Francisco (United States) | | 25,000 0 |

 724,397f. 35c.

| | | |
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| Brought forward | ... | 724,397f. 35c. |
| To the Right Rev. Dr. Amat, Bishop of Monterey (United States) | | 20,000 0 |
| To the Right Rev. Dr. Lamy, Bishop of Santa-Fe (United States) | ... .. | 30,000 0 |
| Mission of the Lazarists in the United States | | 30,000 0 |
| To the Most Rev. Dr. Spacca-Pietra, Archbishop of Port-of-Spain (Trinidad) | ... .. | 10,000 0 |
| To the Right Rev. Dr. Vesque, Bishop of Roseau (St. Domingo) | ... .. | 26,500 0 |
| Vicariate-Apostolic of Jamaica (Mission of the Society of Jesus) | ... .. | 10,000 0 |
| To the Right Rev. Dr. Hynes, Vicar-Apostolic of British Guiana | ... .. | 8,000 0 |
| To the Right Rev. Dr. Niewindt, Vicar-Apostolic of Curaçao | ... .. | 35,000 0 |
| To the Right Rev. Dr. Schepers, Vicar-Apostolic of Surinam | ... .. | 15,000 0 |
| Mission of the Society of Jesus in South America | ... .. | 500 0 |
| | | <hr/> |
| | | 902,397f. 35c. |
| | | <hr/> |

MISSIONS OF OCEANICA.

| | | |
|--|--------|----------------|
| To the Right Rev. Dr. Wrangen, Vicar-Apostolic of Batavia | ... .. | 10,000f. 0c. |
| To the Right Rev. Dr. Jaussen, Vicar-Apostolic of the groups of Mangareva, of Tahiti, and of Paumotoo (Mission of the Society of Picpus) | | 50,000 0 |
| To the Right Rev. Dr. Maigret, Vicar-Apostolic of the Sandwich Isles (Mission of the Society of Picpus) | ... .. | 50,333 30 |
| To the Right Rev. Dr. Dordillon, Vicar-Apostolic of the Marquesas group (Mission of the Society of Picpus) | ... .. | 33,000 0 |
| | | <hr/> |
| | | 143,333f. 30c. |

| | |
|--|----------------|
| Brought forward ... | 143,333f. 30c. |
| Agency of the Society of Picpus at Valparaiso, for its Missions of Oceanica ... | 15,000 0 |
| Procuratorship of the Society of Picpus at Val- paraiso, for the Missions of Oceanica ... | 17,000 0 |
| To the Right Rev. Dr. Pompallier, Bishop of Auckland (New Zealand) ... | 15,000 0 |
| To the Right Rev. Dr. Viard, Administrator- Apostolic of the diocese of Wellington (New Zealand) (Mission of the Marist Fathers) ... | 34,000 0 |
| Apostolic Agency of Melanesia and Micronesia (Congregation of Foreign Missions of Milan) | 15,000 0 |
| To the Right Rev. Dr. Bataillon, Vicar-Apostolic of Central Oceanica (Mission of the Rev. Fa- thers Marists) ... | 78,000 0 |
| Vicariate-Apostolic of New-Caledonia (Mission of the Rev. Fathers Marists) ... | 28,000 0 |
| Agency of the Rev. Fathers Marists, at Sydney (Australia) ... | 13,272 0 |
| To the Right Rev. Dr. Murphy, Bishop of Adelaide (Australia) ... | 3,000 0 |
| To the Right Rev. Dr. Goold, Bishop of Mel- bourne (Australia) ... | 2,000 0 |
| To the Right Rev. Dr. Serra, Administrator of the diocese of Perth (Australia) ... | 20,000 0 |
| To the Right Rev. Dr. Wilson, Bishop of Hobart- Town (Van-Diemen's-Land) ... | 3,000 0 |
| | <hr/> |
| | 386,605f. 30c. |
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Particulars of the Receipts in the Pontifical States in 1856, the amount of which will be carried to the account for 1857.

PONTIFICAL STATES.

| | | Roman crowns. | | |
|----------------------|-----|---------------|-----|-----------------|
| ROME (1) | ... | 5,937 70 | ... | 31,923f. 12c. |
| Diocese of Albano | ... | 10 40 | ... | 55 94 |
| „ Amelia | ... | 60 0 | ... | 322 58 |
| „ Anagni | ... | 27 0 | ... | 145 16 |
| „ Ancona | ... | 195 65 | ... | 1,051 88 |
| „ Ascoli (2) | ... | „ | ... | „ |
| „ Assisi | ... | 65 50 | ... | 352 15 |
| „ Bagnorea | ... | 59 0 | ... | 317 20 |
| „ BENEVENTO | ... | 150 0 | ... | 806 45 |
| „ Bertinoro | ... | 119 36 | ... | 641 72 |
| „ BOLOGNA (3) | ... | „ | ... | „ |
| „ Cagli | ... | 35 0 | ... | 188 17 |
| „ CAMERINO | ... | 172 32 | ... | 926 45 |
| „ Cereto | .. | 40 0 | ... | 215 05 |
| „ Cervia | ... | 37 01 | ... | 198 98 |
| „ Cesena | ... | 200 0 | ... | 1,075 27 |
| „ Cingoli | ... | 13 68 5 | ... | 73 58 |
| „ Civita di Castello | ... | 100 0 | ... | 537 63 |
| „ Città della Pieve | ... | 50 0 | ... | 268 82 |
| „ Civita-Vecchia | ... | 51 59 | ... | 277 37 |
| „ Corneto | ... | 79 04 | ... | 424 95 |
| „ Fabriano | ... | 70 0 | ... | 376 34 |
| „ Faenza | ... | 300 0 | ... | 1,612 90 |
| | | | | <hr/> |
| | | | | • 41,791f. 68c. |

(1) Including sundry donations, among which was one of 500 Roman crowns.

(2) 170 crowns, arrived too late in Rome to be included in the present account: they shall be carried to the account for 1857.

(3) 800 crowns, reached Rome too late: they shall be carried to the account for 1857.

| | | | | | |
|----------------------|-----|-------|-----------------|-----|---------------|
| | | | Brought forward | ... | 41,791f. 68c. |
| | | | Roman crowns. | | |
| Diocese of Fano (1) | ... | 505 | 0 | ... | 2,715 05 |
| „ Ferentino | ... | 80 | 0 | ... | 430 11 |
| „ FERRARA | ... | 928 | 77 5 | ... | 4,993 41 |
| „ Foligno | ... | 66 | 42 | ... | 357 10 |
| „ Forli | ... | 160 | 0 | ... | 860 22 |
| „ Forlimpopoli | ... | 23 | 0 | ... | 134 41 |
| „ Gubbio | ... | 50 | 0 | ... | 268 82 |
| „ Iesi (2) | ... | „ | „ | ... | „ |
| „ Imola | ... | 370 | 0 | ... | 1,989 25 |
| „ Loretto | ... | 47 | 94 | ... | 257 74 |
| „ Macerata | ... | 18 | 0 | ... | 96 77 |
| „ Matelica | ... | 100 | 0 | ... | 537 63 |
| „ Montalto (3) | ... | 3 | 21 | ... | 17 26 |
| „ Montefeltro | ... | 163 | 86 5 | ... | 880 99 |
| „ Montefiascone (4) | ... | 16 | 0 | ... | 86 02 |
| „ Narni | .. | 10 | 0 | ... | 53 76 |
| „ Nocera | ... | 60 | 0 | ... | 322 58 |
| „ Norcia | ... | 45 | 0 | ... | 241 94 |
| „ Orvieto | ... | 139 | 50 | ... | 750 0 |
| „ Orsimo | ... | 13 | 05 | ... | 70 15 |
| „ Palestrina | ... | 39 | 41 | ... | 211 88 |
| „ Pergola | ... | 15 | 0 | ... | 80 65 |
| „ Perugia (5) | ... | 1,576 | 48 | ... | 8,475 70 |
| „ Pesaro | ... | 130 | 0 | ... | 698 93 |
| „ Poggio-Mirteto (6) | ... | 60 | 0 | ... | 322 58 |
| „ RAVENNA | ... | 414 | 96 | ... | 2,230 97 |
| „ Recanati | ... | 42 | 56 | ... | 228 82 |
| „ Rieti | ... | 28 | 01 | ... | 150 59 |

69,255f. 01c.

(1) Including 227 crowns 16 baiocchi, donations from sundry pious benefactors.

(2) 150 crowns, arrived too late in Rome, will be carried to the account for 1857.

(3) 34 crowns, reached Rome too late, will be carried to the account for 1857.

(4) 29 crowns 77 baiocchi, arrived too late in Rome, will be carried to the account for 1857.

(5) Including two bequests, one of 55 crowns 20 baiocchi; and the other of 1,310 crowns 37 baiocchi.

(6) Including a bequest of 10 crowns.

| Brought forward | | | | 69,255f. 01c. | |
|------------------------------|-----|-----|------|---------------|---------------|
| Roman crowns. | | | | | |
| Diocese of Rimini (1) | ... | 200 | 0 | ... | 1,075 27 |
| „ Ripatransone | ... | 80 | 0 | ... | 430 11 |
| „ Sabina-Magliano | ... | 25 | 0 | ... | 134 41 |
| „ San-Severino | ... | 70 | 0 | ... | 376 34 |
| „ Sarsina | ... | 106 | 30 | ... | 571 51 |
| „ Segni | ... | 40 | 0 | ... | 215 05 |
| „ Sinigaglia (2) | ... | 184 | 22 | ... | 990 43 |
| „ SPOLETO | ... | 154 | 86 5 | ... | 832 61 |
| „ SUTRI (3) | ... | 31 | 40 | ... | 168 82 |
| „ Tivoli | ... | 75 | 0 | ... | 403 23 |
| „ Todi (4) | ... | 25 | 0 | ... | 134 41 |
| „ Tolentino | ... | 52 | 0 | ... | 279 57 |
| „ Urbania (5) | ... | 126 | 39 | ... | 679 52 |
| „ URBINO | ... | 30 | 0 | ... | 161 29 |
| „ Velletri | ... | 120 | 0 | ... | 615 16 |
| „ Veroli | ... | 124 | 63 5 | ... | 670 08 |
| „ Viterbo | ... | 5 | 20 | ... | 27 96 |
| Abbey of the Three Fountains | | 15 | 12 | ... | 81 29 |
| | | | | | <hr/> |
| | | | | | 77,132f. 07c. |
| | | | | | <hr/> |

(1) Including a donation of 2 crowns.

(2) Including a bequest of 80 crowns.

(3) Including a bequest of 6 crowns 40 baiocchi.

(4) 50 crowns, which appeared in the account for 1854, page 175 of the May Annals for 1856, as having been contributed by the diocese of Todi, were from the diocese of Tivoli. The receipts of Todi for 1854 are included in the sum carried to the account of 1855.

(5) Including sundry donations, amounting to 3 crowns 32½ baiocchi.

The advice informing us of the particulars of receipts in the Pontifical States further apprises us of the arrival of several other sums sent to Rome, viz.—

| Roman crowns. | | | | |
|--------------------|-----|--------|-----|--------------|
| Diocese of Brescia | ... | 591 61 | ... | 3,180f. 64c. |
| „ UDINE | ... | 279 84 | ... | 1,504 52 |
| „ Vicenza | ... | 95 0 | ... | 510 75 |
| | | | | 5.195f. 91c. |

We have also been apprised from Rome, that a sum total of 844 crowns 44 baiocchi, received in 1856 in the diocese of Venice and in several other dioceses, arrived too late to be included in the present account, and shall therefore be carried to the account for 1857. However, as we have received a communication from Venice which gives the details in Austrian livres of the sums collected in the several dioceses, and forming the above-mentioned total forwarded to Rome, we shall give the particulars in the form of a note, viz.—

| | | | | Austrian liv. |
|--|-----|-----|-----|---------------|
| Diocese of VENICE (1) | .. | ... | ... | 4,104 13 |
| „ Adria | ... | ... | ... | 184 50 |
| „ Belluno (district of Longarone) | | | ... | 144 0 |
| „ Ceneda | ... | ... | ... | 150 0 |
| „ Concordia (San-Vito) | | ... | ... | 30 0 |
| „ Feltro | ... | ... | ... | 228 0 |
| „ Trevisa (2) | ... | ... | ... | 705 0 |
| „ „ (district of Motta) | | ... | ... | 143 99 |
| Amount forwarded from different dioceses above mentioned | | | | 69 72 |
| | | | | 5,759 34 |

(1) Including 30 liv., the amount of a bequest; 46 liv. 30c., sundry donations; 24 liv. for the erection of a seminary in the Mission of Siam; 24 liv. 08c., for Annals sold; 18 liv. 90c., from the sale of images. Thus the ordinary contributions of the Associates, in the year 1856, amounted only to 3,960 liv. 85c.

(2) Including 45 liv. for Annals sold; and thus reducing to 660 liv. the ordinary subscriptions of the Members in the year 1856.



MISSIONS OF AFRICA

VICARIATE APOSTOLIC OF GUINEA AND SENEGAMBIA.

A Letter from FATHER BOUCHET, Missioner of the Society of the Holy Ghost and the Immaculate Heart of Mary, to FATHER SCHWINDENHAMMER, Superior-General of the same Society.

“ St. Joseph de Benga, March, 1856.

“ VERY REV. FATHER,

“ In concluding my last letter to you, I promised to continue the narrative of the trials supported with so much courage by the good Vané, the black, converted to our holy religion by the force of example ; and I will now endeavour to fulfil this engagement.* But since that period, many storms have passed over the Mission ; hell has been let loose with increased violence against our neophyte and ourselves, and I know not, that God, in His inscrutable designs, may not have ordained, that even Africa may again produce her martyrs at no remote period. May Jesus and Mary vouchsafe to watch over this sinful nation !

“ Amongst these infidel people, there exists a practice, fatal as it is immoral. In accordance with this custom, the parents solemnly promise their newly-born daughter in marriage to a man who may probably be already married. The husband in due course comes to claim his bride and make her his wife, on her attaining her fourteenth or fifteenth year, and sometimes even more prematurely.

“ Now, Vané, being still an idolater, had thus affianced one of his daughters, and had accepted and received the dowry, usually given in such cases ; but having, as well as his child, subsequently

* M. Bouchet's previous letter was published in the number for last July.

become a Christian, he of course repudiated the engagement. His infidel son-in-law, however, was not disposed to respect his scruples. When Theresa (the name of the child) had attained her thirteenth year, he formally demanded her from her father, who peremptorily refused to give her up to him. The pagan at once became irritated, and threatened violence. Theresa had just made her first communion; she was fortified and sustained in her soul, by the God whom she had received as her spiritual nourishment, and, as a fervent Christian, she threw herself in confidence upon the mercy of Jesus, in whom she had been taught to expect succour and protection.

"However, the man to whom she had been promised was powerful, and had many friends. Taking advantage of the darkness of the night, he came with a number of followers, carried off the young girl, and placed her in chains. Theresa bore everything with calmness and resignation, recommending her innocence and faith to the Mother of Virgins. In these critical positions, our Africans, accustomed to a life of hardship and exposure, look upon danger with more composure than the Europeans, and brave it with astonishing resolution; but when stimulated by Divine grace, their courage sometimes becomes heroic.

"'If you would be set at liberty,' said her intended husband, 'consent to become my wife.' 'Never,' said Theresa; 'I never made you any promise; for my father had no right to delegate to you an authority which he did not possess. I will never consent to belong to one who is not a believer in the only true God.'

"The pagan was greatly exasperated, and could not understand whence his young captive could have obtained so much fortitude. 'Well,' added he, 'if you refuse to marry me, I will have you put to death.' On hearing these words, Theresa cast upon him her modest eyes, looked at him for a moment in silence; and then, as if it were a jest: 'Do as you like,' said she: 'the Father has often told us that it is a glorious thing to die for Jesus; but I can never become your wife.'

"Our divine Saviour said that he would select the weak and infirm to confound the strong; but it was not, however, His will that this blessed child should so soon receive the palm of the Saints. Powerful friends interposed; we ourselves deemed it incumbent upon us to interfere, and the infidel, probably also discouraged

by Theresa's fortitude, restored her to her father, after a few days' captivity. But this was merely the prelude of still greater combats and actual persecution, the end of which we have not yet witnessed. I am constantly on the alert, and if a martyr should be required, I pray to our divine Saviour, that he may accept me as the victim.

"The demon, who, previous to our arrival, possessed all these souls, was doubtless, much disconcerted by the firmness of this child, and fully aware that her example was calculated to wrest from his grasp many others of his worshippers. He consequently excited the evil passions of the idolaters, and inspired them with an implacable hatred of the Christians, and of the name of Jesus. The pagan felt ashamed that he had been defeated by a young girl of sixteen; and his friends, on their part, continued to work upon his self-love, and envenom the wound. At length, he resolved to have his bride, or the life of both her and her father. Accompanied by his instigators, he proceeded in a rage to the house of Vané, expecting to intimidate him by this display of force. A lengthened and warm discussion ensued, and the old man was threatened. It must be admitted, my dear Father, that in this instance, the Christian, who had probably relied too much upon his self-sufficiency, allowed himself to give way; he promised all that they demanded, asking only for a delay of three days. He was to receive for Theresa, a slave, or the dowry.

"I was not aware of what had transpired, when the young girl came to my cabin with her eyes filled with tears. 'Father,' said she, sobbing, and throwing herself at my feet, 'Father, you alone are anxious for my salvation; protect me. My father has just renewed his promise to give me to the infidel: in three days, I am to be delivered up to him.' I raised her, and endeavoured to console her, by recommending her to place confidence in the Blessed Virgin. 'No,' added she, in a voice stifled with emotion, 'no, I will not be his wife. If I consent, he will force me to return to idolatry, and I shall lose my soul. He has promised to give my father a slave for me: well, let my father take me for his slave; I will serve him with love; but I will not be wretched and guilty with an infidel.' Completely overcome by her grief, she then continued: 'Ah, my father has had the weakness to sacrifice me; very well, but I, at

the day of judgment,—I, his own daughter, shall be called upon to accuse him with the loss of my soul.’

“It would be impossible for me to describe to you the expression of her countenance as she pronounced these words. This language, faith, and energy afforded me ineffable consolation. I calmed her, by the promise of my protection; but what protection could I offer? I had no other arms than my crucifix. However, she evidently considered herself saved, by my taking up her defence, and she dried her tears.

“I proceeded at once to visit the Christian who had thus given way, and found him sorrowful and dejected. On seeing me approach, the enormity of his crime became apparent to him. I entreated him to adhere to his first promise. He protested that he would, in future, have more fortitude, and he kept his word.

“The delay granted was about to expire. What was to be done with this child? Leave her with her father: no, for the infidels are powerful, and would take her away by force; and if we conceal her in our house, they will come and search for her, and this will be the signal for actual persecution. Thanks to the inspiration of the Blessed Virgin, the thought struck me that I might take her to St. Mary du Gabon, a village situated eight miles from St. Joseph, and intrust her to the care of Mgr. Bessieux, from whose protection they would not dare to remove her. We knelt down together, upon my cabin floor, fervently beseeching the intercession of the Blessed Virgin and St. Joseph; and placing our flight under the protection of that of Jesus into Egypt, we set out.

“Theresa at first appeared timid, from the apprehension that we should be pursued, and I observed her weeping; but as we proceeded, these fears were dissipated. We arrived at St. Mary’s without accident. I immediately placed her under the care of his Lordship, and hastened back to my flock, desirous as I was, to ascertain what had transpired during my absence.

“After the departure of his daughter, the old man sent word to the infidel that he must consider the engagement broken off, and that he could not give him his daughter. The Christian village was soon filled with men in arms. The intended bridegroom was at their head, determined to have his revenge. Vané met them courageously, a sense of duty enabling him to resume the energy of

his youth. He presented himself to the infidels, who seized his person, and appeared resolved to drag him away, without respect for his age and grey hairs.

"The dagger was pointed at his breast, as if to despatch him at once. 'Here I am,' said he, in a resolute tone; 'I am ready.' He then took hold of his crucifix, and, looking at it with devotion, derived from this source that fortitude of which he stood in so much need. On hearing of this event, Father Poussot, who was only at a short distance, hastened to the defence of the Christians, and endeavoured to calm the infidels; but one of them in a rage gave him a blow at the side of the head, whilst another ruffian struck him with a sword on the head. His cap fortunately warded off the stroke, so that the wound was not serious. You will observe, very reverend Father, that this is the second occasion on which this Missioner has been called upon to shed his blood in circumstances where his zeal and charity have induced him to interfere as a mediator.

"The infidels, however, after perpetrating the grossest outrages upon the old man, cast him into chains, and took him prisoner. His second son, on seeing his father thus led away, then came forward and exclaimed, 'Take me instead of my father. I am young; he is decrepit; I shall be of more use to you.' The offer was accepted, and the young man taken to prison. Stephani (the name of the young hero of filial piety) manifests an admirable serenity in his chains. When flogged and menaced with death, he replies: 'I care little for your treatment of me; do with this body whatever you please.' His only solicitude is expressed for his relatives, to whom he has several times sent a request that they will not, any more than he does himself, be under any alarm or affliction at his fate, since he is suffering in a good cause and for the love of God, which he esteems a great honour and consolation. The family, indeed, remain perfectly calm, resigned, and are prepared for any result, addressing their earnest prayers to the Lord that He may give them the grace to bear persecution with Christian fortitude.

"A few days ago the eldest son sent to his young captive brother a proposal to come and take his place. 'No,' was the reply; 'I am not yet tired, and my brother is more useful than I at home.'

"His sister-in-law, Anna, on her part, has sent him his crucifix,

which he had forgotten at his departure, and it is in meditating at the feet of Jesus crucified, and in the recitation of his rosary, that he finds this abnegation, this calmness and heroic fortitude, which astonishes the infidels themselves, and inspires them with admiration: they are at a loss to conceive whence the Christian can derive so much resignation and courage. Poor blind creatures! When shall it please the Lord to give them also to understand the sweetness of His yoke and the force of His love?

"This patient endurance manifested by the neophyte, however, far from disarming the hatred, excited the animosity of the pagans, who resolved to prosecute their designs. All the great chiefs assembled at the abode of the king, and came in a body to the cabin of Vané, where Providence had ordained that I should be at the time, together with Father Ponsot. Here was enacted a scene calculated to excite the admiration of angels, and which any words of mine would be inadequate to depict to you in all its grandeur, and which might be compared to that of a martyr of the early ages before his judges,—to that of St. Ignatius of Antioch before the tyrant.

"The king and the chiefs approached the old man, and took him by the hand, without saying a single word; at length, breaking this painful silence, they tried alternately the effect of promises and threats. They flattered, coaxed, urged upon him as his friends to think of his own interests, observing that if he remained a Christian, affection, power, everything, would be lost to him, whilst by returning to the religion of his fathers, he would preserve his rank of honour in the country. They then proceeded to enumerate all the members of his family, his numerous and powerful connections, adding: 'If you so desire, you may still continue to be their chief, and they will remain your faithful subjects.' Vané remained inflexible. The king, greatly exasperated, then ordered him to depart into exile with all the members of his family, and commanded us to leave the place.

"The Christian arose with a majestic air, and with a noble but meek expression of pride, requested the king, who was about to leave the house, to stop: 'Hear me,' said he; 'I am a servant of the great God; and however painful it may be to me to refuse to consent to your proposal, I am bound to follow His orders rather

than accede to your desires. If I have broken off the marriage of my daughter, I have been compelled to do so, from the circumstance that I cannot now dispose of my children in accordance with my former will. I now acknowledge that the Lord, the Father of souls, has a priority of claim over them. I have said it, and henceforth nothing shall induce me to depart from the will of God.'

"The eldest son then arose, and thus spoke in his turn: 'King, we have no reason to complain of you, nor of our relations who are not Christians; they have always been kind to us; but we cannot concede to them that which the law of the great God forbids. We esteem the Fathers; we listen to their teaching, because it is the voice of Heaven. Nothing shall henceforth separate us from them; send us into exile whither you please, we will obey you, provided that the Fathers are with us; we will bury ourselves in the forests,—we will go into the most barbarous tribes of the interior,—we will go anywhere,—but we will never renounce the religion of the great God.'

"Such, very reverend Father, is the testimony rendered to the Gospel by our dear neophytes; a generous avowal of their convictions which afforded us great joy and consolation. May God be for ever praised for having given them the grace to confess the faith with all the force of the inspiration of the Holy Ghost!

"The chiefs and the king retired with renewed threats against the family of Vané and all the Christians. But what will be the result of their protestations, I know not; and I try to keep myself tranquilly resigned to the holy will of God and of His good Mother. May I beg that you, on your part, will earnestly recommend us to the prayers of the Archconfraternity of Our Lady of Victories, whilst from Heaven alone we doubt not that our venerated Father Liebermann is interceding for his children, who are still struggling against the demon upon this African soil.

"Pray, I beseech you, especially, for the most humble of your Religions,

"BONNET,

"*Missioner Apostolic*."

VICARIATE APOSTOLIC OF NATAL.

THE following letter being the first in reference to the Vicariate Apostolic of Natal, it may be well to preface it with a brief notice to our readers of the origin and general state of this Mission.

It is now about fifteen years since the first Catholic families settled in the colony of Natal. Their number had gradually increased; but they had not been visited by any Missioner, when, at the end of 1850, Mgr. Devereux, Bishop of the eastern portion of the Cape of Good Hope, sent them one of his priests, who remained there six months. It was at this period that the Holy See erected the province of Natal into a Vicariate Apostolic.

This Vicariate, situate on the east coast of Africa, extends from the river Key to the Bay of Lagoon, which forms the boundary of the Portuguese territory, that is, from $32^{\circ} 40'$ to 26° south latitude; and in the interior of Africa it stretches along the banks of the Orange River, to an undefined limit. The number of Catholics belonging to this Mission may be estimated at five hundred, most of whom are Irish. The places where they have congregated in the greatest numbers are: Durban, which numbers a hundred; Petermaritzburg, two hundred; and Bloemfontein, nearly a hundred.

The Holy See having confided the care of the new Vicariate Apostolic to the Society of the Oblates of Mary Immaculate, Mgr. Allard, a member of that congregation, set out from Marseilles on the 13th November, 1851, and after a favourable voyage of eight months, landed, with a few of his confrères, amongst his remote new flock. The town of Petermaritzburg was at the same time both the most central and most numerously peopled with Catholics, and was consequently selected as the residence of the Bishop. No sooner was the Mission established than it was attacked from the Protestant pulpit with all the rage of declamation that the ministers could command; but the violence of their invectives found no echo, even amongst the sectarians, and only tended to rally the faithful

more closely round the standard of their pastor. The following is an extract from Mgr. Allard's report in 1852 :—

“Every Sunday, our chapel, which is only a house, rented for the purpose, is filled by about a hundred Catholics, all earnestly desirous of listening to the Word of God. A happy emulation is manifested amongst them in complying with their Easter duties; most of them have approached the holy table; some families even communicate monthly. The Irish soldiers of the garrison have also participated in the Eucharistic banquet. Two of their officers glory in the fulfilment of their duties as Christians, which greatly contributes to edify the faithful.

“The Catholics of Petermaritzburg, having been thus provided with priests, their next necessity was the erection of a chapel. There was no necessity for exciting their zeal for a work the accomplishment of which they so ardently desired; they at once responded to my appeal, and I may confidently state that they consulted rather their hearts than their purses, for many of them put their names down for sums which they have never been able to pay. When the oratory is finished, we shall be involved in a heavy debt. This humble sanctuary is fifty-eight feet long, by twenty-three feet broad; it is built with brick, cemented by clay-mortar, without any other ceiling than a thatched roof. It is in this very poor chapel that the God of Majesty is to come and reside; may we at least supply, by the fervency of our prayers, for the absence of that splendour with which the faithful in better circumstances adorn His throne!”

In addition to these colonists, the province of Natal contains a numerous native population, known by the designation of Kaffirs, and who, without any exaggeration, may be estimated at a hundred thousand souls. Both in the rural districts and in the towns, these blacks are in the majority. For many years they have continued to live in community with the Europeans, of whom they are the servants, without, however, having undergone any material change, either in point of manners or usages; they have especially manifested a perfect indifference to any religious proselytism. Although Protestant Missions have been founded for them, these various attempts have hitherto proved completely useless. Our Missioners

came hither in their turn, confident in the expectation of converting them ; but their ministry was to be devoted, in the first instance, to the faithful, and their first duty was to break the bread of life for the children of the Church, before distributing it to strangers. Now that religion is established in the principal stations, and the apostolic labourers are become more numerous, the moment for Mgr. Allard to devote himself to the salvation of the Kaffirs, appeared to have arrived. "The condition of these people, seated in the shadow of death," wrote this prelate, some time ago, "also demands our ministry, and we are anxious to hold up to their eyes the light of the Gospel. The Governor of the colony augurs favourably for our Mission. This functionary, although a Protestant, recognizes in the Catholic priests qualifications not possessed by the ministers of his sect, peculiarly calculated to promote the civilization and conversion of the infidels."

The following letter announces a first attempt to convert the natives :—

Extract from a Letter from FATHER GERARD, Oblate of Mary Immaculate, to his Relations.

"Mission of St. Michael, in Kaffraria,

"MY DEAR PARENTS,

"May, 1856."

"Amidst the numerous occupations of our nascent Mission, I undertake to write you this long letter, in which I fear I shall be often interrupted ; but let me, however, commence.

"Father Barret and I have been appointed to plant the cross amongst many thousands of infidels, disseminated here and there in the immense diocese of Mgr. Allard, our venerable bishop and superior. What a vast field is here opened to our zeal, but yet how many obstacles to surmount ! Amongst the Kaffirs, the power of the demon is more consolidated than is generally understood, and if we had not confidence in the God of mercy, our arms would fall from our hands. But the Lord is all-powerful ; He holds in His hands the hearts of men,—the Kaffirs are not excepted. Allow me, therefore, to entreat your earnest prayers for the conversion of these poor blacks, and to solicit those of other good souls in our behalf. *

"It may be well, my dear parents, that I should give you some details in reference to this remote land; they will inspire you with a lively compassion for our savages. I will commence by a description of a tribe amongst whom we intended to commence our Mission to the infidels. This tribe is situated about seventy-five miles from Maritzburg, the principal town. In France, you are favoured,—distances with you are nothing; but here, we have no railways, nor even any traced roads. If a river has to be crossed, there is no bridge, nor even a boat to transport us. There are certainly waggons, but these are drawn by oxen, and attended with so much expense, that the Missioner is unable to avail himself of this means of locomotion.

"We set out with a Kaffir, who served as our guide. Assailed on the very first day by a storm, in the middle of a vast plain, almost uninhabited, we were compelled to deviate from our path to take shelter in a hut which we perceived in the distance. Here we arrived drenched with rain, but very grateful to find even this retreat, more especially as it offered us the means of drying our clothes, and spending a quiet night. Our host was not rich, but he gave us a cordial reception; placing before us what he could command, he generously sent a boy, in spite of the rain, to milk one of the cows of his flock, and we had the pleasure of joining in the family repast. The father commenced by pouring from a large pot some sour milk, mixed with maize bruised between stones. After having satisfied his own appetite with this coarse aliment, he made a sign to his children to approach; each one presented himself in his turn, and the father gave them all a large lalleful of the common dish; the mother then came and took possession of the remainder. The hour of retirement having arrived, we lay down upon mats, covered with blankets. Such a bed is peculiarly favourable to early rising. We consequently set out at the break of day, and soon arrived at a stream swollen by the rain, but which we were enabled to cross by wading up to the waist. The Kaffirs whom we met with now and then were very kind, and glad to offer us food.

"On the third day we arrived at a large river, very rapid and deep, called Unkomali. How were we to cross it? The English would certainly have done well to present this country with a

bridge. Finding no barque available, we had to confide ourselves to the Divine Providence of the Missioner,—for there is a special protection for the apostles. The following is the little stratagem adopted by our Kaffirs for crossing streams. Amongst them, there are some men expert in swimming, designated ‘zimanga.’ With a few twigs firmly bound together, they make a kind of sheaf. The person desirous of crossing the river, places himself astride this bundle when launched into the water, holding fast by his knees, and leaning forward as if on horseback, taking care to preserve his equilibrium. The upper part of the body, at all events the head, is sure to keep above water. The zimanga swims after, pushing the raft along with one hand, and keeping himself afloat with the other. Sometimes two or three swimmers are employed, to insure a safe passage.

“I was the first to cross, and I arrived without accident on the opposite bank of the river. Father Barret had kept an anxious eye upon my movements, and had some difficulty to bring himself to the determination of following my example; however, he was obliged to cross by some means, and he resolved to brave the danger; but whether from his hesitation, or that the fagot, already soaked, was less buoyant, the raft capsized before they had proceeded many yards. The poor father, although submerged, stuck to his hold. He was soon rescued, but felt little encouragement for renewing the attempt. He consented, however, to confide himself a second time to the protection of Divine Providence, and was soon landed safely on the opposite bank. In his shipwreck, however, he had lost our maize-mill; a Kaffir immediately began to dive for it, and after several attempts, succeeded in recovering it. Towards evening, we arrived at a large *kraal*, or group of huts; there were about thirty of them, arranged in a circle, forming a spacious inclosure in the middle, capable of containing three hundred cows. We were very well received; our host was rich, possessed of immense quantities of maize, gourds, and milk in abundance; but it would be vain to seek here, bread, wine, vegetables, salt, or pepper; their food has no other seasoning than the appetite.

“We set out early on the following day. After having traversed a high mountain, we found ourselves in an almost desert country, amidst forests, the possession of which man dares not dispute with

the prodigious number of tigers, lions, wild boars, and wolves, by which they are infested. These are rather dangerous neighbours; some devour the herds, and the wild boars ravage the maize-fields. Our journey through these forests was somewhat painful; our guide preceded us a little, to clear the way for us. All at once, we heard him chattering with a bird, which was making a great noise with its wings and plumage; the Kaffir seemed to excite it by speaking to it. 'It is the honey-bird,' said he. 'The honey-bird?' 'Yes, white men; this bird will guide us to a place where there is honey; we poor children of the desert know that, at all events.' At the same time, he laid down his package, told us to wait for him, and followed the bird, which continued its chattering, flew to a distance, and then returned to the savage, as if to invite him to follow it. It led him away to a considerable distance; but, a steep rock intervening, soon compelled him to relinquish the pursuit. On the following day, however, another bird of the same genus attracted the notice of our guide, who, on this occasion, was more fortunate; for he returned to us with a large quantity of wild honey, almost as sweet as that of France. How admirable are the ways of Divine Providence, who thus affords to the poor Kaffir (incapable of cultivating the hive) so easy a means of procuring honey, and at so small a cost!

"Our journey was completed without any further adventure, and we had now arrived at the great kraal of the chief, Dumisa, in whose tribe we proposed to settle. We entered his tent unceremoniously, and found him drinking beer, with about twenty young men, seated in a circle, and passing the cup from one to another. Our entrance produced instant silence, owing to the astonishment caused by the sight of two white men amidst their forests; each in his turn saluted us: *Sani bona abalunga!* that is, 'We see you, white men!' One of them asked us, in tolerably good English, what we wanted; we replied in the Kaffir language—that we were the messengers of God; that we had come in quest of neither gold nor silver, nor flocks; but that our Mission was, to teach men the things of God, to render them happy.

"Dumisa received us very well; he gave us a hut, and sent us all sorts of provisions. We soon became an object of curiosity to the whole neighbourhood: men, women, and children, all came to

look at the white men. When we took out our breviaries, they all observed a profound silence; I afterwards showed them an image of St. Joseph holding the infant Jesus, the sight of which excited a general cry of admiration. One woman cried out:—‘Ah! I am old and may now die, after having seen so splendid an object. Two human figures upon paper!’ The Crucifix, suspended from our girdles, was also an object of great astonishment. The chief had made us a present of a goat, which we had killed to make a feast for the whole neighbourhood.

“We commenced without delay the erection of a small chapel. I ought to inform you that I have turned mason, architect, carpenter, and even labourer; for, with the exception of one Kaffir to assist us, we are thrown entirely upon our own resources. I have twice rebuilt our house; in its present form, it is not devoid of elegance, but is still very humble. It forms a small rotunda, eight feet in diameter, and eight or nine feet in height. The plan which I adopted for the construction of this habitation, was, to erect poles at certain distances from each other; leaving an open space for the door, and another for the window, and interlacing all the other part with rushes. The roof is covered in with a sort of long grass, common in the country. If, during a heavy rain, the water penetrates the thatch, I open my umbrella over the bed, and spread a goat-skin upon the part which it does not cover, so as to form an inclined plane, and I then fall asleep in perfect security. I am indeed very rich, since all my desires are satisfied.

“In the beginning of September, 1855, we opened our oratory. The attendance was very numerous. It would be difficult to convey to you any correct idea of the appearance of that assemblage of black faces. They looked at the sacerdotal ornaments with an eager curiosity, as well as at the images suspended from the beams, all of which excited in them a feeling of ecstacy. In their estimation, our poor chapel was a splendid cathedral. We sang the *Veni, Creator*; the savages accompanied us by a sort of humming, far from disagreeable; we also intoned the *Sub tuum* in recommending our work to Mary Immaculate. The Kaffirs are naturally musical, and passionately fond of singing; they may be heard during the whole evening—repeating a short refrain, composed of three or four words, which they repeat in every possible tone. We have

converted this talent to their religious instruction; by teaching them canticles in the Kaffir language, composed upon French airs. The chanting of the litanies is also much to their taste. Let us hope that the benign Virgin will intercede in behalf of these poor savages who so often cry to her: *Ora pro nobis!* Yes, pray for these our poor Kaffirs, O holy Mother of God; pure and spotless Virgin, pray for our poor Kaffirs.

"These people, although partially instructed in the knowledge of the Gospel, are not yet converted. They have a soul to save, but they can scarcely be induced to believe it, or to think of God, their creator and sovereign judge: this consideration would constrain and trouble them. The scale of morality is consequently very low among these blacks; they live and die like the beasts of their forests. If we can convert them to Christianity, they will be as good as they are now depraved; for they are possessed of much good sense. They never undertake anything without due deliberation, and when the light shall once have shone upon them, they will pursue it with generosity; but this is a miracle only to be operated by the power of the grace of God.

"I am very happy in the position which has been assigned me by holy obedience, and am resolved to labour in it until my death. Whilst in the East so many thousands of my countrymen are devoting their lives to the defence of the sacred standard, is it not just that we should give ourselves up without reserve to the interests of the glory of God? Can we, without incurring the stigma of dastardly cowardice, witness the existence of so many souls bound by the chains of the demon, and consent to relinquish the contest? No, my dear parents; I hope that your prayers and those of the Catholics who are interested in our endeavours, will obtain for us the courage and fortitude necessary to accomplish our task, however difficult it may be.

"Accept the expression of my sincere affection towards you in Jesus and Mary Immaculate.

"Your affectionate son,

"JOSEPH GERARD,

"*Priest Oblate of Mary.*"

MISSIONS OF INDIA.

Excerpt from a Letter of M. LAHORE, Priest of the Society of Foreign Missions, to his Family.

“Sheemogha, Maissoor, Aug. 10th, 1856.

“MY DEAR RELATIONS,

“Allow me to suppose myself returned amongst you : I arrive with this letter at the threshold of your white house. Well, how are you, dear parents ? And you, little children, whom my white habit, my bare feet, and beard so long and black, may frighten : upon you I bestow my benediction as a priest, a missionary, and a friend.

“A long period has now elapsed since our last farewell, and yet I seem to see you still ; I carry you still in my heart. You were with me as I traversed the seas, with me on the mountains, and in the forests of India ; and whenever I had the happiness of offering up the august Sacrifice, upon a rock, or beneath the shade of some tree, I pronounced the name of my father and mother, who are no more, and then yours, my friends and relations in France. Do not, therefore, suppose that I forget you ; for God who has formed the Missioner, has endowed him with an affectionate and grateful heart.

“Let me now commence one of those narratives which I well know you will read with interest. A few months ago, I left Mysore to go and visit a Christian community situated beyond the forests. In accordance with my usual custom, I had taken for my protector my angel-guardian, and for my road, the will of God, for I knew no other. I journeyed three days without meeting with any adventure ; on the fourth, I lost my way. The narrow path which I had thus far pursued, now disappeared, and I had lost myself

in the densest and most dangerous part of the forest. Here and there I observed the track of the tiger newly-impressed on the sand; the wild fowls flew before me, and the deer, swift as lightning, disappeared at my approach. I was proceeding along, when, beneath the shade of some trees, which seemed to raise their tops to the sky, I thought I perceived a wild beast at rest. 'Halt!' said I to myself. I again offered up my life to God as a sacrifice, and resumed my onward march.* It was the remains of an elephant that had been dead for some days. Nothing is more terrible than to meet one of these animals. If you run away, he will overtake you; if you climb a tree, he will tear it up by the roots; if you ascend a rock, he will throw at you, with his trunk, enormous stones, which are almost sure to hit you: hence, these forests abound in stories that make one shudder with terror. I consequently thanked God for having destroyed in time an enemy from which nothing but a miracle could have saved me.

"No sooner had I escaped from one danger, than I fell into another. I was walking across the brambles, when an enormous serpent, uncoiling itself, darted forward with a hiss. Some time ago, an English officer, travelling in these solitary wastes, met with a serpent which bit him in the hand; in his dread of the bite being mortal, he drew his sword and cut off the hand; the poison ascended, and he did not hesitate to sacrifice the whole arm. I was not very far from the same place, when another serpent, suspended from the branches of a tree, flew at me, but missed its aim. At length, after having wandered about in all directions, with my face streaming with perspiration, my heart palpitating, and my feet lacerated by the thorns, I resolved to climb a tree to try to find out where I was. Alas! the day was fast declining, and I could see nothing all round but a world of forests.

"I descended, very much discouraged, resuming my random wanderings. Here and there I met with pits dug by the savages to catch the tiger. These holes they cover with leaves with so much skill that it is very difficult even for the practised eye to discern them; so that one false step might have buried me for ever. Amidst these dangers I arrived at the foot of a small mountain. With a confident hope that I should be enabled to see the horizon, I hastily ascended the hill; and how great was my joy to behold,

very far away indeed, a few Indian huts! With heartfelt emotion, I began to sing, *Blessed be the Lord for ever*; and I descended more expeditiously than the mountain goat, the witness of my hilarity. In the evening I made my exit from the forest without accident, kissing upon my small cross the image of Him in whom I had placed my confidence, and who had saved me from so many perils.

"On another occasion I was crossing a desert, in which, it is said, many travellers have perished by the hand of the savages. I had with me two pupils. I observed, at a distance, under the shade of a tree, a number of men arranged in a circle; this was a council of huntsmen. Their black and curly hair, their eyes glittering like fire, their teeth rendered almost as red as blood by the betel-leaves on which they feed; the reflection that they did not fear to meet even the tiger and the elephant; the sight of their arms, several times steeped in the blood of strangers,—everything tended to produce in me an impression bordering on fear. On my approaching them, they looked at me with curiosity. I stopped and asked to see one of their arrows; they threw one on the ground. One of my pupils, tremulously advancing, took it up and presented it to me. I examined minutely this piece of sharpened steel, which never fails in its aim, and those plumes which propel it through the air with the rapidity of lightning. The wood was still stained with blood. I returned it to my pupil, who replaced it upon the ground, and the savages resumed possession of it. It is probable that they did not discover in me anything to indicate the possession of wealth, for they allowed me to pass on without molestation.

"One day also, I arrived at the entrance of a mountain-gorge covered with thick brushwood; the darkness of the night was not yet dispelled, and we had lighted some resinous branches, to serve as torches to light us on our way. We were advancing quietly, reciting our morning prayers; all at once my pupils stopped, and their faces grew pale: 'Father,' said they, 'we are lost; there is an elephant!' and, without waiting for my orders, they prepared for flight, leaving the Missioner to his fate. 'My sons,' said I, with a smile, 'why do you fear? Whenever did you find the father afraid of an elephant?' These words inspired them with courage. I ordered them to put out the torches; and we passed by unob-

served by the formidable animal, which I observed was employed in devouring some wild banana-trees.

"Some time ago, on returning from a remote Christian congregation in the middle of the night, I heard a loud noise. '*The tiger!*' cried my disciples. Our path ran circuitously through the brambles, and the animal appeared to be advancing towards us. We had not proceeded far when another roar made us tremble with fear. We listened: the tiger was advancing, and had approached so near to us that we could hear his step upon the dry leaves. A pagan who was travelling with us, was seized with such terror that he promised to renounce his idols and receive baptism, if he should escape the danger. He has since kept his word. For my own part, placing my confidence in God, I ordered my disciples to sing the *Salve Regina*. The name of Mary, said to be created from the smile of angels, had no sooner resounded upon the ears of the tiger, than he appeared to stop, and, as if his rage had abated, he ceased to roar. Good Mary, we shall never forget you! You, my sister, who are called by this sweet name, never cease to love her. Since the death of our mother, we have no other upon earth; if you will be fervent in your prayers to her, I shall overcome all my trials.

"Dear relations, do not imagine that I am constantly subjected to these perilous adventures. A month ago, whilst walking over an immense plain, I perceived some young Indians driving their flocks to their pastures. The sight of these little shepherds, the sound of the bells which they had suspended to the necks of their lambs, forcibly reminded me of the happy days of my childhood. With my mind filled with these reflections, I arrived at the edge of the forest. Here a splendid sight awaited me. A number of young stags were frisking around their mother; the latter, with an attentive eye, was looking out for the tiger; the buck was proudly stalking about at some distance, with his head crowned with a fine set of antlers. Happy lambs of the woods, of which God himself is the shepherd!

"Now that I have given you these familiar details, allow me to return to my church. It is not a cathedral; there are no lustres, no windows; it is an humble chapel, situated on the banks of a river, over which there is no bridge. The cross on the top is its

only ornament. It may be recognized at a distance by its white colour; and the little path by which it is approached is known by all. The altar is decorated with a few flowers, and a small image of Mary. The savages call her the Mother of Heaven. Here it is that we pray together for you. I sometimes tell my neophytes that I have left relations who loved me, and who still regret my departure. On hearing me, they join their hands and exclaim, with emotion, 'Let thine eyes no longer pour forth the dew-drop of grief; may their countenances be serene as the water from the rock, and may their branches exhale the perfume of the flower!'

"May God grant that their wishes may be accomplished! Dear relations, do not grieve for my absence; rejoice, for the days of our sojourn here are few in number, and the reward will be great.

"Adieu. On touching this letter, you will touch the hand that has written it; it is the hand of a devoted friend.

"F. LAHORE,

"*Missioner Apostolic.*"

A Letter from M. LE HODEY, Priest of the Society of Foreign Missions, to the Abbé Jardin, Superior of the small Seminary of Cuen.

"Oulgaret, near Pondicherry,

"January 31st, 1856.

"DEAR FRIEND,

"Thanks to the exercises of an annual retreat which I am giving in this locality, I have a little time at my disposal, and gladly avail myself of the opportunity to give you some details of our proceedings.

"Last year, in my district, a hundred and one pagans were baptized at the church, forty-one in danger of death; in all, a hundred and forty-two in a year. In 1854, I had the happiness to regenerate exactly the same number. I am fortunate in those circumstances, to have an object of piety to give to each new Chris-

tian, to remind him in a more sensible manner of the inestimable favour which he has received in his baptism.

“Whilst on the subject of converted infidels, I will relate to you some traits, serving to reveal the unction of grace upon hearts newly enlightened by the light of the Gospel.

“Two years ago, whilst giving instructions to the catechumens, a young pagan woman, belonging to an honourable caste, was presented to me. She was afflicted with a swelling all over. From certain conversations that she had had with a Christian woman, she had been inspired with a desire of salvation; and with this in view, she came to our church, in spite of the opposition of her parents. This alone, as you are aware, evinced a good disposition. I consequently began to instruct her, and she listened to me with religious attention. But when, showing her my crucifix, I had explained to her the mysteries of redemption, her heart expanded, and, full of admiration for the infinite goodness of Jesus Christ, the voluntary victim of our sins, she cried out: ‘What! in our days, should we find any one willing to die for his fellow-men? And yet our good God has not disdained to give his life for us! He it is who has inspired you to speak to me in this language. You do not know me, and yet you manifest so much interest in my behalf; yes, it is Jesus that speaks to me by your mouth.’

“I was struck with admiration at the action of the Holy Ghost, manifesting itself in so evident a manner in this catechumen. As she was in so bad a state of health, I proposed to defer any further instruction till the next day; but she entreated me to continue, protesting that she would no longer remain a slave of the demon. Such was the earnestness of her entreaty, that I felt bound to continue, notwithstanding her weakness, and to explain to her, in an abridged form, the whole doctrine of our religion. She accepted, like a child, all the truths which I revealed to her; faith seemed gradually to take possession of her soul, like the light of the sun, which, without effort, dissipates the darkness of night. After each of my affirmations, there remained in her mind not even the shadow of a doubt. She burned with the desire of becoming the child of God.

“Discovering in her these extraordinary dispositions, I felt apprehensive lest I should be opposing the will of God, if I deferred the

grace which she solicited with so much fervour; moreover, the state of her health induced the fear of an early dissolution; I consequently consented to baptize her. As she could not stand upright, I seated her upon a little step adjoining the baptismal font, and thus placed, she responded with an admirable faith to all the questions of the *Ritual*. After the ceremony, feeling herself a Christian, her joy appeared unbounded. I afterwards sent her to a small hospital dependent upon the Mission. There she remained a fortnight, during which the directress of the house completed her religious instruction, and initiated her into the practices of piety.

"The swelling, however, still continued unabated; and finding herself worse, she called the nurse, and said to her: 'Did you not tell me that Christians, on the point of death, receive an unction to assist them to die a happy death? My last hour is now come; I should wish to have this grace also; send for the priest, I should like to receive all the consolations of religion before my death.' I visited her, and after having explained to her, as well as her state would admit, the efficacy and effects of extreme unction, I administered to her that sacrament, which she received with sentiments of faith seldom to be met with, even amongst original Catholics. She died shortly afterwards, and I feel convinced, was transported to the abode of eternal felicity.

"Such, my dear friend, is one of the consolations with which the Lord not unfrequently rewards, even in this world, the labours of the Missioners, and mitigates the tribulations inseparable from their vocation. I hope that this good woman will not forget in heaven him who has been instrumental in opening the way for her, and that she will not cease to pray for me until I am admitted to a participation of the same happiness.

"Allow me to relate to you another incident by no means devoid of interest. At the same period, an old woman, belonging to the lowest class of the *parias*, and nearly seventy years of age, came here to see me, begging that I would instruct and baptize her. Her native hamlet is situated at a distance of nearly forty-five miles; and I think the journey had occupied four days. She had been induced to undertake this journey from a fear of dying in paganism: 'My husband,' said she, 'was also desirous of becoming a Christian; but he died in idolatry. During his last illness, he was anxious to

receive baptism, but was prevented by his son. The wretched people! they would probably have acted the same part towards me; I have therefore left them without acquainting them with my intention, and have made my way to you to entreat you to make me a Christian.' Struck with admiration at the grace that was operating in her, and which led her so directly to the source of life, I admitted her amongst the catechumens, confiding her to a pious person, to teach her the prayers. Considering her great age, I was in doubt whether this would be practicable, but was much gratified to find that in a wonderfully short time she was enabled to retain all the most essential points, and the Holy Spirit, acting as her internal teacher, so effectually opened her understanding, that she understood in a very satisfactory manner the principal truths of our holy religion.

"Whilst she was entirely absorbed in this course of instruction, her son came to seek her, and absolutely insisted on her returning to her family; but she refused to go back with invincible perseverance. At length she was baptized; I even admitted her to her first communion. After receiving these two great Sacraments, I cannot describe to you her happiness; she had no longer anything to desire on earth, except a good death, which would place her in possession of Heaven. Her faith inspired her with a holy desire for eternal repose; but Providence had not ordained that she should soon enjoy that happiness. I sent her back to her village, and the Missioner of the district writes me, that since her return she spends most all her time in the chapel.

"Before proceeding any further, you must allow me a little digression, to relate to you an incident that has just occurred.

"I have been obliged to interrupt this letter, to administer the Sacraments to a poor Christian, who is *deaf, dumb, and blind*. You will, perhaps, ask how I have managed the affair, especially how I was enabled to hear his confession? Well, possible or impossible, the fact is accomplished. You will easily conceive that his confession could not be very detailed; however, I believe we understood one another sufficiently well. I must, however, inform you that my penitent was not always blind. At the time of my arrival in India he could see well, and was then our servant. In order to excite him to contrition, after his mute confession, I gave

him the Missioner's cross which I wear, making him touch the nails of the hands, those of the feet, and then the head crowned with thorns, giving him to understand, as well as I could, that it was for him that Jesus Christ suffered. Moved by this contact, he seized the crucifix himself, applied it to his mouth, and kissed it affectionately: he then placed it upon his eyes, his forehead, and finally upon his heart. As an expression of repentance, he struck his breast several times. Making a large sign of the cross upon his head, I thereby gave him to understand that I was going to give him absolution. He then inclined himself in profound recollection, and on raising himself, his countenance beamed with a holy joy.

"But why should I relate to you this incident? For the following reason. After his confession, my neophyte showed me a small brass cross, which he wore round his neck. Rubbing it with his thumb, he led me to observe that there was not the image of the Saviour upon it. In fact, it was a cast cross, and the impression of the Christ, although stamped upon it, was not very salient. He asked me for another. I went into my room, and finding in a drawer a small crucifix mounted on wood, I presented it to him. On receiving it, he felt it all over, and his finger at length rested upon the image in relief of the divine Jesus. Understanding that he had met with what he wanted, the countenance of this poor blind man expanded with an expression of joy so radiant, that no words of mine could depict the expression of his joy. I do not think I ever experienced more pleasure than at this moment of my life, on ceiving that, by so trifling a matter, I had afforded so much del to a man so lamentably afflicted.

"But let us return to the pagans who have recently embraced the faith. Amongst the conversions operated at Pondicherry during the last two or three years, the most remarkable are those of three Brahmins. You are aware that one of the distinctive characteristics of the people of India is their division into numerous castes. Although often resident upon the same territory, each caste lives entirely separate from the others, as regards alliances and social intercourse. Any one convicted of violating this rule, is unmercifully expelled from the caste, of which he forfeits all the privileges; and no one, without witnessing it, can understand all the miseries that result in this country from such an expulsion. It is one of the greatest obstacles that the demon could throw in the way of the conversion

of the Indians. We often find, when speaking to them of the Gospel, that they see the truth ; they understand that our faith is pure and holy, that ours is the only true religion ; but they recoil before the abyss into which their adoption of it would throw them. By his conversion, the most noble person is considered stigmatized and degraded ; he is rejected with opprobrium by all his relations and friends. His father and mother, his own wife, and sometimes his children, separate from the pious exile, and refuse to hold any further intercourse with him. The first step towards becoming a Christian is, consequently, in most cases, one that demands the greatest heroism ; but few persons are capable of such acts. There are some instances, however, of this moral courage, as will be seen from what I am about to relate to you.

“ One of the three Brahmins before mentioned, a native and resident of Pondicherry, was connected by relationship and caste with all the other Brahmins of this town, which greatly complicated the difficulties of his conversion. This man carried on a little business as a linendraper, and consequently had a good deal of intercourse with the Church people. It often happened that questions of business led to those of religion ; and being a man of upright mind, he became convinced that the Christian is the only true faith. In these dispositions he was introduced to me. We had several conferences, during which I endeavoured by every argument to show him the necessity of sacrificing everything to his eternal salvation. He saw the truth, but he hesitated to take a step the consequences of which he well knew to be so serious. Divine grace, however, proved superior ; he left his house, and took refuge at the Presbytery.

“ No sooner was this event made known, than all the Brahmins of the town were in a state of commotion. A deputation of the principal persons of the caste came to assail him. Finding him inflexible, they began to make arrangements for removing him by force : he was, consequently, obliged to conceal himself. The Brahmins then alleged a complaint against us to the Governor, asserting that we were detaining their co-religionist against his will. The result was, that the chief of the Indian police and a superior magistrate were delegated by the local authorities to investigate the affair. Our neophyte appeared before them, and answered their questions with an admirable firmness and presence of mind. He affirmed, in their presence, that no violence had been offered to him ; that it was of

his own accord and firm conviction that he had determined to embrace the Christian religion. The pagans, finding that they had nothing to expect from legal proceedings, resolved to employ physical force. They assembled tumultuously by hundreds before our church, threatening to commit the greatest excesses, if the catechumen were not delivered up to them. The police at length interfered, and this furious mob was dispersed.

“Our young convert, after a probation of several months, was at length admitted to baptism. Rear-Admiral Verninac and his wife consented to be his godfather and godmother. Their presence, and that of the principal functionaries of the colony, rendered this touching ceremony a complete triumph for our holy religion. Another Brahmin was baptized at the same time.

“One great difficulty still remained to surmount, and that was, to reunite the new Christian to his young wife. A report was spread that the pagans were about to shave her head, as is the case with the widows in the Brahmin caste, and that preparations were being made to celebrate the ceremonies of mourning, as if her husband had been dead. But this proved to be merely a report. The parents were in great perplexity. To break the alliance was to devote their daughter to a precocious and perpetual widowhood ; to brave the Indian prejudice would expose them to the resentment of the caste, and associate them with the stigma of her husband, who had become infamous in their eyes. God himself was pleased to remove every obstacle, to the great advantage of the two young people. The young woman, yielding to the inspiration of grace, of her own accord resolved to share the fate and faith of her husband. She was instructed in the truths of our holy religion, which she embraced ; and on the 8th December last she was baptized by the Bishop, who was pleased to administer to her that sacrament. Immediately after this ceremony, the prelate gave them the nuptial benediction. This is consequently a family of Christian Brahmins added to the five or six others which we already numbered in the city of Pondicherry. May it please the Lord to increase their number, that the conversion of the more lowly may be thereby encouraged !

“I will conclude this letter by the relation of an incident in which the justice of God appears more prominent than his mercy:—

"About three miles from Pondicherry there is a large borough promiscuously inhabited by Catholics and pagans. In accordance with the established custom, the latter are not permitted to pass through what is designated Christian Street during their processions and other pagan ceremonies. Now, for some years past they have made extraordinary efforts to have this privilege abolished, and the local authority appeared to favour their design; all that was wanting to complete their victory was the consent of the chief of the Christian caste. Aware of their designs, I had recommended the faithful to preserve intact their religious immunity, observing to them how unworthy of the Christian name it would be to concede to the demon a right which he did not possess in their burgh.

"The idolaters, however, assembled in the house of one of their richest members, invited all the principal neophytes, and, in particular, the chief of the caste, whom they treated with great honour and distinction, and, by a well-arranged device, determined him to sign a declaration, stating that on his part he had no objection to the passage of the pagan processions through the street. His conscience, however, was uneasy; and before appending his signature to the fatal document, he asked to be allowed to consult his son, who was at home. He was immediately sent for; but, although his residence was at a very short distance, before his arrival God had already exercised his justice on the father; he had fallen down dead before the gentiles by whom he was surrounded. This operated like a thunderbolt, and nullified the negotiation already concluded.

"*Thy kingdom come.* Such is the object of all my desires. Beg of Him to grant me, as well as all the Missioners of this Vicariate Apostolic, the abundant graces of which we stand in need to overthrow the empire of the demon in this country, where he reigns as a sovereign, and to subject, if possible, all hearts to the dominion of our Divine Master.

"Adieu, my dear friends. May the charity of Jesus unite us for ever in the Immaculate Heart of Mary, His and our Mother!

"Your devoted friend,

"J. LE HODEY,

"*Missioner Apostolic.*"

MISSIONS OF AMERICA.

*A Letter from the ABBÉ CHINICQY to the President of the Council
of the Propagation of the Faith.*

SIR,

“State of Illinois, June 11th, 1856.

“You are doubtless acquainted with the circumstances which wrested from France one of her finest colonies, and transferred to British dominion the immense countries watered by the river St. Lawrence, and known by the name of Canada. You know that by the treaty of 1763, a Catholic people, the noble and heroic children of Brittany and Normandy were delivered into the hands of Protestant Albion.

“One of the first acts of the British Government, on obtaining possession of Canada, was to make a grant of a seventh part of the communal lands for the support of the Episcopal Church. This enactment was subsequently followed by another, which placed the finest tracts of uncultivated land in the possession of English and Scotch speculators, with the avowed intention of placing them beyond the reach of the Catholic Canadians.

“These causes, and a thousand others too lengthy to enumerate, forced a vast multitude of the original colonists to seek upon a foreign land bread, space, and liberty, which they could no longer obtain in their own country. The number of these voluntary exiles, who have found new homes in the immense territories of the United States, is no less than a hundred and fifty thousand.

“In 1849 and 1850, I was called upon to visit some of these emigrants; and the venerable Bishops of Albany, Boston, Michigan, and Illinois, having asked me to distribute to them the bread of the Word of God, I had an opportunity of witnessing the innumerable evils occasioned by this expatriation in a religious point of view. I

found our Canadians almost completely isolated, and lost amongst the different sects and nations composing the American people.

"The majority of these emigrants having but an imperfect knowledge of the language of the Irish and German priests, or being too poor or remote from the chapels to attend Divine worship, had entirely ceased to avail themselves of the benefit of the Sacraments. Many of them had suffered themselves to be led away by the contagious example of impiety and heresy, to the poisonous effects of which they were constantly exposed.

"At the contemplation of so much spiritual destitution my priestly heart was greatly afflicted. It was no uncommon occurrence to meet with persons, from fifteen to twenty years of age, who had not been baptized, and who did not even know how to make the sign of the cross. Many Canadian families, with a view to conceal their Catholic origin from the Americans, had completely changed their names.

"But what remedy could I propose for these evils? The isolation of these children of the Church presented an insurmountable obstacle to their instruction.

"In the spring of 1851, my services had been solicited by Mgr. Vandevelde, at that time the chief pastor of Illinois, and since deceased, as Bishop of Natchez, to visit a certain number of Canadian families established in his diocese. In complying with the request of this holy prelate, I was under the necessity of traversing a portion of the northern prairies; and a journey across the immense plains of Illinois is one of those circumstances which give rise to impressions which any language must fail to depict.

"As you advance through these boundless deserts, in which the eye can discover nothing but one vast extension of a flat open country of unparalleled richness, you experience emotions truly inexpressible. You can scarcely understand whether it is a feeling of joy, of indescribable sadness, or of profound admiration; but you are impressed with an idea of the immensity by which you are surrounded, and which presses upon your soul with a mysterious force. Casting your eyes up to heaven, you cannot fail to be inspired with feelings of gratitude, and you feel disposed to bless the Lord for having permitted this fair portion of the creation to escape the curse laid upon the rest of the world after the fall of our first parents. The verdure

of the prairies is only interrupted by the vast quantities of flowers that seem to vie with each other in embellishing the soil.

“And yet, if you take another view of this region, so rich and beautiful, you are seized with an inexpressible sentiment of sadness, and you feel disposed to exclaim: ‘Why is this land deserted? Why do we see it abandoned to the wolf and the goat, and the wild bird of the forest, with no other creatures to celebrate the mercies and the power of God?’

“And as you advance into the interior of these prairies, which extend before you like a boundless ocean, and seem to sigh for the presence of man to cover them with rich harvests, you are naturally led to think of those of your friends whom you have left behind you in misery, and whose sweat so often falls upon an ungrateful and desolate soil. ‘Ah! if such a one were here, how different would be his lot! what a splendid provision he would make for his children!’ And you say to yourself: ‘Why not secure to the Cross of Jesus Christ these young and fertile countries, by introducing a Catholic population?’

“This last reflection made a strong impression on my mind. Why should I not devote the last years of my life to the realization of this idea, and gather together the thousands of my brethren, whom the rage of political tempests and misery are constantly forcing to leave France or Canada, and who, for want of a charitable hand to direct their uncertain steps upon the land of exile, become lost amidst the Protestant and infidel populations covering the surface of this continent? Could no means be devised for gathering together, if not all, at least a portion of these unfortunate emigrants, so as to form a colony truly Christian? They would have their own churches and priests, their own schools, colleges, and convents. Cultivating in peace this fertile soil, beneath one of the finest climates in the world, they would bequeath to their posterity, together with the beautiful language of their fathers, the holy traditions of the Faith. Here they would enjoy the blessings of the earth, without being exposed to lose the treasures of eternity.

“Dwelling upon these reflections, after having passed a few days amongst a number of poor Canadians, whom I had come to visit from a distance of fifteen hundred miles, I made a report of my mission to the venerable Bishop of Illinois. I represented to him the deplorable

condition of our emigrants in the heart of the American Union, and told him that I could see but one means of working effectually for their salvation ; and that was to assemble them together as much as possible at the same point. ‘With your Lordship’s permission,’ added I, ‘I will undertake this work ; and I propose to commence in your own diocese the formation of a colony of these poor children of France or Canada, who are eating the bitter bread of exile.’

“The prelate, after having pointed out some of the difficulties of such a design, gave me all the powers which I required for its prosecution, and then added his blessing. Accordingly, in 1851, after having bid farewell to Canada, I came to Illinois, where I selected a prairie capable of furnishing the means of subsistence to from twenty to thirty thousand families. Here I planted four crosses, at a distance of from ten to fifteen miles apart, to serve as the central points of the communities which I expected sooner or later to see established around them. I was then only accompanied by from ten to fifteen indigent families, whom I had met with on the road.

“I will pass over in silence the trials to which it pleased Divine Providence to expose my little colony in its infancy ; suffice it to say, that, at the present period, my crosses are surrounded by at least ten thousand Catholics, upon a tract which, five years ago, was but a wild plain, and that their number is constantly increasing. They come from all parts of Canada, the United States, France, and even from Belgium. And if the Lord, in the first instance, permitted me to be exposed to great tribulations, I am more than compensated by my present consolations.

“I cannot imagine a more touching sight than the arrival of these disinherited multitudes, whom faith alone attracts to our deserts. Pressing my hand with emotion, or casting themselves at my feet to ask my blessing, these poor good people say to me in their simple language : ‘Reverend Father, if we have come from a great distance, it is in the hope that it will be more easy for us to serve God here than amongst the enemies of our holy religion. We are anxious to be saved, together with our wives and children, and having heard that your establishments are exclusively Catholic, we resolved to traverse the immense space which separated us from you, that we might enjoy the happiness of living with brethren speaking our language, and practising our religion.’

"Then might be seen, stealing down the sunburnt cheek of these rustic labourers, the big tear, shed to the memory of the fatherland which they had left so far away behind them. I press them to my heart, poor unfortunate victims of emigration, in whom I see only the children of the faith, and I mingle my tears with theirs; then taking their little children by the hand, we all move on to our chapel, and there addressing ourselves to the God-Man, who also had to bear the hardships of poverty and exile, we beseech Him to have pity on the poor exiles.

"Since last spring, upwards of fifty families, from France and Belgium, have come to enrich my little colony with their arms, their intelligence, and especially their piety; for it is a remarkable fact, that those who are indifferent in matters of religion avoid my establishments.

"I scarcely need observe to you, that these emigrants came to me richer in faith than in the goods of the earth. If, at their departure, some of them have been able to realize a small capital, the expenses of so long a voyage have absorbed the principal part of it. Besides, on their arrival here, they have to purchase their land, buy beasts and instruments necessary for its cultivation, build themselves houses, &c. Happy, indeed, are they who can manage to keep up a position without incurring debts!

"However, a question of life or death for the faith of these emigrants presents itself; they require churches and chapels to attend Mass, and hear the Word of God; they must have schools for the multitude of little children who are growing up without instruction, and masters and mistresses to conduct them.

"Our very dear Brother Facile, superior of the Christian Schools in America, struck with the idea of the immense good to be achieved by the assemblage on one point of Catholic emigrants speaking the same language, resolved to second my endeavours to the utmost of his ability, and sent me two of his teachers, whose school is already frequented by a hundred and fifty little boys. The venerable coadjutor of Montreal, Mgr. Larocque, has also promised me some Sisters; but I have no means whatever of maintaining all these foundations, without which, however, the religion of my poor emigrants will not, without great difficulty, be sustained.

"To whom shall I apply for this necessary assistance? I cannot

as yet expect anything from my children of the prairies. It is, then, in your charity that God inspires me to hope, and everything tells me that my appeal will meet with favourable attention. The proofs afforded us by the Annals of the Propagation of the Faith, of your zeal for the salvation of souls, and of your inexhaustible devotedness in aiding the Apostles in the most remote part of the world, assure me that I shall not have stretched out to you in vain a suppliant hand, in favour of a work which merits, amongst others, the attention and sympathy of your members. In fact, what can be more astonishing and providential than the formation of these Missions?

“A poor Canadian priest, entirely without resources, was touched with compassion at the sight of the spiritual miseries of his emigrant brethren, who, for want of priests understanding their language, were in imminent danger of losing their souls. With a view to save them, this priest leaves his country, and goes to a distance of fifteen hundred miles to set up his tent in the desert. The thousand-tongued press soon announces that in one of the immense wastes of Illinois, in the middle of a vast uninhabited prairie, a Missioner has planted a number of crosses, around which he hopes shortly to see the multitudes of his fellow-countrymen and co-religionists congregated. Some applaud the attempt, because it is new and bold; others, and by far the greater number, call this man a madman, treat his project as an absurdity, and predict the certain failure of so foolish an enterprise.

“This priest, however, remained six months almost alone, expanding his heart, and weeping at the feet of the crosses which he had raised as so many pharos, to indicate the port to the shipwrecked children of misery and exile. Not unfrequently he was compelled, in order to sustain life, to run after the wild goat, with his gun across his shoulder. He had often no other bed than the ground on which to repose his limbs, fatigued by his long journeys. He was often, under these circumstances, called to a distance of eighty or a hundred miles, to give the consolations of religion to a poor Irishman, who was dying on one of the iron roads with which the prairies of Illinois are intersected. He has then before him deep rivers and wide marshes to be crossed, and a thousand other obstacles that would deter any one but a Missioner from proceeding

on the journey. With no other fortune than the cross which he embraces, no other force than his confidence in the protection of Jesus and Mary, he is ever ready to respond to the call of mercy.

“Suddenly a commotion is excited amongst a multitude of families scattered over the vast territory of the United States. They are at an immense distance from each other; they have never seen or known each other, nor held any communication, and yet they are animated by one and the same thought. They repine, for they no longer hear around them, either the language of their fathers, or the bell of their native land; they feel themselves seized with fear at the religious isolation in which they are existing. For years past, they have never heard the voice of a priest. His hand has not been available to guide them into the paths of the eternal kingdom. Meanwhile, heresy is daily seeking, by every artifice of seduction, to secure them in its nets. The *roaring lion* goes round about these Catholics to devour them. Already intimate friends, it may be beloved relations, have become his prey. Soon, say they, with sorrow, soon we must die, and at our last hour we shall have no priest to reconcile us with God. And our poor children, what will become of them, amongst the Protestants and the impious by whom we are surrounded? Before we leave them, let us at least place the sacred charge of their souls in the hands of religion.

“And thus it was that there appeared to be a simultaneous movement by these emigrants upon all the great roads, without any preconceived understanding, towards my humble abode.

“Already upwards of two thousand families have established themselves side by side, and form a population of ten thousand souls,—all brethren, if not by birth, at least by origin, language, and faith. Two priests, one a Belgian and the other a Canadian, share with me the direction of the faithful, who are disseminated over a superficies of nearly sixty miles. In the course of a few years, there will be here a hundred thousand Catholics, who will secure to the Church of Jesus Christ the preponderance upon one of the finest territories of the world; for this nascent colony is not the work of human wisdom, it has been formed in spite of men and their opposition. And hence, I have reason to feel confident of its future success, and to hope for the assistance of the Propagation

of the Faith, which is as the right arm of God's mercy upon earth in these latter ages.

“Ah! could I transport myself into France, and find myself amongst those men full of wisdom and charity, in whose hands the children of the universal Church deposit their alms; of those members who have wrested so many victims from hell, and given so many saints to Heaven, by the number of Missioners whom they support from one end of the world to the other,—I would cast myself at their feet, and say to them: ‘I ask of you nothing for myself: the Missioner’s personal wants are few;—with my own hands I fashioned the stone for the erection of my humble dwelling; and the garden which I cultivate myself gives me, besides flowers, which speak to me of God in so beautiful a language, a great portion of what is required for the sustenance of the body,—but I ask the aid of your charity for my people. These people, whom God has brought together in so prodigious a manner, and from so many various places, where the stream of emigration had cast them in the first place, are exclusively Catholics. They are your brethren, not only because they have been redeemed by the same blood, but also because, like you, they are the children of Europe. You have never refused your alms when the Missions of the savages have required support; ah! do not, then, refuse it now that it is solicited on behalf of your fellow-countrymen, whom Heaven has condemned to eat the bitter bread of exile!’

“Presenting the homage of my respect to the members of the Propagation of the Faith, I beg you will recommend me to their fervent prayers, and believe me,

“Your devoted servant,

“C. CHINIQUY.”

MISSIONS OF OCEANICA

A Letter from MGR. MAIGRET, Bishop of Arathia, and Vicar Apostolic of the Sandwich Islands, to Messrs. the Members of the Central Councils of the Propagation of the Faith.

"GENTLEMEN,

"Honolulu, 24th May, 1856.

"In the estimation of those who know not that the ways of God are different from those of men, the establishment of a Mission in the Sandwich Islands must have appeared impossible. The ministers of error, from their first arrival here, in 1820, had resolved to adopt all possible means of preventing the Catholics from disturbing what they considered the land of their inheritance. Hence, the Abbé Bachelot and his companions in the apostleship had no sooner landed in the islands, in 1827, than they became the objects of all sorts of persecution, and were at length forcibly carried off from their humble dwelling, on the 14th December, 1831, and transported to California, where they were thrown upon a barren coast, amongst the wolves, with no other provision than two bottles of water. And although they returned in 1837, it was only to be subjected to a second expulsion; and immediately after their departure, appeared the royal decree which proscribed for ever the exercise of the Catholic worship. In 1840, however, thanks to a treaty concluded with France, we were enabled at length, and to the great discomfiture of our enemies, to establish ourselves in this archipelago.

"Mgr. Rouchouze, Vicar Apostolic of Eastern Oceanica, whose loss we still so deeply deplore, went in person to Sandwich, and three of his priests, amongst whom was one who, despite his unworthiness, was chosen to be his successor. We arrived under very unfavourable auspices: we did not know the language, we were few in number, poor, without books, without schools, without support or resources. Moreover, we belonged to a country for

which the natives must have entertained a sovereign contempt, for those who had made it their business to teach them geography, had told them that 'France is but a wretched kingdom, inhabited by an ignorant and idle people, and in which the traveller meets with nothing but frogs and indigence.' This is no invention of mine, I quote verbally from what I have seen with my own eyes, in one of the native publications which are their organs; and that paper is still there to show what importance these gentlemen attach to the truth. Nor is this all; the religion of which we were the ministers, had been depicted to these people in the blackest colours: it was an idolatrous religion, a religion of *blood*, a religion of PROSTITUTION and CRIME; a religion, in fine, having at its head *the Beast of the Apocalypse, with its seven heads and ten horns*. For twenty years the pretended horrors of Papism had been the ordinary subject of Protestant sermons. We had consequently been signalized beforehand to the islanders as the teachers of the vilest and most odious sect in the world.

"On our arrival, there was a general explosion of ill-feeling, and an incessant fire of invectives was kept up, from every direction, and in every point of the archipelago: on land and on sea; in the houses and in the temples; in the public squares and on the highways; in the camp-meetings; in books and papers,—nothing was to be heard but sarcasm and insult. The watchword was: 'No Popery in the Sandwich Islands! Down with the children of Antichrist! All who go over to the side of the Pope shall be regarded as rebels and traitors; they shall be expelled from their lands; they shall lose their places; they shall be reduced to mendicity.'

"And let it not be supposed that heresy has always confined itself to blasphemy and threats. We have seen on several points of these islands, our churches burned, our schools pulled down; our children forcibly dragged away to Protestant schools; our Christians driven from their estates, deprived of their situations, stigmatized and imprisoned on the slightest pretext. At that time, they persecuted us with impunity. The loss of our venerable bishop was now but too certain; we could no longer calculate upon the assistance which he afforded us; our builder had left our little church of Honolulu unfinished; and the creditors were already

beginning to speak, in derision, of selling the stones by auction ; in fine, such was our state of distress, that our friends themselves were ready to desert our cause, and were ashamed to acknowledge us. Our enemies were everywhere triumphant. Our extermination appeared easy ; they had everything in their favour : establishments in various parts of the archipelago, temples, schools, several printing-presses constantly employed in the printing of books and newspapers, the support of the government, which never did anything without them, and external aid of every kind. Hence they considered our fall almost as a fact accomplished, and the entire extermination of Catholicism would then ensue as a natural result ; for in a journal, of which our Minister of Public Instruction and Worship was the editor, the year 1867 was indicated as the term of the final extinction of Popery all over the world.

“ Well, now, what has been accomplished by those who set themselves up as the sentinels of Israel, and who have declaimed and written so much against us ? Have they succeeded in preventing the Catholic faith from penetrating these islands, or taking root in them ? The facts are there to speak for themselves. Immediately after our arrival, we assembled together our few Catholics whom the first Missioners had baptized ; their number soon increased. Honolulu gave the example ; the light of truth continued to spread, and make rapid progress. In less than a year, the number of our baptisms amounted to 2,328, and at the present time it exceeds 28,000. On the 15th August, 1843, in the presence of our Christians, who had assembled in crowds from the various districts, we solemnly consecrated our church of Honolulu, dedicated to Our Lady of Peace ; in May, 1844, our chapel of Kalilu, which has not been proof against the violence of the winds ; and on the 19th of January, 1845, our chapel of Mokapau. Then came the labours of our College, which we have rebuilt. On the 7th June, 1849, we said the first Mass in our Chapel of Malava, situated eight miles from Honolulu ; on the 18th June, 1851, we dedicated our beautiful Church of Kailua, at Havaï ; on the 10th June, 1852, we opened for Divine worship that of Huia, dedicated to St. Anne ; on the 8th May, 1853, we consecrated that of Vaialua ; on the 17th September, 1854, that of St. Stephen, at Molooa (island of Kauia) ; on the 25th February of the same year, that of St. Anthony, at

Vailoukou (island of Maui); on the 6th December last year, that of Our Lady of the Immaculate Conception; and on the 20th December next we shall consecrate, please God, that of St. Raphael, at Kailua (island of Kauai). Such, Gentlemen, is the use to which we have applied your alms.

“For our parts, we are very willing to acknowledge that we have only been the humble instruments in the hands of God. He has been pleased to manifest His power in our infirmities and humiliations; He alone has sustained us in our weakness, and still continues to support us: happy for us will it be if our sins do not force Him to withdraw His mercies from us. We are far from believing that all is accomplished. If the war declared against Catholicism is less obstinate at the present day than formerly, it is perhaps no less formidable. Our enemies now want to appear tolerant, without ceasing to be hostile,—to allow us full liberty, whilst they are keeping us in servitude. The oppression is now disguised, but it still continues. So long as Catholic parents are forced to pay the school-tax, and have not the acknowledged right of confiding the education of their children to masters of their choice, their conscience will be fettered by tyranny. Hence we are not without apprehension for the future career of these people. We can only see one means of salvation for them, and that is a Christian education; but under the present system, the teaching is not Christian, for in the State schools it is forbidden to speak of religion, except in a vague and general sense, that may suit every creed. Were our neophytes rich, it would be easy for us to obviate this evil to a great extent by opening independent schools. But then we should have no right to government aid, but we should be so much the more free, and the faith of our children would run no risk. How grateful we should be to you, Gentlemen, if you could aid us in the accomplishment of this good work! Our Christians are, for the most part, disposed to favour our design. With their subscriptions and yours, we might preserve our youth from the poison of error and infidelity.

“We expect shortly the arrival of a dozen Sisters to take charge of the education of our girls; their devotedness is calculated to do immense good. May Providence watch over them, and preserve them from accident! Pray for us, gentlemen, and solicit he

prayers of your members in our behalf, that, after having preached unto others, we may not become outcasts ourselves. Our neophytes are well aware what you have already done for them ; they are proud of the churches which your contributions have enabled us to erect for them. Accept the expression of their gratitude, and our own, and believe in the sincerity of the sentiments with which I have the honour to be, Gentlemen,

“ Your very humble and obedient servant,

“ ✠ Louis,

“ *Vicar Apostolic.*”

MISSIONS OF CHINA.

ON beholding our Missioners depart with the last of our alms, there are some minds so absorbed by material questions, or prejudiced against religious proselytism, that they seem to look upon the treasures of devotedness and charity by which Europe insures the success of a remote Apostleship as entirely thrown away. Strangers to the inspirations of faith, and indifferent to the things that are of God, to the salvation of souls, and the future state, which are the Christian's great interests, they sometimes ask what advantage we derive from our sacrifices, and of what avail are the labours of the Missioners to their fellow-countrymen. The note which we are about to publish will serve as an answer to this question.

But before transcribing it, we must refer to some facts interspersed here and there in the *Annals*, and which indicate the utility, even in a temporal point of view, of the Apostleship for those who subscribe to its support. They will show, that from those evangelical hands that solicit our aid, many benefits have fallen upon those that bestow their alms. Children lost to civilization, the Missioners often go and establish themselves in islands scarcely yet explored, and upon unknown shores. For a long period, perhaps, they have to suffer from the malevolence or the ferocity of the people amongst whom they have voluntarily taken up their abode ; but the day at length arrives when their patience is crowned with success. In course of time, a ship from the mother-country appears, and instead of a greedy horde of thieves and anthropophagi, it will find men disposed to enter into amicable relations, and make pacific exchanges. After having been the precursors of commerce, our priests will be the consuls of the European navigators, and the gratitude of their neophytes will be the security of the national flag. Our first relations, and our former treaties with Siam, Tong-King, China, and Japan, have had no other origin.

In the point of view of human knowledge, from whom will science

seek to derive exact, distinct, and profound information, respecting regions unexplored, if not from the Missioners, the hardy explorers of unknown worlds, truthful historians of the nations whom they evangelize, and whose customs and traditions, and even whose existence, they not unfrequently reveal to us, conscientious scrutators of creeds which they have to combat, confidants or witnesses of deeds hitherto veiled from our eyes, interpreters and living dictionaries of unknown languages? Here, as elsewhere, charity surpasses knowledge; it asks for no safe-conduct to purchase the heart of barbarism; and, thanks to the conquests which it makes, the horizon of our conquests extends with the domain of the Cross. Without going back to a more early period, so rich in precious documents, is it not through the instrumentality of our Missioners and their reports, that, even in our own days, it has been given to Europe to catch a glimpse of the countries and social condition of Upper Asia, and to be initiated into the customs of the savage tribes in Polynesia, the Rocky Mountains, and the Himalaya? At the present time, we have Apostles who are making researches in the archives of the Thibetian Lamas, who are exploring the deserts of the extreme East, or the icy spaces of the Polar circle; and the value of their investigations is still further enhanced, and receives a still more important authority, from the fact that the pages which they address to us from so great a distance often arrive sealed with their blood.

In an industrial point of view, our priests have likewise proved that *piety is useful in everything; that it has promises to hold out as well for time as for eternity.* In fine, the Missioner, who devotes himself to his neophytes, need not on that account forget his former brethren, whilst endeavouring to acclimate our faith under a foreign clime; he seeks, also, to import and naturalize amongst us the productions of his new country. Were it necessary to recapitulate here the useful discoveries, the commercial advantages, and the alimentary resources which the Apostles of the Gospel have contributed to the progress of manufactures, and the welfare of nations, we should find that their gratitude has given us much more than it has received. Their solicitude for our material interests certainly needs not to be excited by any solicitation on our part; however, the work of the Propagation of the Faith, desirous of encouraging

still further between the Missions and the old world, that mutual interchange of assistance given and services rendered, has often successfully called the attention and rescarches of apostolic labourers to several important points, the knowledge of which would be a great benefit to Europe. Amongst other results of this initiative, we will limit our remarks to a few observations on the recent introduction of a silk-worm from China, sent from Mandchoorin and Su-tchuen; a species new to this country, and which promises a precious resource for sericulture, at the present day in a very bad state.

Amongst the questions which we have thus submitted for the study of the Missioner, there is one highly interesting to the industry, and especially to the manufacture of Lyons. For this reason it was proposed to us by the Chamber of Commerce of that city. The following notice will reveal the subject and its importance. For our parts, esteeming ourselves happy in having served as intermediaries between science and religion, we may be allowed to transcribe, for the honour of both, the following lines, addressed by the President of the Chamber to the President of the Central Council. "Will you also do us the favour to act as our interpreter, to express to Father P. Hélot the sentiments of satisfaction and lively gratitude felt by our Chamber for the excellent work which his desire of being still useful to his countrymen has given him time to complete, amidst the labours and perils of a remote apostleship?"

Report of FATHER P. HÉLOT, Missioner of the Society of Jesus, to Messrs. the Presidents of the Work of the Propagation of the Faith.

NOTE

UPON A GREEN COLOUR, KNOWN IN CHINA BY THE NAME OF LO-KAO,
*Containing a Description of the Processes in the Manufactories of Aze,
 in Tche-Kiang.*

"ON the 8th of August, 1856, Father P. Borgniet sent me a note from the Central Council of the Propagation of the Faith at Lyons, addressed to the Very Rev. Vicar-General of the Society of Jesus, and by him transmitted to Father Borgniet, Pro-vicar

Apostolic of the Mission* of Kiang-nan, with a request to use my best endeavours to procure a prompt and exact reply. Convinced beforehand, and confirmed in my conviction by the tenor of the letter of the Very Rev. Father General, that the Missioner does not depart from his attributions in endeavouring to render to his signal benefactors some slight service, I laid aside, for the moment, every other consideration. At Shanghai, I failed to obtain any positive information; not only is this colour not prepared there, but is not even kept as an article of commerce; and when the Europeans give orders for it, their brokers send for it from Son-tcheou, and sell it at an exorbitant price. Through the medium of the consul, however, I was fortunate enough to discover that this colour is prepared on a rather extensive scale at Azé, a large burgh, fifteen or twenty miles south of Kia-hin-fou, in Tchi-Kiang. Our Rev. Father Provicar did not hesitate to send me there to prosecute the inquiry. My expedition, which might certainly have proved somewhat adventurous, was greatly facilitated by the existence of a large Christian community at Tche-Kiang, not far from Azé. The consul of France, M. Edan, had had the kindness to send with me one of his most intelligent clerks, a former pupil of the Fathers Lazarists of Tche-Kiang and a native of the environs of Azé. The good Christians received me with great cordiality, and did all they could to promote my object. They would have conducted me to the workshops, if they had not been temporarily closed. In this conjuncture, they sent for the foremen of the workshops. Having interrogated them separately, I obtained a recipe, clearly expressed, of the preparation of this precious colour, and I hasten to transmit the details to the President of the Central Council. Should these details leave any doubt, or prove insufficient, it will be necessary to go again to Azé, towards the month of November, the period when the works are reopened for the season: or, what would perhaps be more recommendable, to send for two or three workmen to Shanghai, and make the preparation there. Some of the workmen, friends of the Christians, offered their services for this purpose. This plan would be quite practicable, and without much cost; for the cloths that would be dyed would be available either in our orphanages or in our college and seminaries; the only difference being that our children would be dressed a little more richly

colour. If the result sought for by the Central Council should require further exertions, I have no doubt that the Father Provincial would consider himself bound to impose them upon me, and I should renew the attempt with the same zeal that has characterized my previous endeavours, of which I will now proceed to give an account, prefacing my narrative with a few observations having reference to the same subject.

“HISTORICAL.

“About the years 1848-50, several samples of Chinese produce were sent to the Minister of Commerce. A cloth of a green colour was the object of special attention. It was handed over to skilful chemists, who were much astonished at not being able to produce, by any test, either a blue or yellow colour, which gave them almost a certainty that this colour was produced by some coloring principle unknown in Europe; all that they could discover were traces of aluminum and iron. As, at that period, France had no consul in China, application was made for further information to the American consul at Canton, who was only enabled to procure one grain of the desired matter: the experiments made upon this single grain have led to the most satisfactory results. Recourse was again had to the American consul at Canton, who, on this occasion, was enabled to send a pound, at the price of thirty-five piastres; but he offered to send to Shanghai for the details, since it appeared that this colour was not prepared in the south.

“M. de Montigny, who had just been appointed consul at Shanghai, was instructed by the minister to interest himself in this affair. With the assistance of the Missioners, he managed to procure a few ounces of the matter; but having been compelled to apply for information (not being acquainted with any other source) to Sontcheou-fou, the second capital of that province, the merchants exaggerated both the scarcity and the dearness of this production, and sold it as high as ten piastres an ounce.

“About 1844, M. de Montigny sent some grains of the trees which furnish the lo-kao, and two presses, containing two or three hundred bushes, all derived from authentic sources, through the medium of the Fathers Lazarists of Tche-Kiang.

"Such was the state of the question, when our Rev. Pro-vicar gave me more special directions to investigate the affair.

"I.—OF THE TREE THAT PRODUCES THE LO-KAO.

"This tree is of two species. At the period of the fall of the leaf, the peasants make fagots of the small wood called *lo-za* (green vine), which they hawk in the country of the manufactories. The *lo-za* is of two kinds, which may, however, be only two varieties of the same species; one, which grows on the sterile mountains in the south-west of Tche-Kiang and of Ghang-tong, is called *pa-bi-lo-za* (white-barked green vine); the other, which grows in bushes, and without culture, in the fertile plains of the environs of Azé, in the same Tche-Kiang, is called *hom-bi-lo-za* (red-barked green vine).

"At Azé the fagot of a hundred pounds costs a thousand sapecs (about four shillings English money); and the fagot of the same weight of *pa-bi-lo-za* costs three thousand sapecs (about twelve shillings). The disparity in the price may arise from the distance of the places; for the *pa-bi-lo-za* is brought to Azé from a distance of upwards of a hundred miles.

"It should be observed that the appellation of *lo-za*, given to this shrub in Tche-Kiang, and under which it was forwarded by M. Montigny, is not its real name, but the name of its wood made into fagots, as an article of commerce for dyeing; for the word *za* signifies *fagot of small wood*. This is the expression employed to designate all wood used for the purpose of fuel. Some of the Chang-tong people, inhabiting the mountains upon which this bush grows, say that it is called *lien-lo-chou* (green place tree), and that, in the beginning of winter, it is hawked about in small fagots, under the name of *lien-lo-tché* (*tché* signifies small wood, bough). *Lien-lo-chou* is, therefore, I should say, its real name.

"I had a branch of the *hom-bi-lo-za*, loaded with seeds still red, drawn by a Chinese painter: * towards winter the seeds become black. I hope that the mail of December will convey to the Central Council about fifty pounds of these seeds; at least I have taken the steps for obtaining it. If plants are required, they might be conveyed in presses or conservatories; but I am assured that the seed is just as

* This drawing was sent and received with the Note.

good. If I can, I will also send some seed of the *pa-bi-lo-xa*. The seeds and plants forwarded by M. de Montigny may be regarded as genuine. In this parcel there should have been some of the *hom-bi* and *pa-bi-lo-xa*. If they were not more distinct, they might be recognized by the characters of coloration and preparation which we are now about to explain.

“II.—PREPARATION OF THE GREEN DYE WITH THE BARK OF THE
HOM-BI-LO-XA. (*Manufacture of Azé.*)

“The *lo-xa*, which, as we have observed, is delivered by the peasants to the manufacturers in the form of small wood fagots, is taken by the workman, who strips off the bark with a knife (the wood should not be quite dry, for dry bark will not emit any colour; and for this reason the bark is never stripped from the branch until it is required to be used); the smaller branches are bruised with a hammer. In stripping off the bark, a portion of the wood is also taken off with it, so that it is calculated that a hundred pounds of fagots will produce fifty pounds of bark. Twelve pounds of this bark are to be put to a hundred and twenty pounds of water, and boiled in a caldron. At first there rises upon the surface a white froth, which gradually becomes of a rose-colour. It is this peculiarity that has given the name of *hom-bi* (red bark) to this species of *lo-xa*. When the froth has changed to red, the fire is withdrawn, and the whole preparation is thrown into a large vase. In this it is left to macerate during at least two days and two nights, and the dye is then ready. In very cold weather this maceration may be continued for twenty days; but if kept in this state longer, it would spoil.

“The preparation of the dye from the *pa-bi-lo-xa* is precisely the same, but the prolonged boiling does not, as in the other case, produce the pink froth; and hence it has received the name of *pa-bi* (white bark). Moreover, the maceration in the vases should be continued for at least ten days before the dye is ready, whilst two days are sufficient for the *hom-bi*.

“Before proceeding to the process of dyeing, attention should be paid to the state of the weather, which should be settled fine; for the action of the sun is absolutely essential. The operator should be provided with a pot of lime-water ready for use, and which the

Chinese make in the following manner: In a cloth bag are placed thirty ounces of lime to six pounds of water; the bag is shaken in the water, the lime dissolves, and the preparation is made.

“ III.—DYEING OF CALICOES GREEN. (*Manufacture of Azé.*)

“ The solutions, as well of the *hom-bi* as of the *pa-bi-loz-a*, and the lime-water, being ready, the operator proceeds to dye the cloths by from seven to ten immersions in the *hom-bi* dye, finishing by three immersions in that of the *pa-bi*, taking care to dry it on each occasion. The following is a description of the operation in detail:—

“ We have already observed that the *lo-za* bark must be steeped at least two days for the *hom-bi-lo-za*, and ten days at least for the *pa-bi-lo-za*. The maceration being complete, and if the weather be sufficiently fine to proceed to the dyeing, the bark is taken out of the solution, into which are to be poured from three to four tumbler-glassfuls of lime-water, and the cloth is then to be plunged into the solution cold. It is then wrung, care being taken not to lose the liquor which flows from it; and, without washing it out, it is to be spread on the ground to dry. It is important that the drying of the cloth should not be too rapid; for this reason the operation of dyeing is not commenced till towards the end of the day, so that the cloths are not spread out till towards nightfall: they are taken up on the following day, when they have received the beneficent effects of the sun; but yet this should not be excessive. This process having been repeated for nine or ten times with the maceration of the *hom-bi-lo-za*, and three times, to finish it, with that of the *pa-bi-lo-za*, to which the lime-water is to be added in the same manner, the cloth is dyed, but only on one side, that is, on the side that has been exposed to the sun. This cloth, thus dyed, is called here in the trade *se-to-pou* (literally, *coloured green cloth*). If, after the operation of dyeing, there should remain any of the solution, it may be used on the following day, only another glass of lime-water must be added. And should a sufficient quantity remain for a third operation, which should be avoided as far as possible, on this third application two glasses of the water will be required, and so on, observing the same progression in the addition of lime-water.

“ I made many inquiries on the use and application of the two

dyes, *hom-bi* and *pa-bi*, from which I find that the solution of the *hom-bi-lo-za* gives a stronger dye, but without lustre or reflex; whilst the solution of the *pa-bi-lo-za* gives a more feeble tint, without vigour, but with a beautiful reflex. The ground of the colour is made with *hom-bi*, completed by *pa-bi*, and thus the green colour in the highest repute in China is obtained. I send to Lyons a sample, bought at Shanghai for sixty-four sapecs, that is, about twopence halfpenny English money. The same quantity of white cloth costs two-thirds of that money; so that the dyeing of this piece may be estimated at a value of about a penny English money. Thus about fourpence would represent the value of the dyeing of a square yard of cloth.

"I also endeavoured to ascertain whether there were not other acids used in China for the preparation of other colours, for instance, alum, green copperas, potassium, &c.; and the reply was in every instance that no other acid was used than the small quantity of lime-water above mentioned. Moreover, I have some reason to believe that, in the North, the peasants, when they want to colour certain cloths for their use, steep them first in a solution of alum.

"IV.—MANUFACTURE OF LO-KAO AZÉ.

"In the above remarks upon the dyeing of cotton cloths by the bark of *lo-za*, it will have been remarked that after each of the immersions of the cloth in the solution, it is immediately put to dry, exposed to the sun, without being rinsed in clean water; now, it is from the surplus dye upon these cloths that the *lo-kao* is extracted. The process is as follows:—

"Five or six vases of clear and cold water are arranged in a row; in the first the dyed cloth is to be plunged and shaken (without precisely washing it); the water assumes a greenish colour; the same cloth is then passed through the second vase, the water of which also colours; then through the third vase, and the fourth, &c.; and the cloth is then dried, and is fit for the market. The wash is then boiled up in a large pot; upon the lip of this pot a bag of cotton threads, of considerable thickness, is spread, and the pot then heated. When in a state of ebullition, the colouring matter, separated in the water, but not dissolved, is seized by the cotton

thread, which is coloured in a short time, whilst the water becomes limpid; this water is then thrown away, and replaced by other wash, upon which the same operation is made, and thus the process is continued, changing constantly the wash-water, until the threads are sufficiently charged with the green colour. In general, six pounds of cotton will be required to take in the green colour emitted by the washing of three hundred pieces of cloth (thirty feet long by one foot broad). The threads, being sufficiently impregnated with the colour, are washed and rubbed with the hands, in the proportion of six pounds of thread in a hundred pounds of clear cold water. A green dust will be found to have detached and precipitated itself to the bottom of the vessel. These same threads are to be thus washed in eight or ten waters, and are then laid aside for another operation. The green dust being deposited at the bottom of the vases, the water, now become clear, is to be decanted; all the deposits are mixed together, and are then washed through six different waters, which are decanted when the colour is deposited in the bottom of the vase; finally, it is dried rapidly in the following manner:—Upon a bed of ashes a sheet of absorbent paper is placed, and upon this paper the colour, in a pulp, is poured and spread; the ashes absorb the humidity, and the sheet of paper may shortly be raised, so as to complete the drying in the sun. The thin sheet layer of colour breaks into cake, and detaches itself from the paper. It is in this form of small cakes that it is sent into the market, under the name of *lo-kao* (green *lo-kao* paste, the deposit of an aqueous solution). The thinner the cake of *lo-kao*, the greater its reflex; and still more when dried upon a polished surface; hence it will not be safe to accept this reflex as the criterion of the quality of the colour.

“Forty pieces of cloth yield about an ounce of *lo-kao*. One of the factories of Azé has this year dyed a thousand pieces, and sold about twelve pounds of *lo-kao*. The five factories of Azé all together have not been able to produce thirty or forty pounds. The manufacturers sell it only in packages of ten ounces; the average price is a weight of silver equal to that of the *lo-kao*—that is to say, from six to seven shillings an ounce. But the demand for this article on the part of the Europeans of late years enhances, and will continue to enhance the price. Thus, on my arrival at Azé, the price had risen three piastres the ten ounces, that is, to fifteen instead of twelve.

"I also inquired into the adulterations, and all the workmen whom I examined, and had examined by skilful Chinese, assured me that they were impossible, any foreign substance, even in the smallest proportion, vitiating the colour too perceptibly to admit of its being passed as the genuine article. The only addition sometimes to be met with consists in very fine steel filings, which increase the weight without altering the colour. The presence of these even may be easily detected by dissolving a little of the colour upon glass, and rubbing it with the nail; if there is any steel, the nail will be scratched. The *lo-kao*, however, is liable to lose much of its beauty if it is not carefully preserved from damp. It should consequently be kept well wrapped up in skin, or put into a vase, upon fragments of quick-lime, which should be renewed when fallen. The facility with which the *lo-kao* is injured by mould will explain why the preparation of it is only practicable in winter. In spring or summer the solutions of the bark would immediately take mold, and the colour would be lost.

"The factory of Azé is limited to the dyeing of cotton with the solution of the bark of *lo-sa* and the extraction of the *lo-kao*. As to the application of the latter, it is but imperfectly known. Three houses, however, were pointed out to me, at Son-tcheou, that make use of the *lo-kao*; I shall visit these places as soon as possible. One workman alone assured me that he had been employed in dyeing with the *lo-kao*: the following is his description of the process. To form the *lo-kao* bath, put into a cloth bag the quantity of the matter sufficient to the cloths upon which it is proposed to operate, that is, an ounce of *lo-kao* to ten pieces of cloth (thirty feet long by one foot broad), a very strong dye for twenty-four to thirty pieces; a very weak dye, like that of the sample. It is well to guard against preparing too abundant a quantity, as this would be attended with loss. The *lo-kao* having been put into a cloth bag, it is steeped for twelve hours in cold water, to render it soft and capable of being more easily reduced to a pulp; this bag is then to be squeezed and rubbed with the hands in a few pounds of water, that the *lo-kao* may enter into suspension; ten ounces of Chinese potassium are then to be added to one ounce of *lo-kao*, and the whole is then to be heated till perfectly dissolved. The quantity of water is arbitrary, but upon it depends the intensity of the dye. The bath

may be tested by the insertion of a small piece of cloth ; if the colour is too strong, water should be added. I have myself had occasion of late years to test the Chinese potassium, and have found it to be composed of carbonate of soda, tolerably pure, but mixed with some impurities. The bath thus prepared, and heated to the proper degree, the cloth to be dyed should then be plunged in. This cloth should be perfectly white, and divested of any dressing by washing ; then, by wringing, the surplus of the liquid is pressed out, and should be carefully collected, and replaced in the bath ; before drying, the cloth should be immersed a second time, and again wrung out ; finally, the cloth should be rinsed through clear water, and dried in the shade or in the sun. This cloth is then ready for the trade, and known by the name of *on-lo-sc* (nymphæa-green colour), or *on-lo-pou* (nymphæa-green cloth) ; this is cloth dyed in the green nymphæa leaf. A French merchant at Shanghai told me, some days ago, that he was about to send to France a few pounds of *lo-kao*, which he had obtained from the stores of Son-tchou, a town known as the great emporium of China. The price was nineteen taels, or ounces of silver, per pound. I send to the Central Council ten ounces, which have cost me fifteen piastres ; three piastres have doubtless been added to make me pay for my intrusion as a foreigner ; twelve piastres was the price before my arrival at Azé.

“TO RECAPITULATE :

“1. The tree producing the *lo-kao* is of two kinds : one is the wild bush of the mountains to the south-west of Tche-Kiang ; the other, the uncultivated shrub of the fertile plains of the same Tche-Kiang.

“2. The green colour is produced by the solution of their bark, combined with the action of the sun, and not from the seed, which is a small black, like the cassis, and which, when smashed upon white paper, tarnishes it green. At Azé, no use is made of this seed.

“3. The cloths dyed green by the maceration of the bark of the *lo-za* should be considered, not as stained with the *lo-kao*, but rather with a residuo of the preparation of that substance, which will explain why so dear a colour dyes so poor a ground. But I have been assured, however, that silk could not be dyed with the *lo-kao*.

“ 4. The acids employed are no others than the lime added to the solution, and potassium, or rather carbonate of soda, used to render the *lo-kao* soluble. I was, however, assured, by a Chang-tong peasant, that, in dyeing stuffs for their own use, in the solution of *lo-za*, which he described to me as similar to that prepared at Azé, they made use of alum as an acid.

“ 5. The quality depends upon the fineness of the paste. The finest *lo-kao* is that produced by the successive dyeing by maceration of the *kom-bi*, and afterwards of the *pa-bi-lo-za*, as employed at Azé. I am assured that it is also prepared from the bark alone of the *pa-bi-lo-za*; at Azé it is said that, prepared thus, it is of an inferior quality.

“ 6. For the preservation of the *lo-kao*, it should be kept from damp and mold.

“ Such are all the particulars that I have been able to obtain for the present. I could not refuse to communicate them to M. Ednor, consul of France, who himself had been requested by the Ministry to examine this question, and who afforded me some valuable information. It is quite possible, therefore, that this report may be forwarded to the Ministry, at the same time that it will be placed under the eyes of the Central Council of the Propagation of the Faith.

“ I availed myself of my journey to Tcho-Kiang, a country noted not only for the *lo-kao*, but also for silk, to elucidate a curious question relative to the silk-worms raised there. The next mail will, I hope, convey to the President a note on this subject.

“ It now only remains for me to express my thanks to the President and Members of the Central Council for the interest which they have manifested in our dear Mission of Kiang-nan, and for their inexhaustible charity towards all the Missions; and to recommend myself to their prayers, and to those of all those persons to whom this memoir, however imperfect, may be of some utility, and to subscribe myself, with the most profound respect, Gentlemen,

“ Your very humble and obedient servant,

“ LOUIS HÉLOT,

“ *Of the Society of Jesus.*”

Pastoral of Messrs. the Capitulary Vicars of the Diocese of Aire.

"We forward herewith, Very Rev. Brethren, the Annual Report of the Receipts obtained by the Works of the Propagation of the Faith in our diocese. We deeply regret that the venerated prelate, whose loss we have so much reason to deplore, has not had the consolation of addressing you himself. It was one of his greatest consolations to watch the progress of the Work, and to labour in its development. How often has his voice been heard by the clergy and the faithful, in favour of this holy Association. The diocesan Committee feel bound to acknowledge that, after God, the author of all good, the most active influence tending to bring about the consoling results obtained amongst us during the last few years, was the exertions of the venerated Pontiff of whom Heaven has just deprived us.*

"What a noble spectacle our Christian populations are now presenting! Hitherto, it might be said, that they gave only from the superabundance of their means; but now, subjected to the most severe privations, to the consequences of a drought which has already multiplied the number of the poor to be provided for, and not knowing when it may please God to put a term to these evils, they suffer with patience, they share with the hungry their daily bread, of which God has not yet deprived them; and in addition to these calls upon their charity, subscribe to the support of the Propagation of the Gospel. Such charity cannot fail to be pleasing to God. If the glass of water given to the poor man to quench his thirst is not suffered to go unrewarded, what reward will not they deserve, who, after having given of their substance to support the poor of Jesus Christ, send their contributions to the ends of the earth, their offerings to raise up adorers to the true God!

* In order to participate in this eulogium of the late Mgr. Lamelue, we will quote two facts which entitle him to our gratitude as one of the special benefactors of our work. In the first place, there exists, to our knowledge, as many as nine Pastorals published by the illustrious deceased, in favour of the Propagation of the Faith; in the second place, the receipts, under his administration, of the diocese of Aire have increased more than fourfold, they have increased, by a continued progression, from 6,800 fr. to 87,252 fr.

“To you, pious members of the Propagation of the Faith, belong the great apostolic works that are being accomplished at the present day ; you it is that make the sun of justice to shine over so many nations, hitherto seated in the shadow of death ; you it is that baptize those multitudes, you who plant our glorious Cross upon the most inhospitable shores, you who civilize so many barbarians, you who cause the august Victim to be immolated on the most remote regions and islands of the earth, isolated and, as it were, buried in the depths of the ocean. These immortal works are yours ; because those who perform them in the name of God and for His glory are but the spiritual warriors whom you arm by your prayers, and pay with your alms.

“Continue, pious and faithful souls ! Amidst the evils which modern impiety has brought down upon our land, amidst the terrors raised in the breasts of all good Christians, by the contempt into which the name of God and His holy laws seem to have fallen amongst us, two great motives of confidence still remain to us : devotion to the Blessed Virgin and the Work of the Propagation of the Faith. So long as we preserve these two anchors of safety, we may be tried by the justice of God, but never abandoned by His mercy. . . .

“You, venerated confrères, the pastors of parishes, tell your good people how great is our admiration to find that this year the product of their offerings has exceeded that of the preceding years ! Tell them that the new Pontiff, whom the Lord will shortly send us, cannot fail to foresee in this the most encouraging indication of the success of his future episcopate amongst us.

“Continue, venerable pastors, exert your earnest endeavours to establish or develop the organization of decuries ; experience has taught that this plan is the most certain guarantee of the work.”

DEPARTURE OF MISSIONERS.

A List of the Religious Minors Reformed, who set out from Genoa on the 6th July for the Missions of the Argentine Confederation.

Fathers Romuald, from Saint Remi ;
Daniel, from Polombano ;
Pius Batta, from Costa ;
Isidore, from Vignanello ;
Joseph, from Dolce Acqua ;
Marcellin, from Plori ;
Candide, from Nonantola ;
Louis, from Modena ;
Marc, from Ceretolo ;
Placide, from Preppo ;
Aurelius, from Grotti ;
Columban, from Castignano ;
Maur, from Chiaravalle ;
Ignatius, from Monte Santo ;
Fortunatus, from Cotrone ;
Eugenius, from San Donato ;
Cyrille, from Pietranico ;
Frederick, from Genoa ;
Flaminius, from Carmagnola ;
Adrian, from Carmagnola ;
Francis, from Valdieri ;
Leonard, from Sarazzone ;
Felix, from Favria ;
Pacificus, from Saint Ursin.

On the 30th October last, the Society of Holy Cross of Mons sent to their establishments in America:—

Father Gillespie Nil, for Our Lady of the Lake ;
 Sisters Marie de St. Alphonse, of the diocese of Strasburg, for the same destination ;
 Marie de St. Michel, from the diocese of St. Brienc ;
 Marie de St. Sebastian, from the diocese of Rennes, for New Orleans.

On the 28th November, Father Skell and Brother Valentine, members of the same Society, embarked at Havre for New Orleans.

Fathers Augustin Nicolas and Raymond Ferette, Religious of the Province of France, set out for Mossoul in Mesopotamia, by order of the Very Rev. Father General of the Order of Preachers.

Eleven members of the Society of the Holy Ghost and the Sacred Heart of Mary have recently embarked for the Vicariate Apostolic of the two Guineas and Senegambia : their names are as follows:—

Fathers Hiltz (Louis), diocese of Strasburg ;
 Duparyuet (Charles Albert), diocese of Séz ;
 Barbier (Emanuel), diocese of Quimper ;
 Chenay (Gabriel), diocese of Chartres ;
 Strub (Joseph), Clerk in Minor Orders, diocese of Strasburg ;
Brothers Rene (Brillet), diocese of Rennes ;
 Cyprien (Zacheus Stapper), diocese of Ruttenburg (Wurtemberg) ;
 Jerome (Pierre Coaille), diocese of St. Brienc ;
 Antonin (Jean Evesque), diocese of Valence ;
 Chrysostome (Jean Pilmyer, diocese of Ruttenburg (Wurtemberg) ;
 Bernabi (Jean François Tissot), diocese of Annecy (Savoy).

From Cairo we are informed that Father Irenée de St. Thérèse, a Religious of the Carmelite Order, who, through the failure of his health, had been forced to return to Europe, has set out again for his former Mission of Malabar, and that he passed through Egypt in the month of December last.

In the month of August, Machebœuf, Vicar-General of Mgr. Lamy, Bishop of Santa Fé (New Mexico), embarked at Havre, together with:

Joseph Marie Coudert, Deacon ;

Gabriel Ussel, Deacon ;

Jean Baptiste Raillère, Sub-deacon ;

Jean Augustin Truchard, Sub-deacon ;

Jean Fayet, acolyte, from the diocese of Clermont ;

Fialon, Deacon, diocese of Puy.

On the 30th September, two Sisters belonging to the House of the Sisters of St. Joseph, in the diocese of Tarentoise (Savoy), set out from Havre for the Mission of Missouri, viz. :—

Sisters Marie Victorine, born Josephine Bouvier, from Paris ;

Maria Cécile, born Jeannette Rostaing, of Chambéry.

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BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE ANNUAL SERMON will be preached in the WESLEYAN CHAPEL, JEWIN-STREET, ALDERSGATE-STREET, on WEDNESDAY EVENING, APRIL 19th, 1854, by the REV. CHARLES PREST. Service to commence at Seven o'Clock.

THE ANNUAL MEETING of Subscribers and Friends will be held in FREEMASONS' HALL, GREAT QUEEN-STREET, on THURSDAY EVENING, APRIL 27th. The Chair to be taken (D.V.) by SIR JOHN DEAN PAUL, BART., at Six o'Clock.

Tickets may be had at the Office of the Society, No. 1, Crescent-place, Blackfriars; and of Messrs. Nisbet, Berners-street; Partridge and Oakley, Paternoster-row, and Edgeware-road; Shaw, Southampton-row; Ford, and Starling, Islington; and Miller and Field, Westminster Bridge-road. 9

RECOGNITION SERVICE.

THE RECOGNITION OF THE REV. JAMES FLEMING, as PASTOR of the CONGREGATIONAL CHURCH, KENTISH TOWN, LONDON, will take place on the Morning of THURSDAY, APRIL 6th. The Revs. J. Bennett, D.D., J. Morison, D.D., LL.D., T. Binney, A. J. Morris, and J. C. Harrison will take part in the service, which will commence at Eleven o'Clock. 12

BRITISH COLLEGE OF HEALTH, NEW-ROAD, LONDON.

MORISON AND HYGEISM.

Thirty years ago the great Hygeist propounded to the world a theory of disease, little then known and understood. His theory was scoffed—it is now admitted to be true by many of the leading medical writers of the age. Not a voice is now lifted against disease originating in the blood! The Hygeist discovered that the blood could be purified to an extent hitherto unknown, and with a safety as striking as it is true and extraordinary. He made this discovery with his own medicine, and proved his theory by its efficacy and suitability to all diseases; or, rather one disease, exhibiting many diversified forms. One cause, corrupted blood; one cure, purgation, by which all ailments disappear, because the blood originating these ailments is purified. This is a simple, beautiful, harmonious, demonstrated system. No poisons warring with and depressing the powers of life, even to death. No lancets to withdraw the vital stream, and hurry the victimised to the grave. No fees for doing too often much fatal mischief to human kind—practices that are happily discarded by all Hygeists. Nothing but a safe aperient medicine, which a little experience and written instructions can enable any one to administer, and which results most simply and naturally in the alleviation and cure of disease. Let the ignorant and prejudiced laugh if they may at this rational system: it is not on that account the less sound, successful, invaluable, and curative. A multitude of cures obtained from the cured, testifying to the truth of Morison's System and Medicine, have been in the hands of agents, a portion of which may always be seen at their houses. From our own knowledge of patent medicines, we may safely assert that the consumption of them has increased tenfold in this country since Mr. Morison promulgated his system. Pills, under new names, are starting day after day. Can there be a stronger proof of the truth of the Morisonian System than the fact that such vendors, in order to popularise their pills, describe them as being of a purgative quality, and embody in their advertisements (with which the public press is now teeming) scraps from the "Morisoniana?" A question then arises for the serious consideration of the public, whether the vendors strictly adhere to the Morisonian System in its integrity, and whether they are in possession of a medicine which will effectually answer the main purpose, that of cleansing the blood?

The following are the important questions brought before the country by Mr. Morison and his adherents:

1. Petition to the House of Commons for inquiry into the merits of the Hygeian system, presented 15th February, 1838, and signed by upwards of 10,000 persons.
2. Petition against the use of poisons in medicine, signed by 19,950 persons, presented 15th June, 1847.
3. Petition from Exeter, against writing prescriptions in Latin, signed by 3,631 of the inhabitants, presented 7th of July, 1851.

(Signed) JOHN FRASER,
General Agent for the sale of Morison's Medicines in Scotland,
71, Princes-street, Edinburgh. 27

MISCELLANEOUS.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY,

87, NEW BRIDGE-STREET, BLACKFRIARS.

The Seventh Annual Meeting of this Company was held at Radley's Hotel, on Tuesday, February 28th.

EXTRACTS FROM THE REPORT.

During the year 1853, 981 New Life Policies, for £201,905, were effected; the New Annual Premiums thereon being above £6,500.

The Sums Invested in the year amounted to £21,957 9s. 1d.

The following Table shows the progress of the Company from its foundation to the First Division of Profits at the close of 1851, and from thence to the end of 1853.

| Period. | Life Policies issued. | | Life Premiums received. | | Claims Paid. | |
|------------------------------|-----------------------|-----------|-------------------------|-------|--------------|-------|
| | No. | Amount. | | | | |
| From 1847 to 1851 | 3,150 | 553,303 | £ | s. d. | £ | s. d. |
| 6th and 7th Years—1852, 1853 | 2,381 | 483,692 | 33,794 | 3 10 | 2,323 | 4 9 |
| | | | 48,644 | 15 10 | 11,191 | 10 6 |
| Total | 5,531 | 1,036,895 | 82,438 | 19 8 | 13,514 | 15 3 |

Members Accumulated Fund, at the end of 1851 £47,459 5s. 9d.

" " 1853 £62,237 13s. 8d.

THE BRITISH EMPIRE MUTUAL FIRE ASSURANCE SOCIETY is conducted on the same principles, and at the same Offices. Profits divided Triennially. Entire Mutuality. Policies Issued to end of February, 10,555, for £4,585,831. Next Division of Profits, Midsummer, 1854.

W. S. GOVER, *Actuary and Secretary.* 7

THE TONIC SOL-FA ASSOCIATION

Be it to announce that TWO SINGING SERVICES will be held in FINSBURY CHAPEL, in the First Week of MAY. The First Service, on Tuesday Evening, May 2; SUBJECT—THE ADVENT OF OUR LORD. The Second Service, on Friday Evening, May 5; SUBJECT—THE DEATH AND RESURRECTION. Both Services to commence at Half-past Seven o'Clock.

These Meetings are religious services, in which the utterances of truth, experience, devotion, and praise will be chiefly through the medium of Song. Those hymns and passages for recitation are chosen which best suggest thought and emotion in relation to the subject, and the simplest tunes are selected which will express the spirit of the words. No more difficult contrivances for musical variety will be introduced than the unisonous and alternate chanting of ancient days. If any, therefore, should come merely for musical pleasure, they will be justly disappointed.

It is believed that there may be gathered in London a large congregation of religious persons, sufficiently well acquainted with Music, to join with a powerful choir in singing pieces comparatively new to them; and a large number of the pieces to be used on these occasions are purposely chosen because they are universally known. The congregation are, therefore, expected to unite in the service; but they are earnestly requested not to sing without taking constantly their "time" from the Conductor, and their "lead" from the Choir. The Association will form the Choir. The Services will be conducted by Rev. JOHN CURWEN.

Admission will be given on each evening to all who bring a copy of the book of words to be sung on that occasion. These books of words, under the titles of "Singing Service, No. 1," and "Singing Service, No. 2," are sold, price 6d. each, at Messrs. Ward and Co.'s, Paternoster-row; or at the Doors, on the night of the Meeting. The Tunes and Harmonies will be taken from the "People's Service of Song;" it may be obtained of the same Publisher. But the whole proceeds (after the printing cost is paid) of those copies which are purchased from the Association, either through Mr. Sazli, Royal British School, Tabernacle-row, or at the Doors, will be added to the funds of the Association; friends are, therefore, requested to purchase in this manner. A copy of either "Singing Service" may be had through the post, by forwarding Seven Postage-stamps to the Honorary Secretary, at Milton Cottage, Plaistow, Essex.

ROBERT GRIFFITHS, *Hon. Sec.* 37

Shortly will be published, in post 8vo,
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Theology.

DIFFUSION OF THE GOSPEL.

As we are now approaching the May Meetings, it is proper that the mind of the Churches should be afresh directed to the great subject of the diffusion of the Gospel for the salvation of men, which was the intention and the will of its Divine Author, as may, in a few words, be made to appear.

I. THE GOSPEL WAS ORIGINALLY UNIVERSAL.

It was proclaimed to the primitive family. Their immediate descendants were, or they might have been, as well acquainted with it as their parents. It was sufficiently, it was equally, within the reach of all. The Gospel was distinctly revealed and clearly made known to the Adamic family. "Abel offered unto God a more excellent sacrifice than Cain." This discovers the true origin of animal sacrifice; for the foundation upon which faith rests is Divine revelation concerning Christ. The universal practice, too, of offering animal sacrifice in all ages, and in all parts of the world, before the Christian era, taken in connection with the preceding account of Abel's sacrifice, sufficiently establishes the fact that sacrifice was of Divine origin. It may likewise be argued from the fact that animal sacrifices were universally considered as expiatory of sin by the Heathen world, that they must have been invested with that quality by God himself, at their original institution, it being a circumstance wholly unaccountable on any other supposition. Thus it is certain that the world before the Flood enjoyed the full benefit of the original revelation, and that such revelation was universal.

The family of Noah, who belonged to the Old World, preserved the ancient revelation, which again was universal during the first ages of the present world. This is remarkably exemplified in the case of Job and his several friends, who were all under the dispensation of Noah. To Job the grand elements of the Gospel were fully known, as is distinctly proved by his memorable declaration, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I

see ~~God~~" &c., Job xix. 25, 26. This glorious declaration he defines to be "the root of the matter,"—the faith, the common faith of his age and country. Now, we lay it down as a fact not to be disputed, that what Job was, all the posterity of Noah might have been, and ought to have been. Nay, more; Paul assumes the universality of this knowledge throughout the Heathen world, and argues upon it in demonstration of the depravity of man. He argues even from the volume of Nature, and on this ground alone condemns them, independently of grace and revelation, declaring that "they are without excuse, because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Such is their present state, and the consequence of their rejecting the knowledge of God.

II. PROPHECY ANNOUNCES THAT THE GOSPEL, IN ITS LAST AND PERFECT FORM, SHALL BE UNIVERSAL AGAIN.

A few of a multitude of passages will suffice for illustration, and will also conduce to our encouragement. In *Psa. xxii.*, the most descriptive of the Saviour's suffering and sorrow, where he says, "The wicked have enclosed me; they pierced my hands and my feet; they part my garments among them, and cast lots upon my vesture,"—in this Psalm a vision of his regal glory mingles in an instant with the vision of his suffering: "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's, and he is the governor among the nations."

With this combines the glorious promise, "I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And again: "He shall have dominion from sea to sea, and from the river to the ends of the earth; yea, all kings shall fall down before him, all nations shall serve him." Amid those lights, too, which fell so profusely on the soul of the prophet Daniel, revealing the successive monarchies which should arise, he had a vision of the Son of Man: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; and the kingdom, and dominion, and the greatness of the kingdom, under the whole heaven; and all dominions shall serve and obey him." The book with which the sacred canon closes, amid all its varied and solemn mysteries, its dark and dreadful sublimities, speaks to this point in terms the most clear and simple: "All nations shall come and worship before thee;" "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

Thus it is proved that, from the beginning to the end of the sacred volume, the ruling idea is that of universality in respect of Christ's kingdom. The Adamic dispensation was universal; the Noachic dispensation was universal; the Christian dispensation was intended to be, and it will be, universal. To these predictions of the prophets may be added those of Jesus Christ himself, who, in the days of his flesh, declared that "this Gospel of the kingdom should be preached in all the world, for a witness."

III. CHRIST HAS EXPRESSLY COMMANDED HIS CHURCH TO DIFFUSE THE GOSPEL TO THE ENDS OF THE EARTH.

When Christ had finished the work the Father had given him to do, and had instructed his servants concerning his kingdom, he then issued the great law to his subjects respecting the duty of its diffusion, in the memorable words, "Go ye and teach all nations;" "Go ye into all the world, and preach the Gospel to every creature." This great precept is so distinct and explicit, that there can be no mistake as to its import. Such is its universality, that it embraces all the world; and such is its particularity, that it extends to every creature. This, too, is a duty

which can be carried into effect only by personal exertion, by travel both by sea and land, involving much expense, incalculable labour, and frequent peril. The manner in which the Apostles understood this law is best explained by their history. They laid down their lives in the midst of their endeavours to obey it, and to spread the truth from shore to shore.

Such, then, is our authority for this great work; such our duty in relation to it. This high and mighty commandment stands by itself: it is not one of a multitude of injunctions; it is a peculiar, special duty,—a duty common to all the people of God, in all ages, till the work be done. It ought never to have been remitted for one hour from that in which these words were uttered. The children of the faithful ought, from infant years, to have been accustomed to look upon the work of diffusing the Gospel as one of the most binding duties, and as one of the most distinguished honours to be enjoyed on earth, and a duty most intimately connected with the glory of heaven.

IV. THE UNIVERSAL DIFFUSION OF THE GOSPEL WILL CREATE A STUPENDOUS REVOLUTION IN THE SPIRITUAL, MORAL, AND POLITICAL CONDITION OF MANKIND.

The spiritual change will be the source of the moral, and both of the political; but the beauty of the spiritual and moral change will be seen to most advantage in its ultimate developments in political society. The Psalmist is full of rapture at the thought of the Redeemer's reign: "Oh, let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon earth." Such government will be a new thing. The word of God makes much of the utter abolition of three evils—despotism, slavery, and war; and it represents the future felicity of the earth as in a great measure arising from the extinction of these evils. They are sister atrocities, and will all expire under the influence of the same principles.

1. *Despotism*.—In all ages despotism, with respect to government, has been the rule, liberty the exception. Mankind have seldom furnished an individual fit to govern free men, and still less any large body of men who were capable of being so governed. Much of the misery of mankind has arisen

from despotic cruelty. Many a dark and dreadful page of history might be recited in confirmation of this melancholy truth. This, too, is an evil which has extended through all former time, and over the whole earth. It was rampant in the days of Solomon, whose heart was touched by the sickening sights which society everywhere presented. Hence his pathetic declaration: "I considered all the oppressions that are done under the sun, and beheld the tears of such as were oppressed; and they had no comforter: and on the side of the oppressors there was power, but they had no comforter. Wherefore I praised the dead who are already dead, more than the living who are yet alive; yea, better is he than both they who hath not yet been, who hath not seen the evil work that is done under the sun." In the judgment of this great king and wisest of men, death was better than life in oppression; but non-existence was preferable to either.

Without waiting to illustrate the horrors of ancient despotism, we proceed at once to set forth the doctrines of Scripture regarding its extinction. Of Christ, then, it is foretold, that "he shall deliver the needy when he crieth, the poor also, and him that hath no helper; he shall break in pieces the oppressor." All this, and much more than this, will be achieved by Christ. But how is it to be achieved? By some miraculous agency? No; but by the mighty influence of Gospel truth; by making known "his way on the earth, and his saving health among all nations." The laws of a country are an index both of its mind and of its morals. The improvement of a people's laws always implies an antecedent improvement of a people's reason and sentiments. As the principles and spirit of scriptural Christianity pervade the understandings and hearts of a people, that selfsame spirit and those very principles will find their way into its laws; and their entire code may be considered as a mirror, reflecting the intellectual and moral image of nations. When the knowledge of the Lord, like the ocean tide, has once set strongly in upon the hearts of a whole people, and when once a decided numerical majority shall be found upon the side of God and his Christ, the conquest will be speedily completed.

It is in this way, then, that the mighty work of human improvement is begun and carried on. Christianity first moulds and modifies, and then ultimately forms and constitutes public opinion. Public opinion will be Christianity; Christianity will be public opinion. Religion will be politics; politics will be religion. Christians will be politicians; politicians will be Christians. A new doctrine and a new faith upon this great question will arise. The priests of Popery have at all times persuaded men that it was a perilous thing to study the word of God; the priests of thralldom have been equally vehement in their persuasion of Christians that it was a thing of most pernicious and dangerous tendency to bestow a thought on the rights of men—on the subject of government! In the time to which we refer there will be an end to all this craft, cant, and deception. The truth of God, which will thus first modify the laws, will, at the same time, modify the administrators of the law. When the word of Christ shall have become the law, the people of Christ will become the rulers; and then away with despotism!

Considering how the world has gone for the last 6000 years, these views may seem romantic. Be it so: they are, at least, thoroughly scriptural; they are, at least, the romance of the prophets. For it is written among the true sayings of God, that "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given unto the people of the saints of the Most High."—"The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."—"The Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." What language! How little of the power of this world has hitherto fallen to the lot of really good men! Those who have been at once men of piety and capacity have generally too much shrunk from the exercise of this power; and seldom, too seldom, has it been within their grasp. Erroneous principles with regard to it have originated a false taste and spurious feelings respecting the whole question of legislation and administrative government. These mistakes will be corrected, and more accurate views will obtain in relation to

every subject connected with government. Scripture declares that Christ "will judge the people righteously, and govern the nations upon earth." This he will do by laws founded upon his word, through the instrumentality of his own people. Here, therefore, we have a promise and a pledge of ultimate freedom for the whole human race. Those men of God, our Missionaries, are its pioneers and its apostles; and without the slightest direct interference with aught political among the nations, they will change the entire politics of the world:

"He is the free man whom the truth makes free."

Wherever Christ makes any man free, he is free indeed. As sure as the Gospel shall be preached to every creature, and scriptural churches formed in every land, and the word of life translated into every tongue, so sure will civil liberty wave her banner under every sky, and none shall hinder it! The reign of oppression will end on the complete diffusion of the Gospel; the "tears of such as are oppressed" will flow no more; the compassionate Son of God, who was himself oppressed and afflicted, will wipe off all tears from all faces, and in his good Spirit they will find their Comforter; the oppressor and his power will perish together, and the man of the earth shall no more oppress! In a word, the friends of Missions are the friends of man; and in forwarding this single object, we forward all the best and dearest interests of the human race! By this mighty enterprise we not merely secure the largest measure of the greatest good to our fallen species, but we put them in a certain path to whatever softens, subdues, exalts, and blesses immortal man.

2. *Slavery.*—This monster evil and deadly crime will vanish as the Gospel spreads in its power among the nations of the earth. This crime may co-exist with the forms and semblance of political freedom, but not with the spirit of true Christianity. Slavery and pure Christianity are utterly incompatible. When the government of which we speak shall be fully established, this blot and curse will have disappeared from the earth! It were a mockery of woe to exhort the victims of an intolerable and interminable slavery to be glad and to sing for joy, on the ground of civil liberty. It will then be

adjudged that nothing can be politically right which is morally wrong, and that nothing is defensible on the mere ground of reasons of state which is not compatible with reasons of Scripture. Christianity exacts the same morality of nations as of individuals: "All things whatsoever ye would that men should do unto you, do ye even so unto them." This simple principle will settle the question of slavery all over the world. The history of religion, true religion, has, in fact, been the history of true liberty. True and well-regulated liberty is the offspring of genuine Christianity. This first of human blessings, with all its concomitant good, is one certain result of Missionary enterprise. If England has ever mingled foremost in the cry and been foremost in the fight for freedom to the slave, we must seek the cause in her Christianity; and if England has been first among the nations of the earth to let her slaves go free, it is because she is first among the nations in point of Christianity! To Christian men, then, and to Christian Missionaries, we look, in the name of Jesus, as the ultimate deliverers of our entire species from all the calamities, cruelties, and curses of slavery!

3. *War.*—War has been the great business of human kind; but wars shall cease, and the sword of the Spirit shall break the sword of Apollyon, and the breath of the Spirit shall extinguish the flames of Moloch! He whose we are, and whom we serve, shall "judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more," The Prince of Peace will "break the battle-bow; he will cut the spear asunder; he will burn the warrior's chariot in the fire, and make wars to cease to the ends of the earth." The spirit of brotherhood and peace will extend to the bestial creation: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the lion shall eat straw like the ox, the sucking child shall play on the hole of the asp, and the weaned child shall put his hand upon the cockatrice den; they shall not hurt nor destroy in all my holy

mountain. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The results of this universal diffusion of the knowledge of the Lord will be such as to fill the earth with rapturous rejoicing. On this point the language of Scripture is most emphatic: "Let the people praise thee, O God; let all the people praise thee. Oh, let the nations be glad, and sing for joy!" This is a prayer, but it is also a prediction; and as sure as it is on the inspired page, shall it be realized on our globe. "All nations shall be blessed in Him; all nations shall call Him blessed." "Prayer shall be offered for Him continually, and daily shall He be praised." The whole earth shall become the residence of friends, the temple of God; all languages shall be attuned to praise, and the air of every sky shall be perfumed with the prayers of the saints. Both hemispheres shall become temples of joyous worship, celestial purity, and Divine love! On this great matter there is no place for the argumentation of human lips; it is the first of the certainties of heaven. "The mouth of the Lord hath spoken it." It shall be done!

Such is our object as Christians. We boldly avow it! We aim at nothing short of this! We have put our hand to the plough; and shall we ever turn back? No; never! We will die in it! It shall, while we live, have our living labours; when we die, it shall have our dying prayers! We will bequeath it to our children with our last breath, and our parting benediction! As the Patriarch gave charge concerning his bones, so will we concerning this mighty work! To you, our sons and daughters, we will hand it over; and when you follow us into eternity, you, in turn, will charge your children!

PHILANTHROPIST.

March, 1854.

CONFERENCE ON RELIGION.

A great meeting was recently held in Portland, Maine, New England, by way of Conference on behalf of Religion. A friend has favoured us with an outline of what passed on the occasion; and much of it is so clear, so business-like, so adapted to meet the wants of

the hour, and to do good, that we have much pleasure in laying it before our readers.

The Rev. A. T. Loring introduced the Conference by an excellent and appropriate sermon, from the words, "I, if I be lifted up from the earth, will draw all men unto me." From this he deduced the doctrine that Christ wins men to holiness by the power of his cross. Mr. Loring drew his proofs from the teachings of Scripture, and the history of the Church. By the death of Christ, sinners are reconciled, or drawn to God. Fact teaches the same thing, as he showed by reference to the preaching of Peter on the day of Pentecost, the preaching of Stephen and Paul, and reformers of different ages. Its fitness to win sinners he demonstrated under the following particulars: the Gospel wins attention; it awakens inquiry; it shows men the utter hopelessness of deliverance in any other way; it wins by mortifying the pride of the heart; it lifts him up by its Divine efficacy to save; and finally, by the interposition of the Holy Spirit, of whom it contains the pledge and promise.

The following is the essence of the Addresses which were delivered:

THE BIBLE.

By the Rev. Mr. Blake.

The material world teaches us much respecting the natural perfections of God; but the Bible reveals God more clearly, more fully, more gloriously. The world discloses to us God's works; the Bible, God's thoughts. The Bible is from God. Although it is much spoken against, its path in the world is one of light. It contains the words of eternal life. Christ's direction is, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." "This is the glory of the Bible; it guides us to Christ, the Saviour of our souls. It is profitable for instruction in righteousness; hence our duty to read it, to meditate upon it, to preach, to pray over it, to circulate it through the whole human family. And we should read it, preach it, and make it precious

and saving truths known to others, in full confidence in its power and fitness to do all this for us, and for others. It is for want of this strong confidence in the quickening and sanctifying influence and power of Bible truth that it accomplishes so little in our hands. Do we feel as we ought, that the Bible is ordained of God, to be the instrument of converting the soul, and preparing it for heaven? If we had adequate confidence in the word of God, we should be ever looking for these, its intended and legitimate effects. We cannot get to heaven without the Bible. When we reach that bright realm, we shall not need it.

THE CHRISTIAN IN THE CLOSET.

By the Rev. Mr. Buck.

Prayer is the duty of the Christian, his pleasure, profit, power. The command of Christ demonstrates it to be the duty of a Christian to have a place of prayer. The family, the social circle, the sanctuary, are all proper places of prayer; but they are not to exclude or be a substitute for the closet. This retired devotion is the Christian's pleasure; it is the occupation of his happiest hours. Would we have fellowship with God? we must visit our closets. Would we be such Christians as David Brainerd, we must be closet Christians. About the time he hoped he gave his heart to God, he received a letter from the minister of the church with which he became connected, containing a quotation from Luther: "*Bene orasse est bene studuisse*," an excellent motto for a student, for prayer best prepares the mind for intellectual labour. It is profitable to the harassed spirit, as nothing will soothe like it. When evil passions arise in the breast, flee to the closet; you will hear the words spoken to the raging sea of Galilee, "Peace, be still." The profit of prayer extends to all the relations and duties of life. Prayer is the Christian's power. He has a work to do. We are commissioned by our Lord to strive for the conversion of the world; and if we would have our efforts avail, we must seek our closets. Can we wonder that religion is so depressed, when there is so little closet prayer? If there was now that earnest prayer, which was offered in the upper chamber at Jerusalem, should we not have more pentecostal seasons?

THE CHRISTIAN AS A MAN OF BUSINESS.

By the Rev. Mr. Jones.

In his rural abode, the business of men was not so much calculation as muscular labour. It was not much otherwise with their amusements. We never go to the theatre, even if some saint in heaven is brought back upon the scene. We are not able to make all the conventional rules of men of business fall in with the counsels of Christ. There are some things in the merchant's inventory, at the selling of which my conscience would feel tremendous scruples. As to gains, it is not wrong to make them in an honest way, and with a view to appropriate them for good purposes, and not to pamper himself and his children. A Christian would do better to consecrate his gains to God, than to leave them for his children to quarrel about after his death. The man of business, be he merchant, sailor, manufacturer, farmer, should pursue his calling diligently, and thus dispose of his gains. In the great speculation, some years ago, many Christians were involved. They ventured largely, ardent with expectation and hope. The bubble burst, and left them nothing more than a drop of soap and water. With what feelings could they go to the throne of grace under their disappointment? There is no necessary incompatibility between energetic business habits and a high degree of practical religion. Some men of the largest business have been eminent for their piety and almsgiving. The Christian, whose great business it is to serve Christ, does not complain that he can get no evidence of his personal safety. He forgets himself in his zeal for the welfare of others. The spirit with which we enter on business is very important. A slothful, waiting habit is fatal, whatever the object of pursuit. Some cannot begin till such and such a thing happens; and some imagine that they cannot become Christians till this or that event takes place, and so never become Christians, and never will. And Christians collectively sometimes reason in the same way, and are never ready to have a revival. This is like waiting for the river to run by, and leave the channel dry, before attempting to cross it. He knew a staid Christian, of otherwise blameless habits, who always kept his mouth shut in the social meeting;

another, all alive in business, could lay it entirely aside in meeting, and give a much better exhortation than his minister. Nehemiah was always a man of business, but always ready to pray. It is natural for us to be perplexed at losses, and to indulge complacency in success; but it is important that we maintain communion with God.

Judge Shepley.

His Honour regarded the question of the influence of business on Christianity as a deeply interesting and fruitful one. He made no attempt to exhaust it. It has been said, he remarked, that an age of gold is not an age of revivals. We are now testing the truth of the saying. The mind of the world is now greatly engrossed with the business of life. What has been the effect? Our young men have been agitated with the idea of rapidly accumulating property; and for this purpose have gone in great numbers to California. All must be equally sensible that it has been a time of unusual barrenness in religion. Have the two facts any connection? He thought they had. The human mind, when truth is presented to it, must have time for it to work its effect. If it is at once excluded from the thoughts, it fails of its power. It must be held in the mind, in order to exert its power there. Now the mind of the community does not retain the lessons conveyed by the morning and evening reading of the Bible, if, indeed, it be read. We must take time to meditate; and this is practicable. If, when we read our Bible in the morning, we could make it our rule to think of it during the day, we should find the reading not without good effect. The nature of some men's business is such, and so necessarily absorbing, that they cannot appropriate an entire hour to the duty at once. But there are little intervals, when men break off from the business, as when they go for their meals, and the like, which might be most advantageously employed; and by such an employment of them, we should come to feel the power of truth. It is by much thought, in relation to our Maker and Redeemer, that we keep our affections right. So by contemplating on our duties to God and man, we should be likely to have our practice right. We should live as comprehending that we are in a spiritual world, surrounded by spirits, finite and

infinite. We should keep up the tone of thought and feeling with spiritual life.

● THE CHRISTIAN ABROAD.

By the Rev. E. Merrill.

How would Christ have his friends appear in the great community? He would have them appear as one with their great and mighty Redeemer. In this world he is vexed with enemies, as well as comforted with friends. If he would know how he should demean himself towards enemies, let him look at the example of Christ. That they should have foes is a condition of their probation. Christ desired that his disciples might abide in the world after their regeneration. He would have them manifest the meekness of spirit, the loving heart, of which he had set them an example. He would have them, under provocation, imitate the patience of God, of Jesus Christ, of the Holy Spirit. He would have them exhibit the power of a living faith. He would that their conversation should be according to godliness, that they might be known as persons who denied all ungodliness and every worldly lust, and lived soberly and righteously; that those who have been bought with his blood should show the world what is the effect of the love of God when shed abroad in the heart; be tender towards sinners, feel a yearning of soul for their good; have a large estimate of the worth of the soul, which is so great that Christ is satisfied even in view of his costly sufferings to redeem them.

Christ says to his disciples, "Ye are the salt of the earth;" showing that it was intended that theirs should be a conservative influence; and how great and important this might be, is seen in God's assurance that ten righteous persons might have saved the cities of the plain from destruction. In his government of this world, God has an eye to Christians, and those who are to become such, and they have an important agency in regard to its welfare. Christ also says to them, "Ye are the light of the world." If they would radiate light, how important that they should have the light of truth in their hearts. The Spirit is ready to write his image on every heart, when Christians rightly represent their Master. And then this world would stand in close proximity to heaven.

MUTUAL DUTIES OF CHURCH-MEMBERS.

By the Rev. Mr. Hobart.

In fulfilling the design of the church relation, there were important duties to perform. These duties are substantially the same as are owed to mankind at large—all comprised in love. In consequence of the apostasy, men have become alienated from each other as well as from God. The peaceful relations are restored by love, especially among Christians, who thus become the sons and daughters of the Lord Almighty. This tender regard for one another is illustrated by the figures of Scripture. There are many members in one body; and if one member suffer, all the members suffer with it. We should bring our sympathies to bear on every case of known suffering. Perplexities, disappointments, and trials of various descriptions, are the lot of men in this world. No one should be left to bear his burden alone. We may aid each other, even under our moral infirmities. But how often and sadly do we fail to do it! Even Christians sometimes verify the poet's complaint:

"There is no flesh in man's obdurate heart;
He does not feel for man."

We should help them by our intercession. Christians need help beyond anything which their fellow-men can do for them. We should go to Christ in their behalf. Remember how Christ interceded for his disciples; read the prayer recorded in the 17th of John. So Paul bowed the knee to the Father of our Lord Jesus Christ, and poured out his supplications and thanksgivings according to the condition of brethren, as suffering or rejoicing. We should do what we can to arrest the downward progress of a brother, and labour, with kind entreaty, to reclaim him from his wandering; we must go to him in person, and not talk about him. Sometimes we owe discipline to church-members, however painful the task. If all this were done, the church would appear in her beauty and be a luminous body, radiating light and holiness.

CHRISTIAN PROGRESS.

By the Rev. Mr. Adams.

The great turning point in the soul's existence, is the moment of its spiritual birth—this is the era of all eras. That moment of our existence, as Christians on earth, when angels rejoice, is the moment of our spiritual birth. Born

to a hard struggle; but look on a few ages, and this soul is exalted above angels. We are to contemplate, this evening, the two extremes of this life; its progress from birth to happiness in heaven. A tree, the growth of centuries, is in the seed. We speak of a principle of growth in the oak and elm. Religion may be compared to it. The spiritual seed is not indigenous to the human heart, but of God. This divine seed has to be developed. The glories of heaven were in the seed at the birth of the soul; but as the tree strikes its roots deep, and spreads afar its branches to the air and light, so this spiritual seed should continually develop new emotions, new beauties, new affections. The great business of the Christian is the cultivation of the fruits of righteousness, and the eradication of the old principles of evil. The nature of this work of the Christian is silent. What the world calls progress is noise and parade—the opening of railroads, the arrival of steamers, stirs the canons and the bells; followed by revelry and feasting. But Christian progress is going on in the stillness of the chamber of sickness; in the religious teachings of the quiet nursery. It is symmetrical, too; the seeds of righteousness may differ in size, but they are all beautiful. We must not cultivate one grace to the neglect of others. Christian progress is eternal also; heaven is a place of activity, of growth. If we would have Christian growth, we must learn something of its struggles here; the great resting-place is heaven, where we are to learn the nature of Christian growth. This is the preparatory school; Christ, the great Teacher. An old style of architecture used the basement of buildings as the workshop, the place for toil, while the upper part was occupied by the family. This earth is our place of labour. God is gathering us from these scenes of trial, this lower sphere, to that upper sanctuary, our home in heaven. Chalice spirits are there; and it behoves us to see to it that we are prepared for the Master's summons, to go up higher.

HINDRANCES TO PROGRESS.

By the Rev. Dr. Adams.

The subject allotted him was an unwelcome one,—hindrances to Christian progress. Oh, that there were no obstacles—that we might move right on!

Why not? Why not, like the morning light, "shine more and more to the perfect day?" There are no necessities in the case—nothing in the circumstances by which we are surrounded—nothing in the laws of our constitution, the ordinances of God—no lack in the provisions of the Gospel. We have a Saviour who can finish the work begun, and a Holy Ghost to guide us into all truth. What, then, are the hindrances? Where do they lie? One is, a great want of definite, clear, correct views of Christian progress. Some place it in Christian knowledge, and neglect Christian self-cultivation. Others are striving for religious emotions, are working on themselves, and working up repentance and love in their hearts. With another class the social qualities are exalted above measure,—outward morality is a laboured point. Thus the entireness of Christian perfection is overlooked in the aim at some one of these subordinates. We need labour in all parts of the field of Christian knowledge, emotions, and doing.

Another important hindrance is the misuse, perhaps abuse, of the means of grace. A worldly spirit of criticism accompanies us to the sanctuary; our very language of comment implies criticism,—we distinguish a pulpit exercise as a beautiful sermon, an eloquent sermon, an able sermon, a dull sermon. To be profited by the services of the sanctuary, we must ignore our tastes; we ought hardly to know whether a preacher is good or not, eloquent or dull. It is the preaching of the Gospel, and we should put ourselves under it, and let it come home to us. It is so with the devotional services; where are our eyes and thoughts during prayer? If we hear it, do we join in it? We treat with practical contempt the praises as well as the prayers of the sanctuary. A fine voice, good expression, correct time, or other musical criticism, rob our souls of the appropriate influence of many a heaven-born hymn. Instead of giving ourselves up to their inspiration, to be wafted heavenward, we only use them as subjects for the dissecting-knife of criticism.

Indecision is another hindrance. We do not make up our minds to be whole Christians. "A double-minded man is unstable in all his ways."

Worldliness is the great hindrance.

Not a concern with the business and cares of this world; not the world in itself, but the world in us,—worldliness. In our connection with it, it steals into our hearts; and while thus fastened to earth, how can we rise above it?

MEANS OF PROGRESS.

By the Rev. Mr. Turner.

Resolution has been declared to be omnipotent. The child, when once determined to the discharge of an irksome task, has the work half done. The wounded man, after he has brought his mind to suffer an operation, bears with patience the pain of amputation. A resolute will is the first step in national and secular enterprise, and links the end to the beginning.

The first means, and the foundation of all others for Christian progress, is the study of the Bible. In these reading days we need not only read, but study this book. We must plant our feet here,—imbibe the spirit and be controlled by the precepts of the Bible. It must be studied socially. The soldier needs his sword, the mariner his compass, the student his text-book, no more than the Christian his Bible. We need revive the old family custom of spending the closing hours of the Sabbath in the study of the Bible.

Prayer is a means of Christian progress; more prayer in the closet—more earnest prayer in the family—prayer like that of the Sabbath-school girl, who felt her heart talking to God. If familiarity with such spirits as those of Milton and Payson is desirable, as a means of improvement, how much more communion with God!

Exercise is also a means. This is no more true of physical development and intellectual improvement than of spiritual growth. While we cannot neglect the ordinary duties of Christian life, we must go out front and beyond them. For in this routine, as in a tread-mill, we are continually stepping; but making no progress. We should rather be like the spiral wire, every successive movement mounting higher. Too many never get beyond the alphabet of the Christian life. The aim of all is to keep an eye on Christ and heaven. Let them fill our vision; let the cross hide the world from our view. As the flying fugitive from the house of bondage fixes his eye on the Polar star, so let the Star of Bethlehem be our guide. A military chieftain

could always rally his soldiers by appearing before their ranks with an encouraging cheer; the Captain of our salvation bids us forward, to conquest and the crown. When the eagle, that bird of the skies, descends to earth, she finds it difficult to rise again; but the higher she rises, the easier the flight. So the Christian finds it hard to break away from earth; but trusting to Christ, he may be borne aloft as on eagles' wings.

MOTIVES TO PROGRESS.

By the Rev. Mr. Chickering.

He thought there need be nothing added in the way of motives to Christian progress, after what had been said. What would any angel or spirit from another world think of that Christian who can now need to be urged by arguments to Christian progress? A few considerations may be offered, rather to serve the young as mnemonics, when tempted to relax in their Christian warfare. Every motive that urged us to begin this work forces us to continue and advance in it. Progress is only an evidence of having begun the Christian race. We cannot abide a Christian life on a dead level; but it should be like the spiral wire the brother had referred to. Just so far as we are making progress, we are becoming like Christ. In the same degree we are overcoming our evil passions, at just that rate we are approaching perfection. As to progress, it is questionable whether there is as much in our day as we take credit for. When we retire to certain portions of our library, to consult the works of the Fathers and saints of more modern times,—examine the works of Baxter, Owen, and others, in connection with our sermon-drawers, or visit our sanctuaries, where is the evidence of progress? There may be more Christians in the world, but is their light as brilliant? The light of yonder lighthouse may be distributed into hundreds of lesser ones along the shore; but will not one concentrated luminary do more good than the multitude of ordinary ones? When we come to die, we shall realize the value of this subject.

A pious lady said, as the Israelites laid in a stock of provisions for their journey, so she had secured a portion of the heavenly manna for her passage over the Jordan of death. And the nearer saints live to Christ, the narrower

will appear the river of death,—even contracted to the little rill, that we may step over into the heavenly Canaan.

THE BIBLE THE BOOK OF THE FAMILY, AND THE BASIS OF RELIGIOUS EDUCATION.

"And thou shalt teach them diligently unto thy children."—DEUT. vi. 7.

TEACH what? "These words which I command thee this day." And "these words" were "the commandments, the statutes and the judgments," which the Lord God addressed to his chosen people. These words were repeated by Moses for their instruction and guidance, and they are written in the Bible for ours. These words, written in the book of God, thou shalt teach diligently unto thy children.

If ever there was a day in which Bible instruction at home was in danger of being neglected, it is now. Generally speaking, I have no sympathy whatever with the cry, "The former times were better than these." It is often the grumbling note of discontented spirits. In many of its applications it is not true. Take them all in all, the present times are an immense improvement upon any that have gone before. But in this matter of Bible instruction at home, I fear the present times are not as good as the former were.

In the Jewish church there was more Bible instruction at home than there is amongst us. Josephus informs us that, among the Jews, "the principal care of all was this,—to educate their children well." In the churches planted by the Apostles there was more of family education, drawn direct from the pages of the Bible, than in the homes of modern Christians. Coleman, in his "Christian Antiquities," observes, "There is not among the many interesting traits of Christian character, with which the history of the early Christians abounds, one that stands out more frequently in beautiful and prominent relief than the tender solicitude and winning arts which they employed to imbue the susceptible minds of the young with the knowledge and the faith of the Scripture. While they were fondled on the knee, and still watched by the careful eyes of their nurse, the first words they were taught to lip and articulate were the sacred names of

God and the Saviour." "Religion, in short, was the grand basis of education, the only subject which, during the first years of life, they allowed their children to be taught." In the days of the Reformation, too, as soon as the treasures of sacred truth were brought out from the ancient languages in which they had been locked away from the people, there was more Bible instruction at home than now. And so there was in the times of our Puritan forefathers. The slightest acquaintance with the home practices of Christian families in those days will be enough to convince anyone of this.

"The freedom of the press" is a glorious thing; and may the day never dawn when in England the press shall be so bound and gagged as not to be free to commend the righteous and the good, and to condemn the wicked and the wrong. The increased ability to read is a great advantage, and may it abound more and more. The multiplication of books, papers, periodicals, &c., is a good; but it is not an un-mixed good, for there is an increase of the vile as well as of the precious,—of the chaff as well as of the wheat.

I need hardly say, that evil must result from the introduction of bad books into a family. But while this is truth, it is not the whole truth; for evil may result from the introduction of books which are not positively bad. And I venture a step beyond even this, and affirm that evil may result from the introduction of good books into a family; and this is sure to be the case when they are allowed to take the place of the Bible, and to cause it to be pushed aside, and its study neglected.

There are few Christians, perhaps, who are not in some danger here. The multiplication of books is so abundant—the matter is so varied and instructive—the style is often so attractive, and the whole thing so fascinating, that we are all more or less in danger of losing our relish for God's own book, and of ceasing to regard it as the best and most instructive book in the world. I am afraid there are many professing Christians who could not with any degree of honesty, endorse the 119th Psalm, or even one-tenth part of it, as expressive of the true and habitual feelings of their own soul in

reference to the Bible and its contents.

Where the Scriptures do not retain their rightful supremacy in the parent's heart, it is not to be wondered at that they do not retain their right position in the family. They should be valued and used as God's own repository of infallible truth, and as able to make even children "Wise unto salvation, through faith which is in Christ Jesus." Instead of this, the Bible is often the most neglected book in the whole curriculum of learning, and many of the young people of Christian families are growing up in lamentable ignorance of its truths and doctrines. This is especially the case with the young people of our more influential families. Some of them know far more of the philosophy of the schools than of the doctrines of the Gospel; more of the wars of the Greeks and Romans than of those of Israel and Judah; more of the writings of Thucydides or Tacitus than of Moses or Samuel, Luke or Paul. Converse with some of them of the poetry of Job or Isaiah, or of the sacred Songs of David and Asaph; and you will find them far less at home than when talking of Shelley or Shakspeare, of Byron or Pope. The fact is, that many of the children of the working classes, who are taught in our Sunday-schools, are leaving far in the rear, in point of religious intelligence and Scriptural knowledge, the children of those in much better circumstances. And why? Why, because zealous Christian teachers take more pains to instruct and educate the children of others, than some Christian parents do to instruct and educate their own. Fathers and mothers, what are you doing to inspire in your children the greatest possible deference for the book of God, to teach them its unspeakable value, and to store their minds with its contents? What are you doing for the conversion of your children to God? What, to get a church in every house? What, to get for Christ a throne in every heart? Let this be an object of intense desire, of earnest prayer, of definite purpose, of regular and systematic effort; and nothing will help on more efficiently the work of the church and the conversion of the world.

March, 1854.

J. CORBIN.

Lessons by the Way; or, Things to Think On.

HOW THEY EDUCATE THE PEOPLE IN RUSSIA.

Extracts from the "Russian Catechism."

Q. How is the authority of the Emperor to be considered in reference to the spirit of Christianity?—*A.* As proceeding immediately from God.

Q. What duties does religion teach us, the humble subjects of His Majesty the Emperor of Russia, to practise towards him?—*A.* Worship, obedience, fidelity, the payment of taxes, service, love, and prayer; the whole being comprised in the words worship and fidelity.

Q. Wherein does this worship consist, and how should it be manifested?—*A.* By the most unqualified reverence in words, gestures, demeanour, thoughts, and actions.

Q. What kind of obedience do we owe him?—*A.* An entire, passive, and unbounded obedience, in every point of view.

Q. In what consists the fidelity we owe to the Emperor?—*A.* In executing his commands most rigorously, without examination; in performing the duties he requires from us; and in doing everything willingly, without murmuring.

Q. What are the supernaturally revealed motives for this worship (of the Emperor)?—

A. The supernaturally revealed motives are, that the Emperor is the vicegerent and minister of God, to execute the Divine commands, and, consequently, disobedience to the Emperor is identified with disobedience to God himself; that God will reward us in the world to come, for the worship and obedience we render the Emperor, and punish us severely to all eternity, should we disobey or neglect to worship him. Moreover, God commands us to love and obey, from the inmost recesses of the heart, every authority, and particularly the Emperor; not from worldly consideration, but from apprehension of the final judgment.

Q. What books prescribe these duties?—*A.* The New and Old Testaments, and particularly the Psalms, Gospels, and Apostolic Epistles.

Q. What examples confirm this doctrine?—*A.* The example of Jesus Christ himself, who lived and died in allegiance to the Emperor of Rome, and respectfully submitted to the judgment which condemned him to death.

In the printing of the Catechism, the words "God" and the "Emperor" are printed in large letters; the name of "Christ" in small. This was the Catechism that the Roman Catholic Polish children were constrained to learn, and by which constraint the treaty of Vienna is wholly violated, even had it been preserved in all other respects.

LONDON WESLEYAN METHODISM.

It appears, by comparing the Minutes of Conference with the general Census Returns, that London Wesleyan Methodism, though numerically stronger, is relatively weaker than it was twenty years ago. During this period, up to 1849, when the unhappy dis-

ruption yet prevailing commenced, the number of members had indeed risen from about 10,000 to 15,000; but, during the same time, the general population had advanced at a still more rapid rate; so that, compared with the other inhabitants of the Metropolis, there are fewer Methodists than there were twenty years ago. In 1831, the number of Methodists in London was upwards of 10,000, and the general population was 1,375,000; so that the proportion of Wesleyans was about 1 in 135. In 1841, the number of Methodists was 13,456, and the general population 1,949,000; which altered the proportion to 1 Methodist to 144 of the other inhabitants. In 1849, previous to the commencement of the disruption, the number of Methodists had risen to 15,908; but during the same period, assuming the average data of the Census of 1851, the general population had increased to 2,279,000, showing 1 Methodist to 143 of the other inhabitants. During the last four years the number of Methodists has diminished from 16,908 to 10,238, being nearly the same as in 1831; while, according to the average data of the last Census Returns, the general population will have risen to 2,444,000, and the proportion of Methodists to the other inhabitants diminished from 1 in 135 to 1 in 238. And were London Methodism now called upon to come forward on any emergency, its comparative moral weight and influence to be put forth would be found considerably less than it was twenty years ago.

OLD AGE.

Why is it that so little is written and said of the beauty of old age? Innumerable are the essays penned upon youth; not a sketch or story, however simple or sublime, but its author dwells with peculiar emphasis upon the description of some noble youth or lovely maiden; while, if the old are mentioned at all, it is only a painful picture of their decrepitude, their childishness, or, perhaps, their remorse for some wicked deed, thrown in to make the romance complete; and often, too often, are the infirmities of age made the subject of ridicule.

The aged are very sensitive. Full well do they understand the feeling the young entertain towards them; and a single angry word, or contemptuous look, or even the impatience with which they listen to words of kind and judicious counsel, are sufficient to cause them pain.

Dear do I love old people. The hoary locks, the wrinkled face, and even the tottering steps and tremulous voice, have a charm for me; and often has my heart ached when I have seen the want of respect which so many manifest towards those who were so unfortunate as to enter the world a few years in advance of themselves. Every one admires the noble oak, monarch of the wood, which, after enduring the blasts of winter and the heat of summer for many years, still shakes out its green drapery to the breeze, even though in the midst it may have lost its youthful symmetry and vigour. Oh, there

are hearts which never can grow old ! hearts which bow not beneath the chilling winds of adversity or the drifting snows of unkindness ; and it is cheering to meet them in the weary journey of life.

PLAIN ELLEN.

TIME.

It awaits for no man—it travels onward with an even, uninterrupted, inexorable step, without accommodating itself to the delay of mortals. The restless hours pursue their course ; moments press after moments ; day treads upon day ; year rolls after year. Does man loiter—procrastinate ? Is he listless or indolent ? Behold, the days, and months, and years, unmindful of his delay, are never sluggish, but march forward in solemn and silent procession. Our labours and toils, our ideas and feelings, may be suspended by sleep : darkness, and silence, and death may reign around us ; but time rests not, slumbers never, but presses along, and knows no stoppage. We may dam up mighty rivers, stop them in journeying to the ocean, press them back to their source ; but the arrest of time is beyond the power of any being besides Omnipotence. The clock may cease to strike, the bell to toll ; the sun may cease to shine, the moon stand still, the stars withdraw their light ; but the busy hours pass on. The months and years must move on, ever forward !

NOW !

"Seek religion *now*," was the advice of a young man to his brother, in M——. The one thus appealed to had been somewhat thoughtful, but strove to parry his convictions. That very night he had engaged to attend a dancing party ; and before he set off, he solemnly promised the anxious brother, who was pleading with him, that as soon as that ball was over, he would attend to the salvation of his soul. He went. The saloon was thronged ; the lights were blazing ; the line was formed for the dance ; the first sound of the violin arose on the ear ; he stepped forward, and reeled, and fell breathless on the floor ! His "now" was in eternity ; his soul was at the bar of God !

Reader ! to-morrow is in another world ; and lest your soul should be there before the sun sets again, flee, oh, flee to the cross of Jesus *now* !

EXTENT OF THE UNITED STATES.

It has been computed that the United States have a frontier line of 10,750 miles, a sea-coast of 5,130 miles, and a lake coast of 1,160 miles. One of its rivers is twice as long as the Danube, the largest river in Europe. The Ohio is 600 miles longer than the Rhine, and the noble Hudson has a navigation in the "Empire State" 120 miles longer than the Thames. Within Louisiana are bays and creeks, almost unknown, that would shame by comparison the Tibet or Seine. The State of Virginia alone is one-third larger than England. The State of Ohio contains 3,000 square miles more than Scotland. The harbour of New York receives the vessels that navigate rivers, canals, and lakes, to the extent of 3,000 miles,—equal to the distance from America to Europe. From

the capital of Maine to the "Crescent City" is 200 miles further than from London to Constantinople,—a route that would cross England, Belgium, a part of Prussia, Austria, and Turkey.

COAL, IRON, AND EXPORTS.—SOUTH WALES.

There are 159 blast-furnaces in the district employed in smelting iron, and 550,000 tons of iron are annually manufactured. 1,500,000 tons of coals are annually consumed in the manufacture of iron ; 200,000 tons in the manufacture of copper ; 150,000 tons in the manufacture of tin ; 750,000 tons in domestic and agricultural purposes ; and 1,750,000 tons are exported : total per annum, 4,350,000 tons. At this rate, supposing the coal to exist only over 100 square miles, there is sufficient for 1,400 years to come. The exports of the district, consisting of iron, &c., in a state of rough manufacture, amount to £4,000,000.

HOGS IN THE WEST.

The number of hogs slaughtered in the valley of the Mississippi in one year amounts to 1,500,000,—a fourth of which were put up for market in Cincinnati. The bristles from these hogs are estimated to be worth £10,000. 11,000,000 pounds of lard from them is calculated to have been run into lard oil. This oil is exported to the Atlantic cities, and to foreign countries. It is used in the Eastern States for the adulteration of sperm oil, and in France it is used to adulterate olive oil,—the skill of the chemists being such that they are able to incorporate 65 to 70 per cent. of the lard oil with that of the olive.

WORN-OUT EXCUSES OF PRIDE.

Rags, say some, who have heard of Diogenes and Plato, often conceal more pride than a showy and costly dress ; for pride sticks much closer to us than our clothes, and lodges not outside of the person, but inside the heart. A man may have rings on his fingers, and never think of them, because he is so used to them. He that is often changing his dress, and expensively adorning his person, encourages trade, and keeps the poor in employ. How many of these dress above their condition, pinch their bellies to cover their backs, cheat their creditors, or distress their tradesmen, that they may go forth into public with their fine feathers, and gain the admiration of a baby crowd ?

THE RELIGION OF THE HEART.

The heart's religion,—sacred thing,
Is like the cleft rock's silver spring,
Which free and independent flows,
As summer's sun, or winter's snows.
Through stormy night or cloudy day
The shining current holds its way ;
The clinging plants that deck'd its side
May all have droop'd away and died ;
No starry moss-flower there may blow,
Nor heath-flower shed its purple glow ;
No wilding rose her buds entwine
Around the fragrant eagle's line ;
But still the ruiet, clear and bright,
Will issue sweetly to the light.

ALPHA.

TO BORROWERS.

Sixty years ago some old-fashioned person wrote the following rude rhymes on the opening page of a cherished book. We occasionally meet, even at this distant time, individuals to whom we should like to repeat them:

"If I this book do lend to you,
Or you of me do borrow,
So soon as you have read it through,
Pray bring it home the morrow.
"Then after which, if you do want
To borrow yet another,
Just come to me, and you shall see
That I can lend the other."

THE COVETOUS MAN.

We read in the Bible of persons falling into gross sins, and yet being restored and saved; but not of the recovery of one guilty of the sin of covetousness. Balaam, Gehazi, Judas, and Ananias and Sapphira, are awful examples.

A LESSON TO LEARNERS.

When old Zachariah Fox, the greatest

merchant of Liverpool, was asked by what means he contrived to realize so large a fortune as he possessed, his reply was, "Friend, by one article alone, and in which thou mayest deal too, if thou pleasest; it is *kindly*."

EFFECTS OF WEALTH.

He is a great simoleon who imagines that the chief power of wealth is to *supply* wants. In ninety-nine cases out of a hundred, it *creates* more wants than it supplies.

A VALUABLE TREE.

The cocoa-tree supplies the Indians with bread, water, wine, vinegar, brandy, milk, oil, honey, sugar, needles, clothes, thread, cups, spoons, basins, baskets, paper, ship-masts, sails, cordage, and covering for their houses.

INGRATITUDE.

Ingratitude has been called a monster in nature, a solecism in manners, and a paradox in grace; damning up the course of donations, human and divine.

Household Hints.

A medical work has just been published by Mr. Churchill, from the pen of Thomas Spencer Wells, Esq., on "Gout, and its Complications," which contains much matter of a very interesting and useful character, that was scarcely to be looked for in such a publication. The following are samples, which, we doubt not, will be welcome to many a reader:

PHILOSOPHY OF DIET.

Solid food, in whatever proportion its chemical constituents are arranged, consists of digestible and indigestible matter. The digestible matter again consists of substances which do, and of substances which do not, contain nitrogen. The former nourish the bodily tissues, the latter support animal heat. Thus, to maintain a state of health, the diet must consist of a mixture of nitrogenized and nonnitrogenized substances, adapted in quantity and form of combination to supply those tissues with nutriment in the proportion which is necessary, and to maintain the heat of the body at the natural standard. As the fibrinous, albuminous, or gelatinous tissues, waste and are absorbed, so must they be repaired by a proportionate supply of fibrinous, albuminous, or gelatinous articles of food, not sole or uncombined, but so arranged that the substances most required should preponderate. Again, as the external temperature varies with changes of climate and clothing, so the internal temperature must be regulated by a due supply of the amylaceous, fatty, and saccharine substances, which afford carbon for combustion in the respiratory process.

RESULTS OF EATING TOO MUCH.

Excessive quantity of food, in itself wholesome, whether consisting of animal or vegetable food, or of a mixture of both, provided the latter consists principally of bread from wheaten flour (which contains a large proportion of nitrogen), leads to the accumulation of nitrogenized substances in the blood, or to increased activity of the excreting organs for the removal of these substances. An excess of farinaceous, saccharine, or oily substances, on the other hand, affords an inordinate supply of carbon, and this leads to an undue development of animal heat, increased activity of the cooling processes, or the accumulation of carbonized substances in the system, especially to excessive deposit of fat.

WHY WE WANT VEGETABLE FOOD.

While flesh or seeds supply the nitrogenous elements required by the waste of the body in the adult, and the waste and surplus growth in the young, the inorganic elements must also be supplied either in stems, roots, or leaves, or directly. Dr. Aldridge has shown that seeds and flesh are deficient in sulphur and the alkalies. The loss of sulphur in an adult of ten stone weight is about 20 grains daily, and 84 grains of potash and soda. "The quantity of wheaten flour requisite for supplying the waste of nitrogen and all the other elements, contains, however, but 17 grains of sulphur, and 43 grains of the alkalies. In a similar manner the weight of peas, in other respects sufficient for supplying the daily loss by waste, contains only 11 grains of sulphur and 55 of alkalies." *Dublin Journal*, Aug., 1847.) The herbaceous parts of vegetables, while deficient in nitrogen, abound in mineral ele-

ments. The potato, he says, contains "in a bulk not too considerable, all the necessary elements for the supply of waste."

RULES TO BE OBSERVED IN EATING.

However the diet may be regulated, a few simple rules as to eating should always be borne in mind. 1. That while a spare or low diet is seldom either necessary or harmless, the stomach should never be filled to an extent sufficient to cause any sensation of uneasy fullness. 2. That eating should always be sufficiently slow to admit of thorough mastication of food. 3. That solid food should not be taken with much fluid, it being better to drink freely between the meals. And, 4. That neither mind nor body should be actively exercised very soon after a full meal.

If these simple rules were attended to, and, at the same time, a sufficient amount of exercise could be taken, pure air breathed, and proper habits of life adopted, almost any kind of wholesome food might be assimilated, and the processes of nutrition would go on in a healthy manner.

DIET FOR CHILDREN.

If a child must be brought up by hand, milk alone is the diet to be recommended, and the nearest imitation of the milk of the human female is prepared by mixing two parts of ass's milk with one part of cow's milk. Ass's milk alone is rather more watery than human milk. Cow's milk alone contains too much butter, cheese, and salt, and is deficient in sugar. If ass's milk cannot be procured, equal parts of cow's milk and warm water may be mixed together, and to each half pint of the mixture two teaspoonfuls of sugar and a tablespoonful of cream should be added. This is the nearest approximation to human milk which can be obtained, where ass's milk is not to be had. At the age of eighteen months or two years, bread and milk may be allowed, but the children must not be permitted to eat too much even of this. As childhood advances, the plainest and simplest mixture of animal, farinaceous, and other vegetable food, must be given in sufficient but not immoderate quantity. Very pure water should be the only drink, alone or combined with milk. Hot slops, tea and coffee, and those sweet and sour things which children are so apt to indulge in, should by all means be denied. The use of hot tea is especially injurious to young girls. It hurries onwards development, and leads to irregularities in the functions, which have an injurious effect on the general health. If these rules be attended to up to the age of puberty, and the other means of securing health be observed, as exercise, pure air, perfect cleanliness of the whole body, and sufficient clothing, so made is not to interfere with the movements of any part of the body, almost any child could escape even a very strong predisposition to gout.

CAUTIONS IN USING WINE.

When wine is taken, it must be observed that the general feeling of stimulation or heartfulness produced should never exceed a

perfectly comfortable or pleasurable excitement—that it should never be followed by sensations of drowsiness, lassitude, or depression of spirits, a heated skin, or increasing thirst. Morning headache, foul tongue, or disordered stomach, after taking wine in the evening, should certainly lead to its discontinuance at that hour. The effect of the complete abandonment of wine and spirits can be only determined by experiment in each individual case. In cases where it is necessary to assist the stomach in the digestion of food, it must be remarked that it is possible for the stomach, under the stimulus of wine, to digest more food than is required by the wants of the system, and a state of unhealthy repletion then takes place.

PHILOSOPHY OF TEMPERANCE.

All alcoholic drinks—all spirituous, vinous, or fermented liquors—must, from their chemical composition, be regarded, not as substances which can directly nourish the body, or renew the tissues of which it is composed, but simply as substances which temporarily stimulate the nervous system, and which contain a large proportion of hydrogen and carbon, and serve as combustible materials from which the lungs generate the heat of the body, oxygenating the hydrocarbon circulated through them in the blood, and forming carbonic acid and water. In this light, apart from their purely stimulating properties upon the nervous system, and as articles of diet, alcoholic drinks can only be regarded as similar to oily, amylaceous, or saccharine substances, assisting in the generation of animal heat, but not containing, as most oily or amylaceous articles of diet do, other substances which can be converted into animal tissue.

The changes which take place in the lungs during respiration, purify the blood from the hydrocarbon it contains; and Dr. Prout has shown, by a series of experiments, that the process of purification is considerably retarded by the presence of alcohol in the blood; the quantity of carbonic acid exhaled being decreased after alcoholic drinks had been taken, the diminution continuing until all perceptible effects of alcohol had passed off, and the quantity afterwards rising much above the natural standard. This clearly proved that carbon, which ought to have been burnt off, had been unnaturally detained in the blood until the hydrogen and carbon composing the alcohol had been got rid of.

ARE WE TO USE SPIRITS IN MODERATION?

Abundant evidence has been adduced by the advocates of the temperance and total abstinence societies, from the testimony of naval surgeons, and of captains of ships employed in northern latitudes, from official reports of the health of troops serving in tropical climates, from the statements of experienced agriculturists, directors of large factories, iron-foundries, gas or glass-works, and similar establishments, to prove, that under the greatest varieties of climate, under every extreme of artificial temperature, under the most severe and constant labour,

perfect health may be maintained by those who totally abstain from all kinds of spirituous and fermented liquors. It would also appear that even a moderate habitual employment of them is more or less injurious, and further, that all alcoholic drinks are not only unnecessary to persons in a state of health, but that they must be more or less injurious, very much in proportion to the quantity taken, by retarding the purification of the blood during respiration, and thus interfering with the process of nutrition.

PHILOSOPHY OF EXERCISE.

The waste and repair of different parts of the body varies with the degree in which that part is exercised. When the exercise is not excessive, and food sufficient, the repair always somewhat exceeds the waste, so that the part grows and acquires strength by use, and gradually advances towards the type of perfection. The whole body in the same way is perfected by keeping up such a balance between food and exercise, that repair and waste of the living tissues should go on with a certain rapidity, and that repair should somewhat exceed waste, especially in early life. Unless this be done, the whole system remains in an inactive, sluggish condition, closely analogous to that of any particular part of the body, which from the habits or occupation of the individual, is left in a quiescent condition. The tissues are not composed of new, highly organized matter, in a condition of active vitality, but of old matter which has long remained in the system, which has gradually undergone more or less change, and which ought to be removed, lest, undergoing further alteration, it might re-enter the blood, not as mere fibrine,

albumen or gelatine, more or less fit for being again circulated and deposited as nutritive substance; but as fibrine, albumen, and gelatine so altered in chemical composition as to constitute products which the blood cannot retain or circulate without grave consequences to the whole body.

PROPER USE OF EXERCISE.

Those who are able can scarcely take too much active exercise of any kind, so that it is kept within the bounds of fatigue. Walking, riding, rowing, fencing, and various games, as fives, tennis, rackets, &c., are all to be recommended to those who are able to enjoy them. Horse exercise is particularly beneficial, when it can be borne, partly from the exhilarating effect of rapid motion on the spirits, but principally by the complete oxygenation of the blood it leads to, by the gentle exercise of voluntary inspiration it induces. Reading aloud and singing, when not carried to excess, are most beneficial exercises, and can be practised by the most infirm. They tend to produce deep inspiration, equal expansion of the lungs, and give free access of air to the smaller divisions of the air-passages, thereby decarbonizing the blood more rapidly. The lungs, diaphragm, and walls of the chest, are gently but freely exercised, and the air-tubes are freed from obstruction. Like all other organs, those of respiration acquire power by exercise, and that which at first produces breathlessness is soon performed almost unconsciously, and without fatigue. In all these cases, and in all gymnastic exercises, care must be taken not to hurry the circulation so as to produce either breathlessness or muscular fatigue.

Popery.

ADORATION OF THE CROSS BY ROMAN CATHOLICS.

To the Editor of the Christian Witness.

SIR,—The extracts which you lately gave us from the then forthcoming work of the Rev. Newman Hall have strongly reminded me of what I heard and saw in Staffordshire. When settled at Rugeley, there was, at no great distance from that town, a celebrated Roman Catholic chapel, on the estate of Sir Clifford Constable, near his residence at Tixhall; and, as I had never been in any such place, during public worship, I was desirous of being a witness of what might be said and done on a Good Friday. I went, therefore, with three other persons; and, as we expected something in which we could not even seem to take any part, we made up our minds to be mere spectators during the whole service.

I found the chapel quite equal to what I had heard of its costliness and beauty; so that I could not but feel sorry that so much property had been sacrificed to the cause of Antichrist. We entered a little before the commencement of service, and, therefore, saw the farmers (chiefly tenants of Sir Clifford), and other country people, pressed to

the holy-water niche, cross themselves there, and then advance to their seats, where they knelt down, and seemed to continue in prayer for some time. At length the officiating priest, with a deacon, as I suppose, made his appearance from the sacristy. The former had a black cross upon his back, and was dressed in a beautiful surplice, the skirt of which was highly ornamented. The surplice of his assistant had no cross upon it, and was much plainer. They were followed by boys in surplices, bearing lighted tapers upon rods, about four feet in length. They passed a splendid window, on their right hand, illuminated with several wax candles, below which was a beautiful side altar. With much show of solemnity, they then ascended two or three steps to the high altar, before which they prostrated themselves, and remained with their faces to the ground for several minutes, the boys kneeling behind them with seeming devotion. The same may, indeed, be said of the whole congregation; and I could not but wish that the generality of Protestants were more like them with

regard to stillness, and solemnity of behaviour, in the house of God, of which it is said, "Holiness becometh thy house."

The priest and his assistant then arose, and began to celebrate mass, without communion. The latter was chiefly employed in opening the missal, and removing it from side to side of the altar, uniting with him in the many genuflections that were made as the service proceeded. The best thing, however, which the deacon did, was to turn his face to the congregation, and read, in *English*, the history of the Passion, from a version which differed but little from our public one, the priest still having his back to the people. In one part of the service, a gorgeous robe was put upon his shoulders, to represent, as I supposed, that in which our Lord was arrayed by Herod, when he sent him to Pilate.

After this, the priest, deacon, and acolytes, went in procession to the side altar, whence, with much ceremony, the priest took out the host, bestowing on it a profusion of incense. He then carried it in the folds of his surplice, as a nurse might carry an infant, proceeding with apparent caution and solemnity, to the high altar, whence he and his attendants had just descended. There he took the thurible from one of the acolytes, and incensed the host again. After this followed the consecration, when the wine in the chalice was mingled with water. I then observed the elevation of the host, which the priest held above his head, in something like a round box, made of ivory, or mother of pearl. The contents of it now received that worship which is due to God only. Whatever faith some might have in transubstantiation, a notion too absurd for certain Romish Priests in the time of Luther, who said of it, "Bread thou art, and bread thou wilt remain," even when officiating in that idolatrous service!

After the candles had been extinguished at the high altar, the performers of the awful tragedy (as I take the liberty of calling it) proceeded to the Sacristy, from which the Priest soon made his appearance in the pulpit, to which he had ascended by a concealed staircase. He did not name a text, nor invoke the blessed Virgin (as foreign priests are said to do); but, making the sign of the Trinity on his breast, he began his address by saying, "In the name of the Father, in the name of the Son, in the name of the Holy Ghost!" He referred particularly to the occasion on which we were assembled, and confined himself, almost exclusively, to the sufferings of Christ. Much that he said was excellent; and there was nothing to which I could object, until he came to the close of his discourse, in which he insisted on the necessity of penance, when he made the following statement: "Our good works, in themselves considered, merit nothing in the sight of God; yet good works, and especially acts of penance, do merit his favour through the merits of Christ!" How this could be reconciled with the Apostle's doctrine of salvation by grace, and "not by works, lest any man should boast," the preacher did not attempt to explain; and I am still at a loss to conceive

how such an assertion could be supported, either by Scripture or reason.

Having finished his discourse he made a solemn pause, and then said, "I perceive that some are now present, who are not of our communion; and, as we are about to perform a ceremony that is well understood by all Catholics, but liable to be misunderstood, and misrepresented by others, a few explanatory remarks may not be unnecessary. We are now going, upon our bonded knees, to kiss the Cross, on which our Saviour died for our sins! Now, I beseech you, who seem to be mere spectators, not to go home, and tell your friends that you saw us commit an act of gross idolatry! We do not intend to commit idolatry; and surely, in this affair, every thing depends on the intention. When we kiss the cross, we simply regard the cross as a means of devotion, directing our minds to Him who bore his cross, and suffered upon it for our sakes. Even the Protestant, when about to swear in a court of law, kisses the New Testament. What is it that the Protestant kisses? It is a book. But who was ever so foolish as to conclude that the Protestant worships a book? Neither do we, when we kiss the cross, worship the wood, or the metal, of which it is made, but transfer our worship to the ever blessed Redeemer, and thus adore the true and living God. It is painful to interrupt this solemn service, in order to make such remarks as these; but, on the present occasion, duty seemed to require it."

Having descended from the pulpit, the preacher and his attendants appeared again in the chapel, and went, as before, to the high altar, whence the deacon took down the crucifix. This he presented to the priest, who reverently bowed, and kissed it. The deacon then followed his example. Having taken it into his right hand, the priest then held it up before the congregation, saying, *Ecc lignum crucis*, "behold the wood of the cross," adding something more, equivalent, I believe, to what Mr. Hall has rendered, "upon which hung the salvation of the world!" The cross was then laid upon a black cushion, and placed in the aisle, at a small distance from the steps leading to the altar. I now saw the people rise, one after another, kneel on the pavement, and devoutly kiss the object of their devotion! Among those who did so, was a mother, whose example was followed by her children, from the first-born to the youngest, five or six in number! With this imposing spectacle of Roman Catholic piety, the morning service concluded, and all retired, with what feelings I can scarcely judge by the recollection of my own.

Thus was I present with those who seemed to resemble the Apostle, when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." It would have delighted me to believe that, like him, they did not think of the material cross, so much as of the doctrine of pardon and salvation through the merits of a crucified Redeemer. Those who live by faith in him can say, "By whom the world is crucified unto me, and I unto the world." Such, I fear, is not the common experience of Roman Catholics;

and surely not of those who "love the world," and "the things of the world," whether Catholics or Protestants.

Of those who had been kept from serving Baal, in the time of Elijah, it was said, "Every mouth hath not kissed him;" and when the idolatry of Jeroboam prevailed in Israel, it was said, "Let the men that sacrifice kiss the calves." Although we were assured that the Tixhall Catholics did not intend to commit idolatry, might they not be like those who were guilty of it in the wilderness, when they professed to keep "a feast unto the Lord?" How unfortunate was it to disclaim the sin of idolaters, and, at the same time, to symbolize with them! 'The Israelites were forbidden to "make any graven image" for religious purposes, or to use such an image as "an aid to devotion;" but I saw one at Tixhall avowedly so used,

and acts of worship paid to it, contrary to the Divine commandment. Notwithstanding the clever, and plausible attempts, therefore, to escape the charge of idolatry, it seemed to me impossible to acquit those who had bowed down to the crucifix from that sin. I rejoice, however, in the fact, that the Lord is "merciful and gracious," and that "all manner of sin and blasphemy shall be forgiven unto men," with but one exception, to which, as I trust, that even the "seducing spirit," whose words I have recorded, was not liable.

Praying that the CHRISTIAN WITNESS may continue to be a powerful means of overthrowing error, and leading thousands into the way of truth and holiness,

I remain,

Yours truly,

JOHN BULMER,

Langrove Cottage.

Ecclesiastical Affairs.

NETHER CHAPEL, SHEFFIELD.

THERE is, perhaps, no class of men whose honest desires more exceed their possible performances, than do those of Editors of Denominational Magazines. They would help every good man, and further every good cause; but they feel that paper and letter-press have limits. A monthly Magazine appears only twelve times a year; whereas,—at least, in our own case,—were it weekly, it would scarcely suffice for the full accomplishment of all that our deserving friends demand, and all that our willing hearts desire. We have before us, at this moment, a striking illustration:

We have just received a statement of the proceedings connected with the recognition of the Rev Henry Batchelor as minister of Nether Chapel, Sheffield, the sight of which put us painfully in remembrance of a parcel of documents received, in connection with the same place, as far back as the spring of last year, referring to the resignation of the late Rev. Thomas Smith, who had so long and so honourably discharged the duties of the pastorate in that important sphere of action. Thus, then, with these two communications before us, we are in a very interesting and peculiar predicament. It is impossible to record the settlement of Mr. Batchelor, while we at the same time ignore the resignation of Mr. Smith, although it has been so long delayed, that it now almost seems out of season; and yet, rightly considered, its importance, for purposes of history, is not a whit

diminished by the delay which has occurred. We have, therefore, made up our minds to this,—to publish both documents in the same Number. The conjunction will be as interesting as it will be graceful.

But this is not all: the documents referring to Mr. Smith, it will be observed, without the intention of being Biographical, are so in a high degree. They exhibit the deeds of the man. They present life in its essence, and labour in its end. They do more; they exhibit the history of the church. These documents are a splendid certificate both to personal and pastoral character. They show in what light Mr. Smith was viewed by those who best knew his person, his spirit, and his services.

Mr. Smith was no ordinary man; he had in himself enough of intellect and of knowledge to have made two or three respectable men. The mass, however, was inert in an unusual degree, and he required to be fired and lighted up, that his vast resources of knowledge might be made available, and his great powers of intellect called forth. His modesty, meekness, and humility, and, latterly, his serious defect of hearing, formed considerable drawbacks on his efficiency and celebrity as a public man. His worth and his capabilities greatly exceeded his general reputation. Mere fame, however, is but a cold, a distant, and an attenuated thing. Mr. Smith's character, in addition to the qualities

which command admiration, largely comprised those which awaken love.

The following documents supply a beautiful and impressive illustration of the hold he had taken on the hearts of an intelligent and loving people. The papers will, if we mistake not, be viewed by our readers as reflecting great credit alike on the shepherd and the flock. Setting aside, for a moment, Mr. Smith,—who, as many of our readers are aware, is now no more,—we have much pleasure in the publication of the statement and correspondence, as illustrating the power of Christian principle in the working of Independent Churches. The example is one of great interest, and is much calculated to be of use wherever these documents shall be read; and this all the more, because such documents but seldom get abroad through the Press. We now proceed to set them forth in order:

NARRATIVE OF FACTS IN CONNECTION WITH THE RESIGNATION OF THE REV. THOMAS SMITH, A.M.,

Thirty-five Years Pastor of the Church and Congregation of the Independent Denomination, Nether Chapel, Sheffield, Dec. 23, 1852.

Early in the winter of last year the health of the above highly-respected minister had become seriously affected, and it was painfully manifest to his people that he could not much longer continue to discharge the sacred duties of his office, without running the risk of the most serious consequences; yet such was the strong affection he entertained for his congregation, and his ardent desire to labour in the cause of his Redeemer, that it was with great reluctance he, at that time, was induced to accept of partial assistance, as a relief.

In the spring of the present year, Mr. Smith's health and strength continuing materially to decline, the deacons, with the concurrence of the church and congregation, urged upon him the necessity of a total cessation from labour, and a change of air, for six months, during which time they agreed to undertake the expense and responsibility of providing supplies for the pulpit. Mr. Smith, at length, seeing there was no alternative, and after consulting his medical advisers, accepted this proposition, and left home late in the spring.

After trying a change of air at Bakewell, Dorking, and several other places, which produced no perceptible beneficial result, Mr. Smith thought it his duty to resign his charge of the church in the Nether Chapel, Sheffield; and accordingly, on the 25th of October last, he wrote to Mr. James Roberts, the senior deacon, enclosing his letter of resignation to the church, a copy of which runs thus:

"To the Church of Christ, Nether Chapel, Sheffield."

"MY DEAR FRIENDS AND CHRISTIAN BRETHREN,—The time has come when it is needful and proper for me to address you upon the state of our affairs as a Church of Jesus Christ. It is a long time since I was able to labour among you, and take the oversight of you in the Lord, as I had long been accustomed to do. During that period you have suffered much inconvenience, and incurred much expense, which has been a source of no small regret to me, in the solitude of my present situation. But it seemed desirable to give a fair trial to the plan of retirement, and change of air, and scene. I have accordingly had perfect rest and retirement, at home, at Bakewell, at Boxmoor, at Brompton, and at Dorking. In all these places everything has been done for me which the case allowed.

"I am, on the whole, better in my general health, but I am still weak, and do not seem to gain strength. Thus I am quite unable to resume in whole, or in part, the duties of the ministry. Nor is there any reasonable ground to expect that I shall be well enough for much exertion in any reasonable time. There may be reason to fear that I shall never be quite well again.

"In these circumstances God seems to have made my way plain. There is no room for doubt or consultation. I am unable to discharge the duties of my office, so I must resign that office. I say nothing of the pain which attends such a conclusion, I refer only to the path of duty. In following that path, however painful, I am yet constrained to resign my charge of the church in the Nether Chapel. I release them from all obligation to me as their minister, and I cease to have the care of them in the Lord.

"I trust the church will see in this that I have only done what is right, and kind, and best for the good of the church. I desire to bless God for enabling me to labour among you for so many years,—not indeed as I ought, but as well as I could. I praise him for the degree in which he has enabled me to be faithful in my ministry, so that I may venture to hope that I have not shunned to declare to you the whole counsel of God."

"I am thankful that he has preserved me from anything that might have disgraced the cause, and has enabled me in some degree to walk worthy of the Gospel. I would be always grateful for any success that has attended my labours, that the church has been edified, and souls benefited. I would lament the imperfections which I well know have attended all my ministry. May I obtain mercy of the Lord in that day."

"I would thank the church in the Nether Chapel for the numerous tokens of regard and affection which they have afforded me. They have borne with my weakness and infirmities, and in many things have displayed their forbearance and Christian affection. Now that my official relation to them ceases, I trust our Christian regard will remain. I shall need, and would earnestly request their prayers. I have sought not theirs but theirs; and, in return, I shall rejoice in their affection."

tionate remembrance of me at the throne of grace.

"I shall look with deep interest to your proceedings in reference to choosing a successor. I trust God will provide a Pastor according to his own heart, and that, in harmony and peace, you will fill up this vacancy at an early day.

"I trust my successor may be wiser, and better, and far more successful than I have been; and that the cause in the Nether Chapel will triumph in the favour of God, and in the esteem of all good men.

"I am quite in the dark as to my own progress in future life. I must, I will, try to walk by faith. Hitherto He has helped me. Goodness and mercy have followed me all my days.

"Wherever I am, and however situated, the people of the Nether Chapel will be found engraven on my heart.

"I am, my dear Friends and Brethren,

"Your affectionate friend,

"THOMAS SMITH.

"London, October 25, 1852."

On the 5th of November the church met to take Mr. Smith's letter into consideration; and after strong expressions of grief at having to part with their beloved minister,—but yet feeling that it was entirely by the hand of Providence that they had been deprived of his services,—came to the resolution which will be found below, appended to the church's letter of reply, which Messrs. James Roberts and R. T. Taylor were requested to prepare, to be submitted to a special meeting of the church, to be held on the Friday following.

On the 12th of November the church again assembled, and unanimously agreed to the letter of reply which had been prepared by the two brethren previously named, and which was as follows:

"*The Church of Christ, assembling in the Nether Chapel, Sheffield, to the Rev. Thomas Smith, A. M.*

"REV. AND DEAR SIR,—On the receipt of your letter conveying your resignation of the pastoral charge of the church assembling in the Nether Chapel, the resolution which accompanies the present communication was unanimously passed at the church-meeting then held. We cannot allow the occasion to pass, however, without some further reference to the history of this church during your ministry; and without expressing our heartfelt thankfulness that, by the blessing of Him who overrules all things to His own glory, you have been enabled so long and so faithfully to labour amongst us.

"We feel a peculiar pleasure in tracing your long history as pastor of this church, in the conviction that it was by the special Providence of God that you were led to this part of his vineyard; and by his grace and help, you were enabled, in the vigour of life to consecrate those talents with which he had endowed you, to the glory of God and the welfare of the souls of men in this place; so that for many years after you took the oversight of us in the Lord, our hill of Zion was a place of joy and rejoicing, of thanksgiving and of praise.

"At your settlement over this church the Spirit was evidently poured out from on high. The young, in great numbers, were brought into the fold of Christ; and many, more advanced in years, engaged in mercantile and other pursuits, were constrained to come and listen to those lessons of instruction which it was ever your aim and study to impart. By the blessing of God on your abundant labours in the pulpit, at prayer-meetings, and in the Sunday-school, and by your pastoral visitations and exertions of a more general nature, the small number of 36 members who then composed your church, was increased to 160; the attendance at the Sunday-school from 150 to 600 children; and the congregation in a proportionate degree; rendering it absolutely necessary that the small and inconvenient building in which we then worshipped should be removed, to give place to a more spacious edifice, capable of accommodating the increasing numbers who were anxious to obtain the benefit of your ministry.

"This was accordingly done, and the sanctuary in which we now worship was opened for Divine service in the month of August, 1828, and has ever since been a comfort to yourself and the congregation; as well as a convenience to all the sister churches, when required for public services. The chapel cost, including £700 paid for land, the sum of £1,200. This large outlay left the cause encumbered with a debt of £1,900, and an annual charge of upwards of £100 for interest and other expenses, in addition to which £20 per annum was paid for rent of school-rooms, which had not then been erected.

"For nearly the period of seven years no place but the large chapel had been provided for holding meetings for prayer, social intercourse, and church fellowship, during which time the debt had become slightly increased. These unfavourable circumstances were very discouraging to the congregation. The meetings for prayer and devotional exercises became irregularly attended; and the constant necessity of large pecuniary contributions, without any prospect of mitigation, engendered a feeling of uneasiness, and occasioned a very sensible decrease in the church and congregation.

"At the close of this period, however, the spirit of the church revived, and a vigorous effort was made to provide the accommodation necessary for prayer and other private meetings, and the fruit of this effort was the building of the school-rooms, which we now occupy. These schools cost £430, which was paid off at the time. This event was followed by all the spiritual benefits anticipated from it; and the presence of the Lord was again felt in our assemblies, which the increase in the church and congregation during many succeeding years fully confirms.

"Various efforts from that time to the present have been made to free the chapel from the heavy incumbrance remaining upon it, on all which occasions you set us an example by your great liberality and zealous co-operation, which stimulated our exertions, and which we desire thankfully to acknowledge; and you have the happiness of know-

ing that they have been so far successful, as to leave only the small sum of £400 still to be provided for, affording the hope that your successors, being free from the anxieties which have attended your ministry, may exercise their sacred calling in comfort and peace, and the church and cause of Christ be blessed for many generations.

"During the last few years of your ministry amongst us, your advancing years and decreasing strength have, as was to be expected, rendered you less and less able to perform your sacred duties with your wonted vigour. We would rejoice, however, that under the great and many trials you have been called on to endure, you have ever maintained a holy and pious deportment in your intercourse with the people of your charge, with your brethren in the ministry, and with all classes of persons with whom you have had to do.

"In referring to your letter of resignation, we desire to reciprocate all the kindly feelings which it so affectionately conveys to us. We would acknowledge to the fullest extent your faithfulness to our souls. You 'have not shunned to declare unto us the whole counsel of God.' May the Lord grant us mercy that we have not profited more by our advantages, and grace that the remembrance of them may still be a blessing unto us.

"In you the poor have ever found a liberal contributor and a sympathising friend, and the cry of the widow and fatherless has never been heard by you in vain.

"You found us in circumstances so weak and precarious as scarcely to be self-sustaining; and you leave us in a condition which encourages most sanguine hopes of future usefulness and prosperity.

"In conclusion, we will bear you on our hearts at a throne of grace, that whether it may please God again to raise you up to some degree of usefulness, or that it be his will that you should pass the remainder of your days in retirement and repose, you may ever enjoy a realising sense of his love and mercy; and bright anticipations of that future state of bliss and reward which the Scriptures reveal.

"Nor would we on this occasion omit to notice the Christian-like conduct, of your amiable partner in life, whose kindness on all occasions has won our affection; and whose cooperation in plans for the welfare of the cause of Christ and for the relief of the poor and afflicted, we cannot too highly appreciate. May she continue to be the solace of your advancing years; and may he who bears your name seek by help and grace from above to follow your example, and walk in your footsteps.

"Read at the church-meeting held on Friday, November 12, 1852, and signed in the name and behalf of the church.

"JAMES ROBERTS, Senior Deacon."

"Copy of Resolution passed unanimously by the Church of Christ at assembling in the Nether Chapel, Sheffield, Nov. 5th, 1852."

"RESOLVED,—That the members of this church, in accepting the resignation of their esteemed pastor, the Rev. Thomas Smith,

A.M., desire to express their deep sympathy with him under his present affliction, and their affectionate regard and reverence for his person and character. They would, also, record their grateful acknowledgments to the Great Head of the Church, for having preserved him through thirty-five years of ministerial labour, in holy consistency of life and conduct; for the measure of success which has attended his ministry; and for having now brought his connection with this church to a close, in peace, love, and mutual esteem."

At this meeting a strong desire was manifested that a testimonial should be presented to Mr. Smith, as a mark of the congregation's grateful sense of his long, faithful, and affectionate labours; and the deacons were requested to call an early meeting of the church and congregation, to take the subject into their consideration.

A meeting was, therefore, convened by the deacons, and held in the school-room, on the 29th of November; when, in the absence of Mr. Roberts from indisposition, and from whom a letter was read strongly recommending the object to the favourable consideration of the meeting, Mr. R. T. Taylor was called to the chair. The business was commenced by the reading of Mr. Smith's letter of resignation, and of the church's letter in reply. The Chairman also read some extracts from a communication from Mr. Smith to Mr. Roberts, expressing, in suitable terms, his approbation of the letter received from the church.

On the conclusion of the reading of the various documents, and after a few introductory remarks from the Chairman, Mr. Francis Hoole, solicitor, rose and proposed the following Resolution:

"That this meeting desires to express its heartfelt sympathy with the Rev. Thomas Smith, under his present state of enfeebled health; its affectionate regard for his person; its reverence for his character, which has been preserved unblemished throughout a ministerial course of thirty-five years; and its thankfulness for all the good which his labours have been the means of accomplishing in the congregation under his pastoral care, and the town at large."

Mr. Hoole, in a very feeling address, touched on the main excellences in the character and ministry of Mr. Smith, and spoke warmly of his piety, faithfulness, and high talents, and of his great liberality, privately and publicly. The Resolution was seconded by Mr. Ellis.

The second Resolution was proposed by Mr. Oates, seconded by Mr. William Hawksley, and unanimously agreed to:

"That a subscription be entered into by the church and congregation of Nether Chapel, and such other friends as have at any time enjoyed the benefits of Mr. Smith's ministry, and may wish to contribute; and that the amount of such subscription shall be presented to Mr. Smith, as an appropriate testimonial and token of the respect and esteem of the subscribers towards him."

Mr. Oates, after urging the desirability of passing the Resolution, recommended that

the effort should be confined to the congregation, and should be wholly spontaneous, which met with the approval of the meeting.

After the above Resolution had been agreed to, several members of the congregation stepped forward, and adhibited their names to the subscription list, which, in a very few minutes, amounted to the respectable sum of £120. It will be seen below that this sum has since been greatly increased.

The third Resolution, which was proposed by Mr. George Stewart, was to the following effect:

"That Francis Hoole, Esq., be respectfully requested to act as the Treasurer of the fund."

Mr. Stewart, after recommending the appointment of Mr. Hoole, took the opportunity of expressing his hearty concurrence in the movement to raise a testimonial to Mr. Smith, to whom, in his opinion, the congregation owed a debt of gratitude which they could never adequately discharge, and who, it was admitted on all hands, merited the highest mark of their favour, and the best testimonial which it was in the power of the congregation to bestow. The Resolution was seconded by Mr. George Crooks, and like the others, unanimously agreed to. Mr. Hoole accepted the office, and remarked, that had the duties of the office been ten times more onerous than they would be, he would have had much pleasure in performing them in such a good cause.

A fourth Resolution, appointing a Committee to carry out the second Resolution, was also agreed to; after which several members of the congregation expressed, in suitable and appropriate terms, the high estimation in which they held Mr. Smith as a Christian pastor, and their sense of the loss which the congregation had sustained by his resignation.

No idea can be given of the spirit which pervaded this meeting; all seemed to be of one mind, and to strive who would speak most affectionately of their late beloved pastor. His public and his private services were narrated at length, and the congregation parted at a late hour, evidently regretting that time prevented their giving vent to still further expressions of their affection and reverence for their venerable minister.

The Committee have since had several meetings, and it will be seen from the following letter, sent by Mr. Hoole, in the name and by the authority of the congregation, to Mr. Smith, that the sum subscribed amounts to £245,—a sum which must be considered liberal, in the present circumstances of the congregation, and when it is further kept in view that, only eight months ago, the same congregation raised the large sum of nearly £600, towards lessening the debt on their chapel.

"Sheffield, Dec. 24, 1852.

"MY DEAR SIR,—At the request of the Committee appointed in pursuance of the accompanying resolutions, and for whom I have the honour to act as chairman, I have undertaken to be the medium of communication between you and those members of the church and congregation of Nether Chapel, and others, whose names are appended to the

resolutions, and I have now the pleasure of forwarding to you the sum of £245 2s. 2d., the spontaneous offerings of your attached friends, presented as a token of their affection and esteem, and in grateful remembrance of your faithful labours amongst them.

"I am sure you will appreciate the offering, not from its amount, but from the feelings and motives of the subscribers, whose names will, no doubt, be familiar to you. All deeply sympathize with you in your afflictions, and regret and deplore the circumstances which have compelled you to retire from the office of the ministry, and the town which you have so long adorned and served. Our prayer is, that you may recover your strength before you go hence, and be no more seen, and that your latter days may be passed in tranquillity and peace.

"I remain, my dear Sir, for the Subscribers and Committee,

"Your sincere friend,

"FRANCIS HOOLE.

"To the Rev. Thomas Smith, A.M."

From the foregoing narrative it will be seen with what solicitude Mr. Smith anticipated the settlement of a Successor, and how concerned he was that this important step might be taken without unnecessary delay. This event the good man was not spared to see: it is a fact not a little remarkable, that—like Dr. Smith, the Rev. William Jay, and several others of our aged ministers, who, within the last year or two, have resigned—after his resignation he was very speedily called to his rest; so that he realized the wish of the poet,

"To cease at once to work and live!"

The above letter of his faithful friend, Mr. Hoole, was dated December 24, 1852; and on January 29, 1853, he breathed his last, at Bournemouth, where Mr. Hoole addressed him. The Rev. S. M'All, of Nottingham, his pupil and friend, improved his death at Sheffield. His character is thus summed up in the "Congregational Year-Book":

Owing, in part, to his active and incessant labours; in part, to his singular modesty, and a diffident estimate of himself, Mr. Smith never published anything beyond one or two sermons. His friend, the late Dr. Winter Hamilton, in writing to him on one occasion, said, "I publish works—you publish men;" alluding to Luther's designation of preachers as "living books." No man was ever more perfectly free from pretence; and he has often been heard to speak with fervid admiration and deference of scholars far inferior in attainments to himself. One of the kindest and most generous of men, he was very tedious in his friendships. For the memory of his early friends, Dr. Adam Clarke and Greville Ewing, more especially, he cherished a strong regard; and with his friend and

neighbour, James Montgomery, he lived upon terms of affectionate intimacy.

The mind of Mr. Smith was massive and capacious; his classical attainments were extensive and profound, and he was well read in the whole range of English literature. His sermons, though carefully studied, were generally written (if at all) after they were delivered. He has often put aside the discourse he had prepared, for some new train of thought which suggested itself on the way to the chapel; and he sometimes found reason to believe that, in these cases, his mind was specially overruled for the benefit of some individual auditor. When in the vigour of life, his preaching was rich and powerful, in an extraordinary degree; and his marvellous copiousness, readiness, and classic correctness are spoken of, by those who knew him then, with high admiration. His discourses were always strikingly evangelical; and his theology was characteristically biblical, rather than scholastic. In a word, his gifts and attainments were of a high order, but were combined with such single-minded humility and piety, that of him it might with truth be said, "Behold an Israelite indeed, in whom is no guile!"

Such was the man whom Mr. Batchelor has the honour to succeed. May he be, and long continue to be, all that Mr. Smith, in the foregoing letter to the church, desired! From the following it will be seen that he has received a hearty welcome to his new sphere of labour:

RECOGNITION SERVICES.

The services in connection with the settlement of the Rev. H. Batchelor, late of Fetter-lane Chapel, London, as the successor of the late Rev. Thomas Smith, A.M., at the Nether Chapel, took place on Tuesday, Feb. 28th, and excited much interest in the denomination. After an introductory prayer by the Rev. J. W. Muir, of Queen-street Chapel, Sheffield, the Rev. J. Baldwin Brown, B.A., of London, delivered a brief, but striking discourse on the nature of an Independent Church. The Rev. F. J. Falding, M.A., of Rotherham College, proposed the usual questions to the church and to the minister. The former were replied to by Mr. R. S. Taylor, who, as the senior deacon, and representative of the church, read a paper giving an account of the circumstances which had led to the church having given a call to the Rev. H. Batchelor, of which the following is an extract:

"It is unnecessary, and would be uninteresting, to particularise all the circumstances that occurred during the time we remained without a pastor. We felt our position to be one of vast importance and solemn responsibility. We trust that, under these circumstances, we were not unmindful of our duty and privilege. We sought the Lord, and believe that he heard us; and that it was by the Divine hand that we were directed to the Rev. H. Batchelor. The unexpected way in which he was first introduced amongst

us; the deep and general impression made by his services; and the unanimity of opinion, so far as it could be ascertained, prevailing in the minds of the people, all seemed so providential, that our way was made perfectly clear. When the matter was formally submitted to the suffrages of the members of the church, they unanimously voted that a call should be given to the Rev. H. Batchelor, to take the oversight of them in the Lord. After much prayerful consideration, this invitation Mr. Batchelor was led to accept; and we are met this day to ask the ministers and churches of our denominational order thus to publicly recognise him as a brother beloved.

"Before I conclude, permit me to say, that, under our very peculiar circumstances, we were anxious not to introduce anyone in whose ministerial ability and high Christian character we could not have the fullest confidence. We have great pleasure in saying, that to all our inquiries, and they have not been few, the answers have been most satisfactory. In addition to which, I have had put into my hands a letter from the Independent Church in Fetter-lane, London, of which Mr. Batchelor lately was the pastor, speaking in the highest terms of the fidelity, zeal, and ability with which he had laboured amongst them; and, at the same time, expressing the most cordial good wishes for his happiness and success in the new sphere in which Divine Providence had placed him. With the reading of this document I shall conclude."

After this paper had been read, the Rev. Professor Falding put the questions to the minister, which were very ably and satisfactorily replied to by Mr. Batchelor. After the recognition prayer had been offered by the Rev. Thomas Scales, late of Leeds, the Rev. Dr. Vaughan delivered a most powerful and impressive discourse to the minister, full of wise counsels and profound thought, from the words addressed by Paul to Timothy, "Study to shew thyself approved of God."

After the morning service the ministers and friends, to the number of about seventy, partook of a cold collation, at the Cutler's Hall, under the presidency of the Rev. Dr. Vaughan. In the evening the Rev. A. Raleigh, of Mableborough, delivered a very able and impressive discourse to the people, in the Nether Chapel, from the words addressed to the departing leader, Moses, to the children of Israel, respecting his successor, Joshua,—"Encourage him!" In the introduction the preacher made a very touching and beautiful allusion to the late Rev. Thomas Smith, A.M., who had been pastor of this church for thirty-five years, and remarked, that if departed spirits could have any communication with this lower world, and feel an interest in the scene of their former labours, he had no doubt that the words of the text would express the feelings and exhortation which the late venerated and glorified pastor would wish to convey to his people in behalf of his successor in office.

The entire services were well sustained, and well attended.

Biography.

WILLIAM BENGOLLYER, D.D.

To the Funeral Sermons of William Jay and Ralph Wardlaw, referred to in our last Number, we have now to add that of William Bengo Collyer, by the Rev. Dr. Morison, published by Ward and Co., and entitled, "Lessons Suggested by the Death of Venerable Pastors." Many pulpit tributes have been paid to the venerable deceased, but this is the Funeral Sermon, prepared, preached, and published at the express request of the family, the Peckham Church, and friends. The discourse is worthy of its author and its subject. It opens with a series of fine observations, all pointing in one direction, and well fitted to prepare the hearts of the overflowing assembly for the exercise of the hour. The following is a sample:

How unutterably affecting are the circumstances in which we now meet! Wardlaw, the brightest star of the North, a tower of strength to his denomination, a prince in theology, the centre of a mighty circle, great alike in the pulpit and from the press, whose intellect was not more brilliant than his heart was tender and loving—is no more. Jay, the patriarch of Nonconformity, the pastor of more than three-score years, the only representative of Puritan terseness and antithesis, the man whose pulpit never gave forth an uncertain sound, whose writings have cheered the hearts of thousands of Christian pilgrims, and whose setting sun was bright as its meridian ray,—is no more! And now, Collyer, around whose memory there gathers a circle of associations as sweet and soothing to the heart as ever settled down upon the character of an imperfect human being,—“the beloved disciple” among his brethren,—who has for more than half a century ministered to this flock, and conferred innumerable benefits on his age, is no more! Alas! alas! for us and our children! Only twenty-three short days intervened between the death of the first and last of these champions of the Christian cause. How is the church bereaved, how are their families bereaved, how is Nonconformity bereaved, how is the world bereaved! The “fathers, where are they? and the prophets, do they live for ever?”

Fearful havoc this, within the space of “twenty-three short days!” In the course of a copious and able dissertation, containing much that is alike excellent and impressive, we have the following:

When the adored Head of the Church intended to make the Independency of Scotland an instrument for the revival of religion

in that land, then sunk in cold and barren orthodoxy, he could make the Captain of an East Indianman, in the person of James Haldane, a burning and shining light, by whose seraphic zeal a flame was kindled which continues unextinguished to the present hour. When he would aid the same great work, by a Pulpit power, perhaps never surpassed, he called Ralph Wardlaw, from the bosom of another and influential church, to espouse the infant product of many a prayerful and devoted struggle, in which not party-spirit, but vital Christianity was the distinguishing element.

When God meant to teach England that it is “not by might, nor by power, but by” his “Spirit,” that the most fitting instruments are to be prepared to meet the emergencies of the times, did he honour, in his selection, Oxford, or Cambridge, or any of the Nonconforming schools of the prophets? No; but, in the person of William Jay, he selected a shepherd boy, placed him in the care of the seraphic Winter, and called him forth to labour, in one of our most aristocratic cities, the most distinguished preacher of his age, at whose feet the Emancipator of Africa, Miss Hannah More, and hundreds beside, scarcely less distinguished, sat with admiring confidence and delight. From the pen, too, of this remarkable man, it was the will of God that the Church of Christ should be supplied with a class of writings which will never cease to find their fervent echo in the Christian closet, where enlightened devotion seeks its wholesome nutriment.

Of the same chosen class was William Bengo Collyer. Let Dr. Morison testify to the place he filled at the commencement more especially of his earthly sojourn:

When, at the commencement of this century, Congregationalism, in this metropolis, though well and respectably sustained by men whose names are an inheritance to the churches, needed a champion who should take the lead of his brethren, and draw the attention of all ranks, from the Court downwards, to our Nonconformity, God prepared for this service a tender youth of thirteen, the son of humble but excellent parents, who was born to teach, and who, as his power developed, under suitable training, became the most popular preacher, among Dissenters, of the present century; for thirty long years at least, ministering to dense crowds, of every rank in life, and never failing to exalt the character and work of that Saviour, whom in life’s smiling morning he had been taught to love, and to whose precious truth he adhered with unshaken integrity, in all the years of his popularity, and when exhaustion and growing infirmity compelled him to seek retirement from the public stage. In this place, and on this occasion, I need not pronounce the name of William Bengo Collyer, who, though most to be remembered and ad-

mired in the private circle, where his Christian graces shone forth with a mild and gentle radiance, can never be forgotten, as some of us knew him forty years ago; when multitudes of the poor and rich flocked to hear him; when his name, as an advocate, was strength to any cause; when the press echoed with his fame; when his labours were blessed to thousands of the young; and when the wide range of his influence was only equalled by the humility of his spirit, and by the condescension of his personal manners to all who sought his help, or cultivated his intercourse.

To these there are subjoined some thoughts on the ministry the nation needs at the present time, which we consider alike salutary and seasonable. A week of death is thus depicted :

In the last week of December, 1853, he was seized with symptoms alike painful and threatening; and to a friend, who tenderly watched him in this season of agony, he said with a strong premonition of the future—*"It is the beginning of the end."* But his symptoms so far yielded to medical treatment that, on the first Sabbath of the present year, he felt greatly relieved, and showed signs of decided improvement. Appearances were favourable until Tuesday, the 3rd of the month, when, in the act of reading, he was visited with a shock of paralysis, after which he never spoke, and but rarely and faintly exhibited signs of consciousness. The vital powers, spite of all efforts to spare a life so precious, gradually became weaker and weaker, until, on Monday morning, the 9th instant, at twelve minutes past seven o'clock, with only one deep expiration, "his spirit took its flight to the realms of everlasting life. There was no death-struggle. He fell back upon his pillow. The swelling waters of Jordan overflowed him not. Upborne by the rod and the staff of his God, he passed over to the other side."

After some touching paragraphs, the preacher proceeds to set forth a few of the facts of the history of his departed friend :

The deceased senior Minister of Hanover Chapel was born at Blackheath, on the 14th of April, 1782. Devoted to God from his earliest youth, at the surprisingly early age of thirteen he preached his first sermon to a little circle of poor people, who met in a cottage for religious worship. In that same year, he entered the Old College, Homerton, and, in his sixteenth year, was admitted as a divinity student, under the care of the Rev. John Fell, the Rev. S. Berry, and the Rev. Dr. J. P. Smith. His course, as a student, was such, both in ability and success, as to awaken the liveliest hopes for the coming future.

In 1800, he began to preach at Peckham; and at the expiration of twelve months, in November, 1801, he was invited to become the pastor of the place. The old chapel was nearly empty, when, as a youth, of little more than eighteen, he began his ministry within its walls; but before his year of pro-

bation had closed, he had the happiness of seeing around him a congregation of nearly 500 souls. The Doctor's own account of this event, in his Jubilee service, is exceedingly interesting and instructive. "Called," he observes, "to occupy the pulpit here, on a sudden emergency—all applications to other quarters having failed, a lad, scarcely passed my eighteenth year, and with a year of academical studies yet before me, I little imagined that my services would extend beyond that Sabbath-day; and well knowing the kind of doctrine which had obtained during thirty years, I resolved to avail myself of the only opportunity that might be afforded me to assert the Divinity of our Lord and Saviour Jesus Christ, from the testimony of the Psalmist to the majesty of Jehovah,—Of old hast thou laid the foundations," &c.; and the application of these words to the Messiah in the Epistle to the Hebrews. But when, contrary to my expectations, the continuance of these services was solicited, and a unanimous invitation to the pastorate speedily followed, I felt it my duty most explicitly to repeat my unalterable adherence to the principles I had recently avowed, from the text, 'I determined not to know anything among you save Jesus Christ and him crucified.'" Dr. Collyer was ordained to the office of the ministry, at Peckham, on the 17th of December, 1801, when Messrs. Urwick, Brooksbank, and Berry, and Drs. Fisher, Hunter, and Winter, officiated on the occasion. Here, and at Salter's Hall, Dr. Collyer had the unspeakable honour of restoring two places of worship, which had fallen largely into the hands of the Arians, to their original orthodox purposes;—and, with the restoration of Evangelical truth, there soon followed all the happy symptoms of returning spiritual life. The commencement of Dr. Collyer's ministry in this place was an era of spiritual revival, as marked, perhaps, as has taken place in the metropolis for the last sixty years. A prayer-meeting and week-day Lecture were speedily established;—Sunday-schools were commenced;—a Lancasterian school was founded;—the congregation so increased that the place of worship became too strait; galleries were erected, and ground purchased for further enlargement; and on June 17, 1817, the present commodious building was opened for public worship, when Dr. Collyer preached in the morning, and the Rev. William Jay in the evening. On that occasion, as is well known, the Duke of Sussex attended both services, which led to the graceful compliment of the name by which this place of worship is known, as Hanover Chapel.

It is important also to state, that from January 2nd, 1814, to June 19, 1825, Dr. Collyer, with the consent of the church at Peckham, became Pastor of Salter's Hall Meeting-house, engaging to take his place there every Lord's day afternoon.

Up, however, to November, 1846, Dr. Collyer continued to discharge his duties as sole pastor of this church. But growing infirmities, the result of long-continued and indefatigable service, rendered it then desirable to seek for the assistance of a colleague;

and the Rev. H. Gamble was chosen to that office. After this settlement, this chapel was again enlarged, and harmony and prosperity obtained.

In March, 1850, the Jubilee of your pastor's ministry in Peckham was celebrated, amidst tokens of unmistakable and affectionate veneration and respect.

Upon the removal of the Rev. H. Gamble to Upper Clapton, in October, 1852, after an interval of six months, my excellent and esteemed friend, the Rev. Robert Wye Betts, of New College, was chosen as his successor, and has been as a son with the father, in all his intercourses and communications with his late revered colleague. Of this I can speak in strongest terms, upon the personal testimony of Dr. Collyer himself, in my last interview with him.

These facts stated, Dr. Morison proceeds, in a style of great vigour, to expatiate on the subject of the ministry of Dr. Collyer. The following admirable paragraphs are among those the most deeply interesting :

When I arrived in London, in 1811, no name had the enchantment belonging to it of that of Dr. Collyer. Many envied, some criticised, not a few affected to wonder at his success ;—but the best portion of the public estimated his real worth, no less than his persuasive eloquence; and of his critics not a few were left to preach to empty walls, while he was ministering to congregated thousands. There are two things in reference to his popularity,—which had no parallel in the metropolis since the days of Whitfield,—to which I must venture to call your particular attention.

When admiring crowds flocked to hear him; when, from his ready address, mellifluous tones, and eloquent appeals, not a few who were either unsound in the faith, or altogether sceptical, were attracted to the scene of his ministry,—he never shrank from a full announcement of the humbling doctrines of the Cross, nor in any way accommodated his message to the taste of the carnal mind. However much any of his hearers might object, on mere questions of taste, if they knew anything of the pure gospel of Christ, they must have been constrained to admit, that he never concealed it—and never was ashamed of it, as “the power of God unto salvation to every one that believeth.”

Another marked peculiarity of his popularity was, that the poorest of his brethren could always approach him,—always confide in him ;—and that he was more ready, when his name was at its highest value, to help them—to preach at their little anniversaries, than to engage in services in which pride and vanity might have found an ampler recompense. I hear this solemn, but deliberate testimony, that, when Princes of the blood treated Dr. Collyer as if he had been an equal, and the father of our beloved Queen embraced every opportunity of showing him favour, he was the most humble and condescending popular man I ever came in contact with. It has been said that he was vain,

and no doubt he had the elements of vanity in him, as of all other human infirmity ;—but this I will say, that, had those who accused him of this mean vice better understood his easy and unassuming temperament,—how much he confided in human beings,—and had they been aware of the uniform condescension and humility which marked his private character, they would have resorted to another philosophy in interpreting little matters, which exerted no malign influence upon his fellow-creatures.

We have great pleasure in transferring to our pages this noble testimony of Dr. Morison, which we believe is as truthful as it is generous and powerful. But was there no drawback? Public splendour is but the too frequent accompaniment of private shortcoming. What was the great preacher, the friend of princes, in private? Listen to the preacher :

In all life's complicated relationships, he was enabled to acquit himself with a consistency and an affectionateness which will bear the test of death, to which his character has now been subjected. Who among his contemporaries can forget his filial tenderness to his beloved parents? When his fame as a preacher was at its greatest height, his attentions to them were proverbial. Who that ever saw him in his own family can forget his remarkable bearing as a husband and a father,—the bland courtesy and gentle sweetness of manners which irradiated his own fireside? What friend of his, whom he honoured with his confidence, can think of him, as now laid low in the dust, without shedding tears of undissembled grief, such as never flow but at the call of heart-felt bereavement? You, among whom he lived and laboured, for nearly two generations, can say what a heart of tenderness was his,—how he could make your sorrows his own,—and what a power belonged to him to minister consolation to you in your moments of sadness and distress.

Nothing can be added: if this be not moral beauty, where shall we find it?

We fear the Publishers will be inclined to chide us for having fished so many gems from this invaluable discourse; but there is no help for it. In so doing, we honour the dead, and magnify the truth; and tens of thousands will read these extracts in our pages who will never see the Sermon. We congratulate the preacher on the honour accorded to him, in being called to the discharge of this service of the sepulchre, and on the masterly manner in which he has executed it. One passage more, since it is needful to complete the picture :

In his death, Nonconformity has lost one

of its brightest ornaments, and the metropolis one of its most cherished names. But he has well sustained the promise of his early years. In his successful ministry, of more than half a century—in his writings, which deserve a place in the best collections of theology—in his character, so bland and gentle, so marked by love and kindness, and true generosity,—he has left a rich legacy to the church, which the present age can never cease to value, and which generations yet unborn will be taught to cherish.

He has gone to his sweet rest, and his ineffable reward. All his toils and all his griefs have for ever ceased. He has seen his Lord in his full glory, and is transformed into his perfect likeness. He has met multitudes before the throne, whom he was the instrument of conducting to glory; and renewed many of the soft friendships of life, never more to be interrupted.

MISS SARAH TUPPER.

THERE are some now, as in the time of Elijah, who are God's "hidden ones." There are others so intensified with Divine love, that few can approach them without being warmed and vivified. Of this happy number was Miss Sarah Tupper, the subject of this imperfect sketch.

Though naturally unobtrusive, she was too transparent not to emit the light that burned within her. Those of her family who witnessed her earthly career, can bring to mind buddings of piety in early childhood, and trace it through the days of youth and riper years. She joined a Christian church, and became a Sabbath-school teacher at the age of fourteen; a daily instructress at seventeen; and, in conjunction with a sister, a principal of a young ladies establishment at twenty. She was never more in her element than when talking to the young, striving with all gentleness to lead them to the Saviour. She had also great aptitude in addressing strangers and fellow-travellers. On one occasion she was made very useful to a juvenile convict, on his way to Parkhurst Reformatory Prison. Conversation with him led to correspondence, which, we have great reason to hope, issued in his conversion.

Frequent letters from old pupils, nephews, and nieces, testify to the spiritual benefit derived from her example and precepts. She felt keenly the responsibility of her mission as an instructress of the young. Among her private papers, which are of a deeply interesting character, are numerous allusions to her important and absorbing duties. She describes one very beautiful school-room scene, in which all her pupils exhibited intense emotion, when she had been dwelling on the love of God, and had addressed an affectionate appeal to them. Her words in conclusion are, "It seemed that God was there. The Holy Spirit was evidently producing those thrilling emotions." Some of those who read this record may have been of that little band, and will recall the scene.

Another of her papers refers to the trials of her work, which are not uncommon to those who have the training of youth. She says, "Recently a new class of depressing and

deeply humbling sorrows have been mine. Jesus knows all my weakness, all my wanderings; and he sees exactly what kind of trial I need. Oh, yes; he knows it all, and I would look to him for sustaining grace and ultimate deliverance." She then searches into her own character, to inquire if the cause is in any want of wisdom or kindness in her discipline, adding, "The Lord knows my sorrows, and to him I desire to look this night for succour and relief. Has he not said, 'Call on me in the day of trouble, and I will deliver thee, and thou shalt glorify me?' And this night I have set apart to do so. Jesus knew what it was to retire to the desert to pray. I do not that, but the silent chamber in the night hours shall be my retreat. And, oh! may he who bids me pray and not faint, be with me now! For my dear pupils I will make supplication, praying for them *each separately*, now while they are sealed in slumber. I trust my Father in heaven will hear the voice of my supplication, and give me sweet tokens of his presence."

After noting down the names of those for whom she intends separately to plead, she adds, "Oh! that the period now set apart may be followed by happy days of peace and improvement." Then it appears she prays, and then continues her journal. "Two o'clock; two hours and a half I have passed in bending the knee for one and then another and another of the dear children." From the continuation of the notes, she must have spent nearly the whole night in meditation and prayer, which, with her delicate frame, and a day of arduous duty just passed, and another equally fatiguing before her, shows a faith in prayer of no common order.

Her converse with God was very intimate. Her appointed hour of prayer was six o'clock in the evening, and nothing was allowed to interfere with this sacred period; at home or abroad, and even when engaged with visitors, she would steal away to commune with her God. She was very fond of commemorating different periods of time, and recording passing events, with reflections upon them, praying for aid to learn the lessons God would teach us in his Providence, and for power to set out anew on the journey of life.

She was present at the prayer-meeting which closed the year 1852, and afterwards retired for private devotion till the new year dawned. Thus, in the spirit and practice of prayer, she ended the old year, and began the new. The following Sabbath she writes, "Shall new resolutions be formed? Yes, in dependence on Him who alone can aid me in fulfilling them; or, rather, they shall be desires expressed, viz.:

- "1. Desire to abide in Christ, and have Christ abide in me.
- "II. To realize the gift and presence of the Holy Spirit.
- "III. To watch more unto prayer.
- "1. For growth in grace.
- "2. For those instructed by me.
- "3. For unconverted relations.
- "4. For the unconverted in the congregation.
- "5. For minister and members.
- "6. For other churches and ministers.

"7. The persecuted for righteousness' sake.

"8. The world.

"IV. To govern self, and subdue easily-besetting sins.

"V. To make direct efforts for the souls of others.

"VI. To meditate more upon that rest that remaineth for the people of God."

Well she carried out these desires through the last year of her pilgrimage. The symptoms of the fatal disease which brought her to the rest that she contemplated, were now beginning to rouse the fears of her numerous friends, and medical opinion confirmed their anxiety; while the dear sufferer received the message that summoned her to prepare for the great exchange of time for eternity with calmness, she felt that for her it was far better to depart. Her hopes had long, indeed almost from her very childhood, tended to the skies; but she was willing "yet to suffer and to wait," if so her Father willed.

Though now, in a great measure, laid aside from her usual occupation, she was still a faithful servant. Almost hourly opportunities she found, by writing or conversation, to make direct efforts for the souls of others; while, by her sweet submission, or joyous anticipation, she encouraged her Christian friends. During the year she took several journeys, visiting beloved friends in different parts of the south of England and Wales, carrying the savour of her piety with her, and reminding many of Cowper's beautiful lines:

"When one that holds communion with the skies
Has fill'd his urn whence these pure waters rise,
And once more mingles with us meeter things,
It is as if an angel shook his wings,
Immortal fragrance fills the circuit wide,
And tells us whence their treasure is supplied."

She returned home gratefully impressed with the marks of love and friendship she had enjoyed.

"All the kindness I experience," she often said, "are emanations of the Divine love."

The symptoms were fluctuating, and hopes of recovery were sometimes awakened. On one of these occasions, when anticipating recommencing some of her duties, she wrote in her journal, "Brought back again to earthly duties, may they be discharged with a heavenly spirit! May spiritual strength be richly enjoyed in the absence of physical! May every opportunity be improved to do something for Him to whose infinite love I feel laid under such increased obligation." And well did she act out this desire, as those can testify who were privileged with her conversation or her correspondence.

The last event relating to this world in which she mingled and seemed to take a deep interest, was the marriage of a dear pupil, whom she had invited to be married from her house. After this she sank rapidly. But the same peace reigned in her breast. She knew that for her "to die was gain."

One morning, a few weeks before her death, she wished to describe to her sister and pupils a vision of glory she had enjoyed that night; she said, "It has been so glorious! Like Paul, I have been caught up to the third heaven; but I am too weak now to describe it." A few days after, she said in a

letter to a friend, "Oh, Fanny, dear, I thought I was going home. I had such a beautiful vision. I do not think it was a dream. I had all the sensation of dying, and I cannot describe what I felt. I had a perfect recollection of beautiful sentiments I had read in the day. One was, 'Jesus will be with thee in death; through death into glory; and the most beautiful passages of Scripture came into my mind, and I thought, is this passing through the dark valley? It was not dark. I felt the Saviour too near; and at length a bright, bright light, and an immense multitude of angels. But I must stop, dear. I fear it is incommunicable; it was so glorious! I cannot do justice to it.'"

The year was now nearly ended; and all the young ladies, to whom she was warmly attached, were going home. She parted with them with a composure they could not command. She felt she, too, was going home, and hers was a home that they might envy, and one which she hoped they would all enter. She gave some token of affection to each of her pupils, relatives, and immediate friends. Nor was the cause of God forgotten in her bequests. She had long cultivated a feeling of interest for missions among her pupils, and had assisted them to raise more than £100 for that object.

During the last days, when too weak to attend to any duty, she said, "My life seems now useless. I want to know how to glorify God. He is precious to me! He is all that he has promised to be; but I do not feel such raptures in the prospect of my nearness to heaven, as I once thought I should." Just before her release, thinking herself dying, she gave many minute directions relating to her funeral, and then asked her sister to note down a few messages to friends. "Tell my dear pastor," she said, "I love him very much for all his kindness; I cannot express my feeling at the remembrance of his faithful ministry for so many years. I wish," said she, "I could mention the names of all I love; but tell them that on my dying bed, I found Jesus precious to my soul." A faithful domestic, at her bed-side, received a touching appeal, and a solemn message for her ungodly husband. She then went on repeating, as if conversing with herself,—"For I know that my Redeemer liveth," &c.; "I am the resurrection and the life," &c.; "All my appointed time," &c.; "In my Father's house are many mansions," &c.; "Yea, though I walk through the valley and shadow of death," &c., &c.; "All is done; I have not now to make the preparation; I shall soon be in heaven." "My Saviour, I am crossing the stream. Jordan must be crossed. Stronger is He who is for us," &c.

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

In the morning, at four o'clock, she said to one whom she tenderly loved, "I have been to heaven's gate, dear C—, and seen Jesus on his great throne of glory; and I shall soon enter. I know I shall, if all can be quiet." She then said, emphasizing each word,

'Jesus, my Shepherd, Husband, Friend,
My Prophet, Priest, and King!'

"Dissolve, then, the bands that detain
My soul from her portion in Thee;
Ah! strike off this adamant chain,
And make me eternally free!"

Many other beautiful hymns and portions of Scripture were repeated. "I do not wish," said she, "to take any more medicine. I wish to die now."

This calm serenity never left her; and when she yielded up her spirit, the sweetest composure marked her attitude and look, that ever rested on untroubled sleep. Thus she entered on her rest, Dec. 31, 1853.

MRS. STANNARD.

THE Rev. J. Andrews, of Woburn, Beds, has just published a Sermon, "The Incurable Cured," occasioned by the death of one of his members, Mrs. Stannard. The discourse is highly suitable to the occasion,—truthful, tender, and thoroughly evangelical. Mr. Andrews understands the Gospel well, and he holds it with a firm grasp. The closing paragraph of the sketch is so touching and striking, that we cannot withhold it. Mr. Andrews says:

About two days previous to her death I saw her again for the last time. It was evident to all that she was rapidly sinking: I did not think she could continue many hours. But what a privilege to be in that dying chamber! What absorbing and holy converse with the spiritual and the unseen, was manifest! How conscious was she of the presence of angelic—but to those that surrounded her invisible—beings! And though

calmly and vigorously intelligent at this time, what plaintive timidity—lest in so conversing with the invisible, she should be deluded by mere imagination! On this point, however, every fear was speedily allayed by one near her quoting the words of Psa. xxxiv. 7; Psa. xci. 11; Heb. i. 14. Her conversation was highly instructive and consolatory. When about to kneel in prayer by her side, she requested that "a gentle dismissal" might be granted her, but scarcely had she uttered this request before she intercepted us with the words "If it be His will!" This interview took place on Tuesday evening; and on Thursday morning about seven o'clock, another change supervened. All now saw, and she felt, that the hour of her departure was at hand. In a few minutes all the members of the family in the house were assembled around her dying bed. Her mind was still calm and clear; she was well sustained by the truth as it is in Jesus; the bitterness of death was passed. "She knew in whom she had believed." And with the utmost composure this once timid spirit now bade all farewell as though setting out on some delightful journey! Her last words, as she shook hands with all present, about ten minutes before she expired, were, "Good bye! good bye! Glory to God! on earth peace and goodwill to man!" Thus passed away her redeemed spirit, realizing in the fullest degree her expressed wish to Christ, for "a gentle dismissal."—"And he said unto her, daughter be of good comfort: thy faith hath made thee whole; go in peace."

Surely this is very like translation. Truly, "the righteous hath hope in their death!" What reader is not prepared to say, "Let me die the death of the righteous, and let my last end be like his!"

Essays, Extracts, and Correspondence.

RELIGIOUS CONDITION OF ENGLAND.

THE Religious portion of the recent Census, as our readers are aware, has already done much to illustrate the religious condition of the country. We have ascertained, with tolerable accuracy, the average attendance at the given services of the Sabbath throughout the year. For this purpose the day selected was judicious: it was neither in the depth of winter, nor during the Dog-days, which, as extreme periods, might materially have affected the attendance at places of worship. The proper season to be selected was, therefore, the spring, or the autumn; and perhaps the spring was even better, forasmuch as the mass of the population was at home. We shall now embody the facts of the Report in the

present paper, with such further light as the London City Mission has supplied, blending such comment as may be required.

If by a happy miracle, on Sunday, March the 30th, 1851, a universal feeling of devotion had impressed our population, and impelled towards the public sanctuaries all whom no impediment, of physical inability or needful occupation, hindered; if the morning or the evening invitation of the service-bell had called, no less from the crowded courts of populous towns and the cottages of scattered villages than from the city mansions and the rural halls, a perfect complement of worshippers; for what proportion of the 17,927,609 inhabitants of England

would accommodation in religious buildings have been necessary? The reply to this inquiry will determine mainly the extent by which our actual supply of spiritual ministrations is inadequate to the demand.

Various computations have been made respecting the number of sittings proper to be furnished for a given population. With respect to *towns*, it has been thought by some that accommodation for 50 per cent. would be sufficient; while others have considered that provision for not less than 75 per cent. should be afforded. Dr. Chalmers took the mean of these two estimates, and concluded that five-eighths, or 62½ per cent., of the people of a town might attend religious services, and ought to have facilities for doing so.

The maximum for rural districts is put lower than that for towns, the distance of the church from people's residences operating as an unavoidable check upon attendance. But, as for the purpose of this estimate, the *rural* population will consist of only those who live remote as well from villages containing churches as from towns,—in fact, of only those who are remote from any place of worship,—the proportion deemed to be sufficient for a town may be applied, with very slight reduction, to the whole of England—town and country both together; and, according to the best authorities, this proportion seems to lie between 50 and 60 per cent. of the entire community.

From many valid causes, there will always be a considerable number of persons absent from public worship. First, a large deduction from the total population must be made on account of *infants and young children*; of whom there were in England and Wales, in 1851, as many as 4,440,466 under ten years of age—2,348,107 of this number being under five. Of course, opinions vary as to the earliest age at which a child, in order to acquire a habit of devotion should be taken to a place of worship; some begin occasional attendance before they reach five years of age, while others are retained at home much later. Many parents too, no doubt, conceive that the attendance of their children at a Sunday-school is a sufficient tax upon their tender strength. Perhaps it will not, therefore, be unreasonable to assume that, either on

account of immaturity or Sunday-school engagements, about 3,000,000 children will be always justifiably away from public worship.

There will also always be in any large community a certain number kept at home by *sickness*. It is estimated that the proportion of persons constantly sick, or incapacitated by infirmities of age for active duties, is about 5 per cent. of the population; and, as the *degree* of indisposition which in general detains a prudent person from church or chapel is much slighter than that contemplated in this calculation, we shall probably not err in taking nearly 7 per cent. of the 15,000,000 (which remain after deducting the 3,000,000 children who have already been supposed to be absent), and putting down 1,000,000 persons as the number usually and lawfully away from public worship on the ground of *sickness or debility*. The number of persons in England and Wales in 1851, aged 70 years and upwards, was 503,305: aged 75 and upwards, there were 253,143: aged 80 and upwards, there were 107,041: aged 85 and upwards, there were 33,201: upwards of 90, there were 7,796: above 95 there were 1,545: and 215 were upwards of 100.

Another large deduction must be made for those who are necessarily left in charge of houses and in attendance upon the two preceding classes. There were, in 1851, in England and Wales 3,278,039 inhabited houses. If some of these in country parishes were left untenanted, locked up, while the inmates were at service, others doubtless were in charge of more than one domestic; so that we may safely take the whole 3,278,039 houses as representing so many individuals legitimately absent from religious edifices on account of *household duties*. Many of these, no doubt, would discharge a double occupation, as guardians of the house and attendants upon children or invalids; but some addition must unquestionably be made for a distinct array of nurses, or of parents unavoidably detained at home, and also for the medical practitioners, whose Sunday services can scarcely be dispensed with.

A fourth considerable class, of which a certain number will be always absent from religious worship, is the class employed in connection with the various *public conveyances*; as railways,

steamboats, omnibuses, coaches, barges on canals, &c. It is estimated that the number of men engaged, in London alone, upon omnibuses, on the Sunday, is as many as 6,000. It is impossible to form an estimate of the precise *extent* to which employment in this way may be admitted as an adequate excuse for non-attendance on religious ordinances; since opinions are extremely various as to the extent to which the use of conveyances upon the Sunday is to be considered a work of "necessity or mercy." It cannot, however, be doubted that, practically, whatever views are likely to prevail upon the subject of Sabbath labour, very many persons will be constantly engaged in ministering to the public need of locomotion.

Not attempting any numerical estimate of various minor classes, and designedly not making any deduction on account of Sunday traders, or the criminal population—since the object is to show the amount of accommodation needed for those who are *able*, not merely for those who are *willing*, to attend—it seems to follow from the previous computations that about 7,500,000 persons will, of necessity, be absent whenever Divine service is celebrated; and, consequently, that sittings in religious buildings cannot be required for more than 10,427,609, being rather more than 58 per cent. of the entire community. It will be convenient for the subsequent calculations to deal with 58 per cent. exactly, and assume that the number always able to attend is 10,398,013.

What, then, is the number of sittings actually furnished, by the agency of all the various churches, towards the accommodation of the 10,398,013 persons who, if only willing, would be able constantly to occupy them? The returns from 31,943 places of religious worship, many of them of course being simply rooms in houses, give an aggregate of sittings to the number of 9,467,738. But as 2,524 other places have omitted to return the number of their sittings, an estimate for these, computed from the average of complete returns, will raise the total number of sittings reported to the Census-office to 10,212,563. This, when compared with the number calculated as desirable (10,398,013), shows a deficiency in the whole of England and Wales of (only) 185,450.

The point, then, to which we have arrived is this; assuming that the joint provision made by all the sects together may be reckoned in the computation, the deficiency, upon the whole, of England and Wales, will be only to the extent of 185,450 sittings (or for only 1.03 per cent. of the population), *if the entire provision now existing is found to be so well distributed over the country as that no part has too little and no part too much.*

It deserves notice that, although such is the general proportion of population and church accommodation, yet "the condition of particular localities widely varies, some enjoying an excess of religious privileges; others absolutely perishing for lack of knowledge. The population of the urban parishes in England and Wales, in 1851, was 8,294,240; and of the rural parishes, 9,633,369. In the rural parishes there was an excess of 84, and in the urban parishes a deficiency of 121 sittings to every 100 persons.

These "urban districts," however, include small country towns, which seem to be as well supplied as any other portion of the country. If we take the large towns only, and include small country towns with the rural parts to which they virtually belong, the proportion per cent. in urban districts will be 37 as compared with 79 in rural districts. And the proportion is in inverse ratio to the size of the towns; so that while in towns containing between 10,000 and 20,000 inhabitants, the proportion is 66 (not much less than in rural districts); in towns containing between 20,000 and 50,000 it is 60; in those containing between 50,000 and 100,000 it is 47, and in those containing upwards of 100,000 it is 34. This view suggests with singular force the mixture of sentiments which led to the erection of the greater portion of our sacred edifices. Piety and local attachments—benevolence and longing for perpetual remembrance—principally, doubtless, a sincere desire to honour God, and yet, with this, a natural desire to raise a lasting monument to themselves,—these were the mingling motives to the influence of which may be attributed the existence of some thousands of our churches.

From a Table which is given in the Census Report of the religious accommodation of 66 of the largest towns,

it appears that London and Birmingham have the least provision made for their religious wants of them all; and if regard be had to the available distribution of the provision, *the Metropolis of England is the least provided for of any city or town in England or Wales.*

Nine of the 66 large towns enumerated have religious accommodation for more than the 58 in every 100 of the population, which is assumed to be requisite to be provided. Most of these are either old towns, or towns of fashionable resort.

Twelve of the large towns have religious accommodation for nearly the assumed proportion of the inhabitants, and in none of them is it below 50 seats for every 100 persons. These are, for the most part, flourishing towns, with a mixed population.

In twenty-six other large towns the religious accommodation is between 40 and 50 seats for every 100 persons. These include the smaller manufacturing towns. Leeds is also included in the number, with a population of 172,270.

There are seventeen other large, mostly very large towns, in which there is only religious accommodation for between 30 and 40 of every 100 persons. Bradford, Liverpool, Manchester, Newcastle, Salford, and Sheffield, are among this class.

Birmingham and London alone are below the 30. In Birmingham there is only church accommodation for 28·7 instead of 58 (as it should be) for every 100 of its population. In London, the churches are so thick in the City as to provide a sitting for 81 persons in every 100, which causes the return for London to be rather more favourable than that of Birmingham. But a large part of these city sittings are practically useless, inasmuch as they are more than the inhabitants of the city can possibly avail themselves of, and they are too far off from other parts of the Metropolis to be of service there.

As already stated, the total number of sittings in England and Wales leaves only the very small deficiency of 185,450, as compared with the number requisite to provide sittings for 58 per cent. of the population; but by reason of this provision being frequently so much more than is wanted in villages and small towns, and so much less than is wanted in large towns and cities, and by its varied unequal distribution, the

"Report" makes the actual deficiency of sittings 1,644,734. This latter number of sittings is required, in order that 58 persons in every 100 in England and Wales may have a sitting *within his reach*. And it most strikingly exhibits the claims of our large towns, that of these 1,644,734 additional sittings required, 1,318,082, or 80 per cent., are required for 57 of the 66 large towns before referred to, while the *especial* claim of London is shown by 669,455, or *more than one half*, being required for its wants alone. All the other large towns of England and Wales, including Birmingham, Manchester, Liverpool, &c., have not *unitedly*, so large a deficiency of religious accommodation as has London *singly*. In other words, the religious wants of London, in this respect, are greater than that of all other large manufacturing, mining, and commercial towns added together.

There is wanted an additional supply of 1,644,734 sittings, if the population is to have an extent of accommodation which shall be undoubtedly sufficient. These sittings, too, must be provided *where* they are wanted, that is, in the *large town districts* of the country,—more especially in London. To furnish this accommodation would probably require the erection of about 2,000 churches and chapels; which, in towns, would be of larger than the average size. This is assuming that all churches and sects may contribute their proportion to the work, and that the contributions of each may be regarded as by just so much diminishing the efforts necessary to be made by other churches. If, as is probable, this supposition be considered not altogether admissible, there will be required a further addition to these 2,000 structures; the extent of which addition must depend upon the views which may be entertained respecting what particular sects should be entirely disregarded. Of the total existing number of 10,212,563 sittings, the Church of England contributes 5,317,915, and the other Churches, together, 4,894,648.

If we inquire what steps are being taken by the Christian Church to satisfy this want, there is ample cause for hope in the history of the twenty years just terminated. In that interval the growth of population, which before had far outstripped the expansion of religious institutions, has been less,

considerably, than the increase of accommodation,—people having multiplied by 29 per cent., while sittings have increased by 46 per cent.; so that the number of sittings to 100 persons, which was only *fifty* in 1831, had risen to *seventy-seven* in 1851. And although this increase has not been confined to one particular Church, it will scarcely less perhaps be matter for rejoicing; since, no doubt, the augmentation has occurred in bodies whose exertions cannot fail to have a beneficial influence, whatever the diversities of ecclesiastical polity by which, it may be thought, the value of these benefits in some degree is lessened. Doubtless, this encouraging display of modern zeal and liberality is only part of a continuous effort which (the Christian Church being now completely awakened to her duty) will not be relaxed till every portion of the land and every class of its inhabitants be furnished with at least the *means and opportunities* of worship. The field for future operations is distinctly marked: the *towns*, both from their present actual destitution and from their incessant and prodigious growth, demand almost a concentration of endeavours—the combined exertions of the general Church.

Next only in importance to the question, how new edifices are to be provided, is the question whether any increased advantage may be got from existing structures. When it is considered that there are probably as many as 25,000 edifices specially devoted to religious worship,—that the vast majority of these unfold their doors on one day only out of every seven,—that many even then are only opened for perhaps a couple of hours,—there seems to be a prodigality of means, as compared with ends, which forcibly suggests the idea of waste. Of course, in many cases this cannot be helped, and nothing more could be accomplished than is done; but where the population gathers thickly, as in towns and cities, it is thought that greater frequency of services would answer nearly the same purpose as a multiplication of churches.

Among the Dissenters—who attribute no peculiar sanctity to buildings in which worship is conducted, nor regard a consecrated or other specially appropriated edifice as necessary for public service—an opinion has been
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gaining ground in favour of the plan of holding services in such of the public halls and rooms as are of general use for other purposes. To these, it is expected, working men will much more readily resort than to the formal chapel. The experiment has been repeatedly tried: it is reported, with complete success.

Thus much for the total provision now existing for Religious Worship, both in the Metropolis and in the Provinces, in town and country. Thus far, upon the whole, the state of things is full of encouragement, supplying great ground for gratitude at the improvement that has been made of late years. The difficulty is to come—the great problem yet remains to be solved,—by what means an agency can be created sufficiently adapted to meet the entire necessities of the case. Nothing is more certain than that some thing more than mere edifices, with regular, able, and erudite ministrations, is demanded. No augmentation of either such places or such men can at all meet the present emergency. This point is so clear, as to admit of no dispute. That great and invaluable Institution, the London City Mission, has set forth its own case, in its Monthly Magazine for February, in a manner which has only to be consulted to awaken the deepest solicitude. City Missionaries must be increased by thousands. But more than this, and vastly more, is called for. Home Missionaries must be augmented in like, or in still greater numbers. But on this point we cannot enter. Our present Paper is to be understood as a word intended to strengthen the hands of the conductors of City and Home Missionary operations. The Report of the Census, on this subject, displays great good sense, with a careful examination of the true state of things.

Let us now return to the question of attendance on the given services of the Census day.

In the 34,467 places of worship in England and Wales open for religious worship on Sunday, March 30, 1851, there were (including an estimate for defective returns):

| | Morning. | Afternoon. | Evening. |
|------------|-----------|------------|-----------|
| Sittings | 8,498,520 | 6,267,928 | 5,723,000 |
| Attendants | 4,617,482 | 3,184,135 | 3,061,419 |

This is by far the most important, and at the same time the most affecting particular in the returns. The avail-

able sittings, moreover, might easily be greatly increased, and are, indeed, far less than they ought to be of the sittings *existing*. For it appears from the "Report," that the *very large* number of 10,798 churches and chapels, with 1,714,043 sittings, were closed in the morning of the Sunday; 13,096, with 3,944,635 sittings, in the afternoon; and 16,412, with 4,489,503 sittings, in the evening. There were no fewer than 10,915, or *nearly a third of the whole*, which were only open once for public worship on the Lord's day. Nor is this peculiar to churches or Dissenting chapels. The chapels were rather more frequently used than the churches, but both very inadequately to the wants of the people. This is a most extraordinary feature of the question, which strongly impeaches the religious spirit of the age.

If, therefore, the attendants on the Census Sunday be compared, as they should be, not with the lax practice by which existing sittings are made available to the people, but with the actual population which should have been in attendance, if 58 persons in every 100 had attended, the worshippers should have been 10,398,013. But the *actual* worshippers were only 4,617,482 in the morning, 3,184,135 in the afternoon, and 3,061,449 in the evening. So that, taking any one service of the day, there were actually attending public worship *less than half the number* who, as far as physical impediments existed, might have been attending. In the morning there were absent without physical hindrance, 5,750,531; in the afternoon, 7,215,878; in the evening, 7,333,564. There exist no data for determining how many persons attended twice, and how many three times, on the Sunday; nor, consequently, for deciding how many altogether attended on *some* service of the day; but if we suppose that half of those attending service in the afternoon had not been present in the morning, and that a third of those attending service in the evening had not been present at either of the previous services, we should obtain a total of 7,261,032 separate persons who attended service either once or oftener upon the Census Sunday. But as the number who would be able to attend at *some* time of the day is more than 58 per cent. (which is the estimated number able to be present at *one* and

the same time)—probably reaching 70 per cent.—it is with this latter number (12,549,326) that this 7,261,032 must be compared, and the result of such comparison would lead to the conclusion that upon the Census Sunday, 5,288,294 persons, able to attend religious worship once at least, neglected altogether so to do.

New churches and chapels usually give new attraction, and call forth new agency. But if we were to measure the required additional supply of accommodation by the extent of the present demand for it, the use now made of our existing provision, as revealed by these few statements of attendance, would appear to indicate that very little more is wanted. The considerable number of available sittings which are every Sunday totally unoccupied, might be adduced as proof so manifest of unconcern for spiritual matters on the part of a great portion of the people, that, until they are impressed with more solicitude for their religious culture, it is useless to erect more churches.

Although the number of sittings is especially deficient in large towns, it is yet the fact that the proportion of attendants to sittings is lower there than in rural parts. Reckoning as towns only those which contain more than 10,000 inhabitants, and the remainder as parts of rural districts, the proportion of attendants to sittings in the rural parts was per cent., in the three services of the Sunday, 28.1, 25.5, and 17.8, and in large town districts 23.9, 10.5, and 15.3.

This fact shows clearly how very much greater is the neglect of religion in large towns, than in the more thinly populated parts of the country.

At an early period of the London City Mission, when the population of London was materially less than now, the Committee stated that they apprehended there were never more than 400,000 persons present at any given service on the Lord's day within the metropolis. The returns now for the first time obtained prove that the estimate was at the time a very correct one, although it was often doubted. The number of sittings was at the same time estimated by the Committee to be 600,000, and it was stated two years since in their Magazine, that although such very large efforts had been made of late years in the building

of churches and chapels, the number of sittings could not be reckoned *then* at more than about 700,000. In this also the returns obtained prove that they were tolerably accurate. But if London had been as favourably circumstanced as the rest of England and Wales, it would have had nearly *five* times as many churches and chapels as it had at the Census. There were 33,370 churches and chapels in England and Wales, exclusive of the metropolis, for a population of 15,565,373. The proportionate number of churches and chapels for the metropolis (population 2,362,236) would have been 5,064; but it is only 1,097! A Table is given in the "Census Report" of the 50 districts in England and Wales in which there is most need of further religious accommodation. Of these 50 districts 31 are in the metropolis. So while the *sittings* in England and Wales, exclusive of the metropolis, are 9,511,922, in the metropolis itself they are only 710,641: which is considerably less than one-half of its proportionate number.

But what is the state of attendance in London? Of the 2,362,236 persons in the metropolis, there were *absent from public worship* on the Sunday of the Census, in the morning, 1,873,703; in the afternoon, 2,153,284; and in the evening, 2,032,163. Alas! what masses to have been found *absent*. Assuming that 58 persons in every 100 might and ought to have attended public worship on the Lord's day, there were *wilfully* absent on Sunday, March 30, 1851, in the morning, 881,563; in the afternoon, 1,261,744; and in the evening, 1,040,023. The attendance ought to have been 1,370,096; but it was, in the morning, only 488,533, in the afternoon only 108,352, and in the evening only 330,073. This, moreover, includes attendance at Roman Catholic chapels, at Jews' synagogues, at places of worship in which the doctrine of the Trinity is not held, and even in Mormonite rooms. The metropolis, as defined in the Census, is rather less than the eight miles' circle from St. Paul's, which the Mission regards as its boundaries; within that circle the population exceeds 2½ millions, of which there are 2 millions absent from *any* given service!

It is with the poorer classes of the metropolis that the London City Mission is especially concerned. Its Magazine has given the following appalling analysis of a single

parish, Shoreditch. Its population was 109,257. If 58 persons in every 100 were in the habit of attending public worship, the number of sittings in this parish should have been 63,369. They were, however, only 18,489,—which leaves 44,880 persons in this one parish unprovided for; or, allowing for the defective return in one church of sittings, there are, of the parishioners who might and ought to attend public worship, more without than with a sitting. But *very* small as is the religious provision, it is yet *far* more than is made use of. Sometimes persons will say, "We take no notice of Dissenters," and what the Church of England has not done they consider as not done at all. This is, unfortunately, a very common mode of arguing with many persons. Now, first, let us observe how it would be with Shoreditch parish if only the Church of England were recognised. The attendance at the churches on March 30, 1851, of the 109,257 parishioners, were returned as, in the morning, 4,080; in the afternoon, 134; and in the evening, 2,520. So that if a person were to have canvassed that immense parish, he would have found in every 100 inhabitants but 3·74 who were returned as at church on the Census morning, and but 2·30 in the evening. The absentees would have been in the morning out of every 100, 96·26, and in the evening, 97·30. But allowing that half the seats were occupied in the two churches from which no returns were received, the attendance would have been 5·86 in the morning, and 3·61 in the evening. In every 100 persons, more than 94 were not at church in the morning, and more than 96 in the evening. Let our readers reflect on this fact. It is so fearful that it will not be believed without reflection. And where is the charity of him, who, when he finds but from 4 to 6 persons in every 100 even as outward worshippers at church, will not be thankful that this *most awful* state of irreligion and ungodliness receives its measure of alleviation also from Dissenters, by whom some 4 or 5 more in every 100 are brought so far as within the *outward* walls of the house of God? What results show the two combined (the Church of England and Dissenters), but the merest fraction? The total attendance at the churches and chapels in Shoreditch was only 9·39 in every 100 persons in

the morning, 1-16 in the afternoon, and 7-70 in the evening, according to the returns received; that is to say, of the 109,257 persons in the parish, 98,970 did not attend public worship of any description on the Census Sunday morning, 107,654 were absent in the afternoon, and 100,913 in the evening; or, allowing for defective returns, the worshippers of God were in the morning, of every 100 persons 10-07, and in the evening 8-94. In round numbers, 90 persons in every 100 in Shoreditch parish were absent from public worship of any description on the Census Sunday morning, and 91 in the evening. Supposing now that a benevolent Christian person during the succeeding week were to have canvassed that parish of Shoreditch, and to have asked of every person, rich or poor, from house to house, "Were you at any place of worship last Sunday?" and supposing in asking individual after individual, he received 90 or 91 answers of "No," to every 100 applications, would he not have said before long, "What a heathenish state for a people to be in?" And perhaps he would ask, "Can this be the Metropolis itself of Christian England?" But possibly he would have thought, after putting the question to the first 100 persons, and receiving 90 or 91 "Noes," "I must have begun at a very bad corner of this great parish; this state of things is too remarkable to be common." How *overwhelming* would have been the feeling when it was found that this might be repeated *eleven hundred* times in that one parish, and that he might find 1,100 times repeated, that there were 90 or 91 "Noes" to every 100 questions which he should put. Then again, in this fraction of "Yeses," are included even the attendants at Mormonite worship, scarcely better than Infidelity itself. Nor do we say anything of the Tractarian doctrine heard in the parish church by the attendants. Nor does even this give a true picture of what is the state of the poorer classes when considered *separately and by themselves*. For it must be remembered that the parish of Shoreditch extends far out into the suburbs, and includes a large body of clerks and respectable middle classes of society. Almost the entire of the Kingsland-road, one side of the Hackney-road, the New North-road, Islington, the whole of Haggerston and

Hoxton, besides Shoreditch High-street, are in Shoreditch parish.

Or to take the example of a parish in which there are many poor, but in which the returns are *quite complete*. That is the case with St. George's-in-the-East, the population of which was 48,376. The proportionate attendance at public worship on the Census Sunday, was here even somewhat *less* than in Shoreditch, if the Roman Catholics be excluded from the reckoning. In the morning, it was at Protestant places of worship of every denomination, of every 100 persons, 9-61; in the afternoon, 1-64; and in the evening, 9-29. Here, also, we say nothing of the Tractarian doctrine heard in the parish church, by those who attend it. And here, also, there is some amount of population above the working classes, and of an order, who are accustomed, if only for fashion sake, to attend church. The Commercial-road, and streets and roads leading out of it, has much of this class of population to swell the attendance.

Probably, these two parishes, with their more respectable, as well as poorer parishioners, may be taken as even a somewhat favourable example of the religious condition of the working classes of the Metropolis in general, scattered throughout the entire of the parishes, when regarded separately and by themselves. And is this the religious condition of perhaps 1,300,000 of the 2,300,000 of London itself? Surely, Churchmen and Dissenters are required to combine, with all their might, against so frightful a mass of irreligion and ungodliness at their very doors!

For the present we must here stop. We stand petrified at the facts before us! Is this, in very deed, London,—the Queen of Cities,—the centre of light, liberty, and Protestant instruction to the whole world? Is this London, the seat of the Bible, the Tract, the Sunday-school, and of all the evangelizing Institutions?—It is none other! But surely it becomes those excellent citizens, "the salt of the earth," who are the creators and supporters of this glorious system of spiritual means, in their zeal for the perishing millions of foreign climes, not to forget the spiritual death which obtains all around them. Surely, even this great and wondrous city is, after all, religiously viewed, one huge "valley of dry bones!"

What is to be done ! This is a question which ought to agitate Christian society throughout all its sections. The wars which are threatened to be waged by the Potentates of the earth are but a little thing, when compared to the great conflict in which British Christians ought, without further loss of time, to embark ! May "the wisdom which is from above" guide their counsels, and the blessing of the Most High descend upon them, throughout all their borders !

ORIGINAL LETTERS.

To the Editor of the Christian Witness.

THE pious and useful JOHN NEWTON was born in London, in 1725. He was bred to the sea, under his father, who was master of a merchant vessel. For some years he "walked after the course of this world." God graciously arrested him, and filled him with peace and joy through believing. By close study, he attained a knowledge of the Latin and Greek languages ; and in 1764 was ordained to the curacy of Olney, where he became acquainted with Cowper, the poet, and Thornton, the banker ; the latter of whom presented him, in 1779, to the living of St. Mary Woolnoth, London, which he held till his death, in 1807. The following letter was written not long after his conversion. Wesley had sailed a few days before for Ireland. On his visit to Liverpool, in 1760, he wrote in his journal, March 20th, "I had a good deal of conversation with Mr. Newton. His case is very peculiar. Our Church requires that clergymen should be men of learning, and to this end, have an University education. But how many have an University education, and yet have no learning at all ! Yet these men are ordained ! Meantime, one of eminent learning, as well as unblameable behaviour, cannot be ordained, because he was not at the University ! What a mere farce is this ! Who would believe that any Christian Bishop would stoop to so poor an evasion ?"

MR. SHIRLEY was the cousin of Lady Huntingdon, and the brother of the guilty Earl Ferrers, who was executed May 5, 1760, for the murder of Mr. Johnson, his own steward. As a clergyman at Loughrea, in Ireland, Mr. Shirley was humble, diligent, and useful.

SAMUEL DUNN.

Sheffield, March 1, 1854.

REV. JOHN NEWTON TO REV. J. WESLEY.

• • *Liverpool, April 3, 1758.*

REV. AND DEAR SIR,—Your inclosed letter from Bolton, has furnished me with an excuse for writing sooner than I intended. Your vessel was followed with many a wishful look, and, I believe, with many a secret prayer that you might be sent back to have stayed a little longer amongst us ; I must own that when I saw the wind change about an hour after you left us, I was myself willing to hope that your work here was not quite finished ; but the next morning put a check to my fond short-sighted desires. It was, indeed, a short opportunity, but while it lasted, it was sweet and profitable to me, and I trust to many. Yet it is with grief I observe, that the word of the Lord is a burden to this place. In general, eating, drinking, building, planting, buying, selling, these divide or engross the greater part, and they have no leisure to attend to the one thing needful. My heart forbodes something, I know not what. It did before my late conversations with you, but more since. I fear for the nation, and I fear particularly for this Liverpool, which, though but of unshroom growth, is, for its size, the most noted place in England for commerce, riches, and increase, and, proportionably, I believe, for luxury, pride, and security ; but, blessed be God, I neither sorrow nor fear as those who have no hope. Everything is under the direction of Him to whom I have committed my all ; and when the pilot of the ship is master of the storm, those who can trust his care may dismiss their own. This is my present sentiment. What impression, a time of trouble, if it should actually come, would make on me, I dare not say, but I live on that promise, "As thy day is, so shall thy strength be." Let the power of faith, and the spirit of prayer, be given suitable to the occasion, and then let difficulties and straits be ever so great or pressing, though we are shut up on all sides, and neither earth nor sea affords us any way to escape. The road to heaven only is open,—let us try the road to heaven. This is, indeed, a path which the vulture's piercing eye hath not seen, and where the lion's whelps cannot pursue,—equally secure from the attempts of fierceness and fraud. But I consider to whom I am writing, and forbear, yet I am sure you will not rebuke me so severely as Hannibal did the philosopher, who presumed to declaim on war in his presence.

The Lord has provided us a sweet retreat in the country, whither we propose soon to remove for the summer season ; at present all is bloom and harmony there, and we promise ourselves much of that deep heart satisfaction, which arises from a grateful sense of the Divine goodness in the common comforts of life. If it please the Lord to lengthen out the public tranquillity this year also, we cannot be more happily situated in externals ; but I am thinking of Jonah iv. 3—8. When the gourd is most flourishing, the next hour may bring the destroying worms, the scorching sun, and the searching wind, all at once. I would willingly prepare myself, not only to part with the things I

apt to overrate, but to part with them perhaps just at the time when they seem most necessary.

I hope what I said to Mr. Ockley will not prevent me of a letter from you *propria manu*. If I had engaged you on a point of controversy, you would judge it your duty to reply something at large, to set me to rights; this I gather from your having said you wrote one of your longest letters to Mr. Whitfield. It is my happiness to love disputing as little as yourself, but I need every help in practical and experimental religion. I hope I still retain some traces both of your preaching and conversation, but your letters would have the advantage of being always at hand. I am sensible in some measure of the value of your time, and my own small importance, therefore shall not expect line for line, or letter for letter; if you give me leave to write when I will, and let me hear from you when you can, the terms of our correspondence are settled.

I should be glad to be favoured with an account of any farther remarkable intelligence you may receive from the young person at London. I am something sceptical in such cases, yet not so much as to slight the warning. Whatever has a tendency to stir me up to watchfulness and prayer, is so far good to me. And as when an invasion is expected, any person who should cry out, "The enemy is coming!" would draw the attention, at least, of those who heard him, so it is with me; I have so fixed an apprehension of the judgments of God being just ready to break forth upon us, that I am ready, perhaps too ready, to believe everything that seems to forebode them. Our Lord reproves the Pharisees that they did not understand the signs of the times; the prophecies had fixed the appearance of Messiah by the words of Jacob and the weeks of Daniel so precisely, that it seems strange those who had those writings continually in their hands and their mouths could possibly mistake them; yet so it was, and so it may be now. The Scripture prophecies, I believe, can only be understood in their accomplishment, or by a manifestation from on high, and perhaps succeeding ages may wonder as much at our blindness, as we do now at that of the Jews. If your friend is permitted to publish the ground of his very extraordinary discoveries, it is possible he may command our assent; till then, or till some further scene opens, I must suspend my judgment, yet I am far from rejecting him. For before the great and awful events we expect shall take place, I do believe the Lord will reveal to some of his servants what he is about to do. Mrs. N. sends her cordial respects. We beg a place in your prayers, that we may be enabled to stand in the evil day, and having done all to stand. For our part we cease not to make mention of you daily, entreating the Lord to multiply your gifts, graces, and usefulness, to maintain you against all his enemies, to make your last days your best days, that thousands may yet be added as seals to your ministry, to the increase of your joy and crown at the day of his appearing. So prays and wishes,
Yours in the Lord,
J. NEWTON.

HON. AND REV. W. SHIRLEY TO REV. J. WESLEY.

Nov. 1, 1760.

REV. AND DEAR SIR,—The bad state of health of your dear brother gives me sensible concern; his unparalleled tenderness and affection to me under the late heavy misfortunes of our family, demand the utmost of my gratitude and love. Let him pardon me that my prayers are frequent to the throne of God, that he will restore him to his bodily health, and continue him yet a little longer a blessing to his church and people. I hope my time at Moyra was not passed unprofitably. I had many serious conversations with Lady Rawdon, who afforded me a more favourable attention than I could ever have expected. There is a certain nobleness of heart and love of truth engrafted in her that surely she must come right at last. She was pleased to allow what I said to be highly reasonable, and I trust that when her poor heart feels deeply the wretched want of those comforts which the realizing of these truths can only give, she will recollect the remedy which God enabled me to point out to her, and that a due application of it will be made to the healing of her wounded spirit, through the precious balsam of the atoning blood.

I preached three times at Moyra, and find the people there ready enough to acknowledge the truth, but very backward in embracing it. On my return home, I preached at Mr. Pierr's Church at Killeshee, near Longford, and, as I am told, a young man received grace under the word. In short, I find my excursions are more blest than my labours in my own parish. This is a great grief to me. I am nevertheless not discouraged, but wait God's time, in humble expectation that he will visit this people, and give me to see the travail of my soul and be satisfied. In the meantime, my dear Sir, let me entreat you neither to forbear warning nor reproof, if you hear anything of me you deem blameable; and be persuaded your ingenuous frankness on such occasions will be ever acknowledged as the best proof of your love and esteem for me. Above all things, I request your earnest wrestlings with God in my behalf, that I may not be found an unprofitable servant in the day of the Lord; but that I may rejoice with you and the saints of God in glory; both I and the children whom the Lord shall give me. May the ever-blessed and eternal God prosper you and the work of your hands! Pray let me hear what state of health poor Mr. Charles Wesley is in. Tell him of my love and my constant prayers for him, as, indeed, for you both. If brother Jacob is with you, I beg you will make him my most affectionate respects. I have not answered his letter, not knowing for a certainty where he is. Your very affectionate brother in the Lord Jesus,
WALTER SHIRLEY.

ELOQUENCE.

WE have recently met with some interesting extracts on the subject of Eloquence, from the pen of the late excellent evangelical clergyman, the Rev.

Charles Simeon, which, we think, may not be without their use to Exhorters, Sabbath-school Teachers, Lay Preachers, and others. There is much excellent sense in the venerable man's observations; he is the advocate of Nature, as opposed to all artificiality. There is much more in his observations than may, at first sight, appear; and they must be closely considered, to be rightly understood. Let us hear him:

It has long been my habit, and in it, I conceive, a considerable part of my ministerial usefulness has consisted, to instruct young Ministers how to read easily, naturally, distinctly, impressively. This is indeed a kind of *instruction* which no man gives, and no man desires: but is *greatly needed*, and of vast importance, as well to the health of the Ministers, as to the edification of their flocks. How often are the Prayers of our Church spoiled, and good sermons rendered uninteresting, by bad delivery in Ministers! I thank God, I could specify many, some that were in a very hopeless state, who have been exceedingly benefited by my poor endeavours. But a remarkable case occurred last night. Mr. —, who once read extremely well, and delivered his sermons well, both read and preached in my church; and to my utter astonishment, acquitted himself extremely ill in both. He had contracted very bad habits, reading with *great rapidity*, and with his *teeth closed*, and with very bad cadences, and *no pauses*. And in his sermon there was a flippancy and indistinctness that almost entirely destroyed its usefulness, except to those immediately close to him. After the service, I pointed out to him his faults, and prevailed on him to stay till Thursday, and preach again for me. In the meantime he read to me, and I pointed out to him what I wished him to do:

1. Composition.—Not to have a rhapsodical collection and continuous concatenation of Scriptures; but to make his *text* his *subject*, which he was to *explain—confirm—enforce*.

2. In Enunciation.—Not to form his voice but with his lips and teeth; and to open his teeth as well as his lips; and at the same time to throw out his words instead of mumbling.

3. In Delivery.—Not to have any appearance of *levity* and flippancy, but to show sobriety—reverence—respect.

Well, last night he officiated again; and the difference exceeded my most sanguine expectations. In every part of the service he was admirable; and he himself was as much struck with the difference as I was. He saw an *attention* which might be felt; and he had in himself an ease, which rendered his exertion comparatively nothing.

Now I record this, because *I think it much to be regretted that Ministers do not get instruction on these points*, and that there are none who qualify themselves to instruct others. I could write a book upon the sub-

ject; but I could not make any one understand it. I could say,

1. Form your voice not in your *chest*, nor in your *throat*, nor in the roof of your mouth, but *simply* with your *lips* and *teeth*.

2. Deliver your sermons, not pompously, but as a professor *ex cathedra*, and as a father in his family.

3. Let there be the same kind of pause, and of emphasis, as a man has in conversation when he is speaking upon some important subject.

What is to be guarded against? Monotony and Isochrony. A continuous solemnity. It should be as *music*; and not like a funeral procession. Guard against speaking in an unnatural and artificial manner.

At the same time levity is even worse. The point for you to notice is this: see how all persons, when in earnest, *converse*: mark their intonations, their *measure* (sometimes slow, sometimes rapid, *even in the same sentence*), their *pauses*. But especially mark these in good speakers. Delivery, whether of written or extemporaneous discourses, should accord with this, so far as a diversity of subjects will admit of it.

Too great a familiarity does not become the pulpit; but a monotonous, isochronous solemnity is still worse. The former will at least engage the attention; but the latter will put every one to sleep.

Seek particularly to speak always in your *natural* voice. If you have to address two thousand people you should not rise to a different key, but still preserve your customary pitch. You are generally told to speak *up*; I say rather speak *down*. The only difference you are to make is, from the *piano* to the *forte* of the same note. It is by strength, and not by the elevation of your voice, that you are to be heard. You will remember that a whole discourse is to be delivered; and if you get into an unnatural key, you will both injure yourself and weary your audience.

As to the mode of delivering your sermons, speak exactly as if you were conversing with an *aged* and *pious* superior. This will keep you from undue *formality* on the one hand, and from improper *familiarity* on the other.

And then as to the proper mode of conducting the devotional part of the service, do not *read* the prayers, but *pray* them; utter them precisely as you would if you were addressing the Almighty in the same language in your secret chamber; only, of course, you must *strengthen* your tones, as in the former case.

But the whole state of your own soul before God must be the first point to be considered; for if you yourself are not in a truly spiritual state of mind, and actually living upon the truths which you preach or read to others, you officiate to very little purpose.

To this may be added that especial care should be taken:—1. To give the *consonants* their full distinct sounds; 2. To give the *final* words of sentences clearly and audibly; 3. In Prayers, &c., and in reading Psalms, Lessons, &c., to pronounce *every* syllable, and not to read words of two syllables as though they were only one syllable, words of three syllables as though they were words of two

syllables, &c.; except in those very few cases where this rule would produce a strange and awkward effect, and would lessen, rather than add to, the dignity and solemnity of the sentences; 4. Not to have the cry *vixt* tight nor deep, nor the book or sermon placed so low as to require the neck and head to be bent down over it. Persons with deep voices should be particularly careful to form their voice with the lips, and not in the throat or chest, nor the roof of the mouth, else they will produce little more than "haw, waw, waw, waw," especially if they intone, and in a large church, or where there is the slightest reverberation.

"How shall he that occupieth the room of the unlearned say *Amen* at thy giving thanks, seeing he understandeth not what thou sayest. . . . I thank my God I speak with tongues more than ye all: yet in the church I had rather speak *five* words with my understanding, than by my voice I might teach others also, than *ten thousand* words in an unknown tongue." 1 Cor. xiv. 16, 18, 19.

THE CENSUS.

To the Editor of the Christian Witness.

SIR,—As you were so kind as to publish in the WITNESS my Address to Superintendents and Teachers, on "Our Sunday-schools—What they do and might do for England," I ask the favour of your inserting a correction of a slight error in that Address. After stating the number of Sunday-schools, from the Census Returns of 1851, at 2,407,408, I referred to the more recently published Report and Returns on "Religious Worship," and said, "By this important Report we are informed of the interesting facts, that the number of Sunday-school teachers, and the actual attendance of Sunday-schoolers on the Census Sunday, March 30, 1851, were as follows:

| | |
|--|-------------|
| No. of Sunday-school teachers | 302,000 |
| No. of Sunday-schoolers in attendance on the Census Sunday | 2,280,000." |

These figures are quoted from a Note at p. cli. of the Report (and at p. 87 of the Abridgment of that Report); but in another part of the Report, namely, at p. clxv. (and at p. 100 of the Abridgment), the number of teachers

was spoken of as, "at the time of the Census, more than 250,000, instructing every Sunday in religious knowledge as many as 1,800,000 children." In a Note to this passage it was stated that "the total number of Sunday-schoolers on the books of the schools was about 2,400,000." In a Return of last Session, the exact number of children attending Sunday-schools on the Census Sunday was given as 1,788,358 (*Parl. Paper*, 514); but, estimating for 377 schools which had not made returns, the number present on that day would be 1,817,518.

My attention being drawn to these discrepancies in the Official Report and Returns, I wrote to Mr. Horace Mann, the author, to ask the favour of an explanation. He tells me frankly that the figures 2,280,000, given as the attendance on the Census Sunday, are a mistake,—that the actual attendance on the Census Sunday was about 1,800,000; but that the number of scholars on the books, and, as he believes, really belonging to the schools, was upwards of 2,400,000; and that the number of teachers considerably exceeds 300,000.

It will be seen that, though the attendance on the Census Sunday was *over*-stated, the actual number of Sunday-schoolers was given correctly, and the number of teachers was *under*-stated.

In the future editions of my Address, which is published as a tract, the requisite corrections will be made.

I am, Sir,

Yours very truly,

EDWARD BAINES.

Leeds, Feb. 21, 1854.

SIR,—An Article on the Census Returns, in the CHRISTIAN WITNESS for this month, contains a statement as to the number of sittings provided by Baptists (orthodox), which appears to be incorrect. The number of sittings provided by Baptists—Particular, General, and undefined, whose orthodoxy, I suppose, will not be denied, whatever may be said of the other sections mentioned in the Official Returns—is 684,704; upwards of 100,000 more than stated in the Article alluded to. By directing attention to this mistake, you will oblige

Yours sincerely,

W. BONTEMS.

Whitechurch, March 6, 1854.

Review and Criticism.

The Priest and the Huguenot; or, Persecution in the Age of Louis XV. From the French of L. F. BUNGENER. Nelson and Sons.

WE had occasion, some time back, to notice Bungenier's celebrated work, "The Preacher and the King,"—a volume not without interest, but of greatly inferior interest as compared with that now before us, which is certainly one of the most exciting and captivating performances of the sort

that has crossed the Channel for many years. It is difficult to give an idea of it, either by description or by extract. It consists of three parts, thus entitled: first, A Sermon at Court; secondly, A Sermon in the City; and third, A Sermon in the Desert. Under these several headings we have a mass of the

most heterogeneous matter, all either instructive, exciting, or amusing, and all calculated to illustrate French character and French Society, in the days of Louis XV. There are few personages of special distinction who do not more or less figure here, and not many events of that age to which there is not some reference. Bridaine, the famous peasant orator, Voltaire, D'Alembert, Diderot, and the bulk of the Encyclopædists, are among the parties to whom special prominence is given. The volume is an enchanting hodge-podge of all sorts of people, and all sorts of subjects,—a sort of mingled mass, to which men of all sorts and habits, and of every species of intellect and of character, have contributed. Tragedy, comedy, and occasionally something approaching to farce, stamp the volume. In one word, it is a French novel, of the pure and innocent description.

Bungener is still a young man,—a man of letters, and a preacher in Geneva. He was born so lately as the year 1811, of parents who had embraced Protestant principles, and were distinguished for purity of life. His father was a native of Rhenish Prussia; his mother was a Swiss,—a woman distinguished by the sound sense and straightforward character of her countrymen. He was educated at Marseilles, the expense of which—for he was without means—was defrayed by the Protestant Consistory. From 1826 to 1832 he remained studying in his native city, carrying off annually the reward of merit adjudged in each class to the student most distinguished for general conduct and progress. In the latter year he proceeded to Geneva, to prepare for the ministry and complete his studies, his course terminating in 1838. It thus appears that he is a thoroughly educated man.

Bungener was ordained in Geneva, in 1839: he had great doubts, however, as to his own capabilities for the ministerial office, and believed that his element was literature; and hence, in 1843, he accepted the office of Head Master of the College, for which he was every way eminently fitted. In 1848, however, the new Radical Government dismissed him, along with several other professors, for the high crime and misdemeanor of Conservatism! The injustice of this conduct was keenly felt, but the leisure thus

forced upon our scholar was turned to excellent account, in the further prosecution of his studies. Several prizes, which were given from English sources, for publications on Peace and other subjects, were all carried off by Bungener.

Bungener supplies a curious example of self-ignorance. It has frequently occurred that men of pre-eminent intellectual power, but quite unadapted to popular speaking, have had high notions of their own capabilities in that line, but low notions of the species of intellectual labour for which they were qualified. It was the reverse with Bungener. He thought he was never born to be a preacher; but, thanks to his persecutors, circumstances occurred which corrected him. Events arose which led him to preach on a particular occasion; and the effect of his discourse was unparalleled in the country! This one brilliant display of oratorical genius triumphantly established his fame at home on the same high eminence to which his Works had previously exalted him abroad. This extraordinary development is, by the author of his Life, ascribed to affliction, and its sanctifying influences. Till 1851 he had not known sorrow, and especially that of the solitude of the heart: he then lost his "admirable wife, whose elevated character he had portrayed in the *Madeleine* of the 'Priest and the Huguenot.'"

The subsequent course of this remarkable man remains to be seen. The probabilities are that his Master has great work in reserve for him. His Biographer thus concludes his sketch: "I venture to affirm that there is no Frenchman who has produced aught that can be paralleled with M. Bungener's series of works, for the rare combination of creative power, learning, sense, and piety."

We may, in closing, state, that the following publications from his pen have appeared both in France and England: "The Preacher and the King"—"The Council of Trent"—"The Priest and the Huguenot"—"Voltaire and his Times"—"Julian, or the End of an Age." He has produced these volumes in the space of just ten years, with occasional pamphlets, three courses of public lectures, to which we must add academical teaching, lessons in public and private, sermons preached, committees

attended, reports drawn up, and publications corrected and edited. Having done this, we need say no more to show that our Author is a man who, while he abounds in erudition and creative powers, has learned the happy secret of systematic and continuous labour. He is not one of those who has taken it into his head that he is a genius, and that, therefore, he stands absolved from the necessity of toil.

London Quarterly Review. No. III. Part-ridge and Oakley.

THIS new Quarterly more than sustains its reputation. The present Number opens with a very able, though, from the nature of the subject, somewhat dry article on Thiersch as a Theologian and a Critic. The range of the essay is very comprehensive, it constitutes a sort of digest of the whole subject of which it treats, and will form an excellent introduction to those desirous to enter upon its more extended study. The article on Madagascar is good, and will be useful; presenting as it does a comprehensive and judicious view of the operations of the London Missionary Society there. The Life and Epistles of Paul, founded on the work of Conybeare and Howson, is solid, judicious, and valuable—favourable, yet discriminating; notwithstanding its drawbacks, the work is considered to furnish the best introduction to the intelligent study of the Acts and Pauline Epistles. One of the most interesting articles is on that marvellous modern jumble of nonsense and folly, fanaticism and mischief, Mormonism. The reader may here obtain upon easy terms a correct and tolerably comprehensive view of the whole thing—a thing, the very existence of which is a reproach to the nineteenth century. The subsequent articles are varied and interesting. Mineralogy is capital, while Palestine supplies a large amount of valuable matter. The great article of the day, however, as affecting human welfare, is that on the Junction of the Atlantic and Pacific Oceans, to which we have once and again referred. The essay, although brief, is yet pregnant, and abounds in facts bearing strongly on the question. It is moreover something to get this subject as extensively as possible before the public mind. Of its importance there cannot be two opinions, and of its practicability there is little doubt. It will of course be an expensive and deeply responsible undertaking; but as an affair comprehending the existence of all empires, and the consequent welfare of every people, expense is not the first thing that ought to be thought of. The estimate for excavations in the canal simply is £12,000,000; incidentals and preliminaries, 1,000,000; and the interest during the progress of the works, £2,000,000. It is calculated that the work can be executed in about five years from its commencement.

The most religious article of the volume, we presume, is that on Richard Watson, in which, amongst other admirable things, we

have a very able disquisition on the advantages of extemporaneous oratory. The slaves of Manuscript may profitably ponder it.

Scripture Expositions; or, Daily Meditations Designed for Family and Closet Devotion. Being Select Portions for every Morning and Evening throughout the Year. VOL. IV. By SAMUEL WILLS, D.D. SNOW.

MR. WILLS is a respectable minister of the Gospel in the city of New York. The writer's object is to supply what he considers a want in the literature of his own country. He thinks the number of such publications, compared with the abounding literature of the day—to say nothing of the "inadaptation of the few to the uses of the family as Scripture Expositions"—is so small as to encourage authors to enter the field. Such works we believe are few in the United States, but they are not so in England; we have at least a half dozen publications of various merit and various magnitude.

We would by no means speak lightly of this species of publication; but as we had occasion recently to observe with respect to written prayers, so we now beg to state that we think there is need for jealousy of written observations. They are, at least, but crutches and go-carts, very well for children, and cripples, and people of enfeebled frames: the sooner, however, that they can be dispensed with the better. Now we must say that the state of things after which the universal Church should aspire, is a capacity on the part of all heads of families to give running comments, and to expound the Scriptures for themselves. There is really no difficulty whatever in this matter; men have only to set about it. What is called "Fellowship Meetings," exemplify it to a great extent. You will there find hundreds, thousands of Christian men, who can, to excellent purpose, expound the Scriptures, deducing doctrines, and setting forth their practical bearing. We shall not object to a young householder procuring such a work as this, and using it for a time; but if he is not the veriest novice, he will, within the year, be in a position to make a present of his book to some of his lame neighbours, who may find it helpful, while he himself stands no longer in need of it.

Dr. Morison's Lectures to Young Men. Nos. I., II., III., IV. Ward and Co.

WE congratulate the energetic author in having completed, in a manner so masterly, two-thirds of his undertaking. The idea was excellent, and the execution is worthy of it. The interest excited, we learn, has been very great: assemblies of five or six hundred young men have congregated from time to time; and seldom have assemblies been better rewarded for their time and attention. While the subjects are obviously of the first moment, they have been discussed with an ability, a knowledge, an experience, a logic, and an eloquence, which leaves nothing to be desired. When the volume is complete, it will constitute a very valuable addition to the best hand-books for Young Men in our tongue,—every way worthy to stand side by side with the precious productions of J. A. James.

Excelsior : Helps to Progress in Religion, Science, and Literature. Nos. I, II, III. Nisbet and Co.

WE are gladdened by the appearance of this new serial, which has made a very fair beginning. The articles are brief, varied, and instructive. It fills a blank in the Periodical circle. As there was room for it, so conducted, there is no doubt of its splendid success.

Miss Corner's Scripture History Simplified, for the Use of Schools and Families. Revised by J. KITTO, D.D. Dean and Son.

MISS CORNER is a lady of world-wide reputation. Having done so much for the kingdom of this world, she has betaken herself to do something for that which belongs to another. The fair authoress desires it to be known that she does not wish it to be considered a mere lesson-book,—dry, and without explanation or comment; it has been her object to make each lesson increase the desire to know more concerning it.

The Field and the Fold ; or, A Popular Exposition of the Science of Agriculture. By the Rev. EDWARD SIDNEY, M.A. Religious Tract Society.

THIS title-page presents a double curiosity. It is amusing to find this great religious Society turning aside from its scriptural enterprises to deal with the dibble and the rake, the harrow and the plough; but assuredly we find no fault with it for so doing. According to our notions, man is a unity, and life is a whole. We have no doubt that, had circumstances required it, in addition to giving lessons in the doctrine of the glorious Gospel, Paul would have been pleased to impart to a young man a lesson in tent-making; and arc quite sure Peter would have been, at any time, prepared with a lesson on mending nets. But there is another curiosity in the title: this book on Agriculture is by the Rev. Edward Sidney; so that, if the Society has become secular, so has the parson. They are accordingly the undivided subjects of praise or of censure. For our own parts, we praise them. There is a class of clergymen much more capable of dealing with agricultural chemistry than the Church Catechism; and far more at home in the field than in the flock,—amongst pigs and poultry than paupers and parishioners. Whatever Mr. Sidney may be as a parson, the book gives evidence that he is a thoroughly well-informed agriculturist. Towards the close of this very interesting volume, the Rev. Author shows the extent to which the subject of Agriculture obtains notice in the Sacred Scriptures; and not without success. We much commend it.

Religious Emblems and Allegories. A Series of Engravings designed to Illustrate Divine Truth. By the Rev. WILLIAM HOLMES. A New Edition. With an Introduction, by Rev. JAMES SMITH. Tegg and Co.

THIS will be a welcome book to British Christians. Its popularity in the United States has been great among all denominations. Messrs. Tegg and Co. have purchased the original engravings, and are the only authorized publishers of the work in this country. These engravings are very nume-

rous, and, we may add, very good; we have, in truth, seen nothing like them. Here, for example, is Persecution for Christ's sake. There is, first, a piece of poetry, then of prose. The Christian is here represented as standing in a state of agitation, with folded hands, looking up to heaven. At his feet is a serpent, in the act of darting at him. On one side is a bull in fury, lashing himself with his tail, representing persecution, and a gaping cur, representing backbiting, beside which is an alligator, emblematic of fraud, with open mouth. On the other side is a wolf, standing for slander, beside which is a ferocious animal, bearing the guise of a lion, devouring his victim,—a personation of oppression and outrage. On this engraving there is a piece of poetry, succeeded by an explanation of the engraving, to which is added illustrations from Scripture and from history, of an important and highly-impressive character. Many of the engravings are remarkably striking, and can only be understood by examination. The book is by far the richest thing of the sort that has appeared. We commend it as one of the best Christian *rade mecum* in the English language.

The Tenderness of Jesus. By the Rev. J. W. RICHARDSON, of Tottenham-court Chapel, London. Second Thousand. Snow.

WE are pleased to find a Second Edition of this precious tractate called for before we have been able to notice the first. Its subject suffices to make its own way to the heart of the faithful: Immanuel, God with us,—humanity in glorious union with Divinity, and that humanity stamped with the endearing attribute of "tenderness." Sin has filled the world with sorrow; sorrow can only be soothed by sympathy; sympathy can only be excited through the existence of a community of nature and an identity of interests. Mr. Richardson here descants on the reality and the depth of this attribute, from which he considers its practical bearing and its gratuitous display. From this we have a succession of most valuable sections, showing its character as unchangeable, fraught with encouragement, consolation, and comfort. The latter portion of the piece shows the claims of this "tenderness," summing up the whole with its momentous issues. We know not a better companion to Mr. Newman Hall's "Come to Jesus." While Mr. Hall lifts up his voice in sweet persuasion, crying, "Come," Mr. Richardson points to the first and the most endearing consideration in the world to attract.

Christian Experience, in its Several Parts and Stages. By the Rev. J. LEITCHFIELD, D.D. Second Edition. Ward and Co.

WE are glad so soon to find this most valuable work in a Second Edition. It bodes well for the spirit of the churches to find such publications in the enjoyment of extensive favour. The volume, as we previously intimated, presents an epitome of the truths which the venerable preacher has been accustomed, for many years, to pour out upon the audience which surrounded the pulpit of Craven Chapel. He well observes, in the Preface to this second edition,

that the volume is one of universal and undying interest; it embraces most of the principal points of vital godliness, which, though attention may be withdrawn from them for awhile, by the prevalence of new theological tests and sentiments, will not fail to keep their hold on the soundest portion of the Christian community, and to regain a more widely-extended influence than ever, when the insufficiency of creeds, and forms, and notions, to meet the cravings of our nature, shall be discovered and deplored. This is an excellent prediction with which to issue a second impression of a work which, when the day referred to shall return, will occupy a prominent place among the lights of a coming generation.

Biblical Commentary on the Epistle to the Hebrews, in Continuation of the Work of Olshausen. By Dr. J. H. A. ERHARD, Professor of Theology in the University of Erlangen. Translated from the German, by JOHN FULTON, A.M. T. and T. Clark, Edinburgh; Hamilton and Co., London.

THE present publication has all the characteristics of the German works which have been issued from the house of Messrs. Clark. It is copious, learned, and, of course, heavy withal; but still it abounds in valuable matter. The precious Epistle has been most thoroughly analyzed, almost anatomized; and nothing has been left undone that learned labour can accomplish, to illustrate it in all its parts and bearings. The work is one which would have been devoured with avidity by the late Dr. Russell, of Dundee. Those conversant with the writings of that admirable man will understand us.

A Home Book for Children of all Ages. Ward and Co.

THIS book comprises a great variety of subjects, some of a biographic and others of a historic character. Natural History has likewise its place, while both prose and poetry have been called into the service of the author. There is much here calculated not simply to instruct and gratify, but to mould the youthful mind in a right direction. Among other things which serve to test the religion of the volume is Cromwell's

last prayer, which the writer wishes all kings would imitate. The volume deserves, and will not fail to obtain favour in the direction in which it is more especially intended to move.

The Pastor of Gegenburg. Translated from the German. Constable and Co.

THIS little book is not altogether unknown to the public, under its former title, "Christian Income and Expenditure," which was a literal translation of that German edition, but which it has been thought advisable to alter, as not conveying an accurate idea of the subject,—it being a purely spiritual affair, and having nothing whatever to do with pecuniary matters. The tractate is one of a remarkable, pleasant, and improving character, full of instruction, feeling, and incident.

Lessons and Trials of Life. By the Author of "Bertha's Journal," &c., &c. Nisbet and Co.

THE author of this interesting and varied volume is already very favourably known to the best class of the reading public. Those, however, mainly interested are such as move in the upper walks of society, on which every chapter contributes to throw a portion of useful light. The volume will, perhaps, put some in mind of Mackenzie's "Man of Feeling." It is very largely a book of the heart.

Church Questions, with Scriptural Answers and Remarks. By the Rev. JAMES LANCASTER, M.A. Seeleys.

FOR Church of England circles, this is a useful volume. According to our notions, there are here and there points far from unimportant, on which we hold an entirely opposite view; but there is much matter in the tractate, and a large body of valuable references, with important remarks.

The Tract Magazine for 1853. Religious Tract Society.

THIS Magazine, in its successive Numbers, has done good service. It supplies many a lesson of the first importance, always clearly, often impressively, and sometimes touchingly set forth. In its collective form it constitutes excellent reading.

Monthly Review.

THE great thing which continues to occupy all minds, and all tongues, is the impending war. Preparations throughout the month have been incessant, and concluded on a scale of terrific magnitude. The Baltic fleet having been completed, set sail from Portsmouth on the 11th, to the sphere of destined action. The scene on that day was grand, and awful, beyond anything known in the maritime history of England. The multitudes who lined the shores, and covered the deep, in craft of every kind, were countless. Her Majesty the Queen was there; and for a short way headed the squadron on its out-

ward movement. It is appalling to contemplate the amount of destructive power which is thus on its way over the peaceful deep. Sir Charles Napier is admiral, with the chief command. His fleet constitutes 44 ships, manned by 22,000 seamen, mounting 2,200 guns, propelled by a steam power exceeding that of 10,000 horses! Of the ships, only six are unaided by steam. This steam gives a new aspect to maritime conflict. These tremendous batteries will be almost as moveable as a field-piece, which can be dragged hither and thither, to be placed in the most advantageous position for deadly execution.

Sir Charles Napier is famed for his courage; and is, unquestionably, a seaman of the old British mould, with all its admirable, and the chief of its exceptionable qualities. In the line of Nelson, his God is his Country; to serve England, and to glorify her flag, is the sum and substance of his religion. So long as war shall exist, such men we presume will be necessary; and the state of things which induces that necessity will always supply it. There is something fearful to contemplate in the sight of an individual invested with such a power, and sent over the seas on an errand of destruction! The results of this terrific armament—composed of the combined fleets of England and France—the like of which never yet ploughed the waves of the boisterous Baltic, is wrapped in darkness. He only knows it who knows the end from the beginning; but there is every probability that the event will constitute a new chapter in our naval chronicles. Speaking after the manner of men, Russia has nothing which for any length of time can stand before this dread array. We shall not be surprised, if, within a few months, all the Russian navy, approachable on the Baltic, shall be captured, sunk, or burned. But even in such anticipations, however much they may excite and gratify the passions of our fallen nature, there is nothing on which the Christian can look without grief and lamentation. In such conflicts as these steam fleets must facilitate, the slaughter will be wholesale, to an extent unprecedented. It is horrible to reflect on the unhappy multitudes that shall thus become each other's destroyers, and proceed in company from the blood-stained billows to the judgment-seat! Of the mourning widows, the fatherless children, and the bereaved parents, we may not speak. They alone can tell their griefs, they alone can rightly estimate the amount of their bereavement and affliction.

Reflecting Christians are deeply solicitous about this matter; even at this the eleventh hour, they have not surrendered all hope of a peaceful termination. Great, indeed, will be the guilt of Russia in having led England and France into such an expenditure of their people's substance. Pity it is that the kingdoms of this world are not in a condition to compel infatuated monarchs to pay the cost of their iniquity. But although in the present case that may be impossible, it is still a matter supremely to be desired, that further waste of life and treasure should be prevented. Up to the present point a few millions sterling only have been consumed, but should the matter go on for a year or two, one must soon reach to a hundred millions; and the woful waste will not stop there. At the time we write, new proposals of peace have been issued, and it remains to be seen in what light Turkey, England, and France will view them. They amount to little more than proposals which were made six months ago, and by Russia herself, then scornfully rejected. It is to be hoped now that France and England are fairly in the field, and after the long and substantial experience mankind have had of the ambition of Russia, and her determination to absorb the best portion of the Ottoman empire, they will not be satisfied with the treaties which obtained before

the Russian invasion of the Provinces, and which did not suffice to prevent that invasion. The whole question of the position of Turkey, and her relations to Russia, require to be considered afresh, and new treaties formed which shall constitute walls and bulwarks around the Porte. Nicholas affects to look upon himself as the great defender of the Orthodox Faith against the enemies of Christianity, with whom England and France have wickedly become mixed up! Now it is a fact there is no disputing, that in Turkey, religious liberty has made rapid strides; there the Bible is distributed without let or hindrance, and Protestants of every name are protected in the exercise of their religion. A large number of congregations have been established, and colporteurs move at pleasure, disposing of the Sacred Scriptures. The reverse of all this obtains in Russia, under the dire sway of the Defender of the Faith, who sets himself against light of every kind. Christian People, who remember that the "race is not to the swift, nor the battle to the strong," are concerned that more has not been made of the subject by the rulers of the realm. This, however, is a matter with which, unless as individuals, they have nothing to do; and there can be no doubt that to a vast extent the churches of Christ in these realms, both on Sabbath and other occasions, have been making the coming war a matter of constant supplication. Their prayer is, that if it consists with the unerring wisdom of Providence, it may yet be arrested; or if not, that all may be overruled for the welfare of mankind, and for the furtherance of the kingdom that cannot be moved.

The subject of Education has again begun to excite attention. The men of Manchester are in motion, and there is every probability that an attempt will be made this year to introduce a secular scheme; but there is little probability of success. So far as we may judge from appearances, the first decided movements will be made in Scotland. A vast majority there are in favour of a national system, apart from the Church. The clergy are, of course, fiercely opposing this; but it is probable their opposition will be without effect. If anything at all is to be done nationally, it must be on some such plan as that proposed by the Scotch majority,—providing for a good secular education, and leaving the question of religion open, to be dealt with by the majority of heritors, parents, and others concerned. In that event, the Bible would unquestionably, throughout Scotland, be introduced, and retain the same place as it now does in the parish schools. There is no doubt that Government will be favourable to the Scottish movement. The difficulties to be contended with there are insignificant compared with those with which the Voluntaries will have to battle in England. There is the more ground for this conclusion from the fact revealed by the Census, which presents Nonconformity, in the aggregate, in an aspect altogether new. The darkness is passed, and the relative magnitude of objects is now seen. It is perceived that the Church is, after all, not so relatively great as has been supposed, and that Dissent is no longer a thing to be trifled with.

IRELAND still continues to lift up her head. Faction appears to be dying out. The priests, for the present, have, in a measure, gone to sleep. Industry is extending, pauperism decreasing, and improvements of all sorts everywhere apparent. On the 1st of January, 1853, the number of paupers relieved in Ireland was 141,822; and on the 1st of January last, 100,746. The decrease was 41,076 in the year. There is certainly, at length, hope for the country in temporal matters; and we trust that, with temporal, spiritual improvement will be blended.

In the COLONIES all goes on well. Emigration still advances, but in a much diminished stream. Things begin to acquire somewhat more of a settled character in *Victoria*. There is still, however, a great demand for labourers. Good female servants, and tradesmen of all kinds, are at a premium. The work of religion is not neglected. The various Christian communities

are keeping their eyes fixed upon those rising nations. The University of Sydney has completed its first year. A University for Melbourne has been established, and will, in due time, be in operation. Edifices for worship will rise in succession, and by and by ministers of the Gospel will be prepared in the Colonies for Colonial service. What is wanted, meanwhile, is, a vigorous support of the Colonial Missionary Society, in order to a proper start, and needful succour during the condition of infancy. Measures are being taken for thoroughly exploring the Australian territory, and small portions of rail begin to be laid already. Trunk lines will soon follow, and from these branches will proceed. Villages, towns, and cities will rise in rapid succession, and a nation will be born in the period of a human generation. Thirty years hence, the present inhabitants of Australia will hardly know their country. A glorious transformation awaits at once the soil and the people.

Religious Intelligence.

THE ENGLISH INHABITANTS OF WALES.

THE spiritual destitution of the English portion of the inhabitants of the mining districts, and of several towns in Monmouthshire and South Wales, has long been deeply deplored by every earnest Christian acquainted with it. Very far removed from the warm-hearted, liberal, and wealthy Christians of the cities and towns of England, and their Welsh neighbours generally having their resources taxed to the uttermost by the calls made upon them to provide for the spiritual wants of their own nation, the English, though not quite forgotten by all, have hitherto been almost entirely neglected—as far at least as the Congregational denomination is concerned. Notwithstanding their wonderful exertions on behalf of their own nation, the largest Welsh churches in the towns and mining districts might have done more than they have for the English. The Rev. David Rees, of Llanelly, about fifteen years ago, urged some of the most respectable, intelligent, influential families in his congregation, to form themselves into an English church. A neat chapel was erected in a central part of the town, and afterwards enlarged and paid for. Mr. Rees has now the satisfaction of seeing in the town of Llanelly a respectable self-supporting English Church as the result of his self-denying sacrifices. His record is on high, and his worthy conduct will not soon be forgotten on earth. The Rev. Thomas Jeffreys, of Ebbw Vale, also deserves to be respectfully mentioned as the first who has attempted to establish an English Congregational church on the Monmouthshire Hills. If other ministers and churches having the power had acted likewise, similar happy results would have followed. But let the past be forgotten—let us begin ourselves to earnest action for the future.

There seems to be at present amongst the

ministers and leading men in our churches, a general feeling of regret that we should have so long neglected our duty towards our English neighbours, and a determination to adopt, without further delay, some efficient measures for the purpose of supplying them with the means of religious worship in their own language.

The quarterly meeting of the Welsh association of congregational churches of Monmouthshire having been appointed to be held at Beaufort, on the 28th of February, and the 1st of March, Thomas Thompson, Esq., of Piercefield Park, Chepstow, was invited to attend and kindly accepted the invitation, and also received the attendance of the Rev. J. W. Richardson, of London. At half-past ten on Tuesday morning, twenty-seven ministers and several laymen met to hear a conference over which Mr. Thompson was requested to preside. The utmost unanimity prevailed; national prejudices and peculiarities vanished, giving way to an absorbing desire for the salvation of immortal souls. All agreed, that a special effort should be immediately made to supply the spiritual wants of the English portion of the population. It was stated that the district from Rhymney to Pontypool, contains a population of about one hundred thousand; full one third of whom are English, and that no English congregational ministers had been provided for them until Mr. Johns had settled at Brynmawr, some four months ago; that there are many thousands of English people in other districts of the county without any provision whatever made for them. After nearly four hours of friendly and instructive conversation, the following resolutions were unanimously adopted:—

I. "That an auxiliary, in conjunction with the London Home Missionary Society, be formed; to be composed of the Welsh and

English Congregational churches of Monmouthshire and the adjoining localities.

II. "That a Committee be formed of those ministers and laymen best acquainted with the mining districts, for the purpose of obtaining information respecting the wants of the English population of those localities, and adopting other measures connected with the purposes of the auxiliary, and that the following gentlemen be requested to act:—The Rev. T. Loader, Monmouth; W. M. Paull, ditto; T. Rees, Chepstow; T. Rees, Beaufort; H. J. Bunn, Abergavenny; N. Stephens, Sirhowy; M. Ellis, Mynyddislwyn; J. Gilman, Newport; J. Barfield, B.A., ditto; J. Jeffreys, Ebbw Vale; E. Dowlands, Pontypool; H. Daniel, ditto; F. Williams, Usk; E. Hughes, Penmau; W. Davies, Rhymney; J. Davies, Llanelly; W. Jenkins, Brynmawr; H. Thomas, Hanover; D. Evans, Tredegar; D. Lewis, Raglan; and Messrs. H. Smith, Chepstow; J. B. Bachelor, Newport; H. Williams, Mynyddislwyn; D. S. Lewis, Victoria; H. Williams, Tredegar; D. Hughes, Sirhowy; S. Davies, Beaufort; W. H. Woodall, Abergavenny; W. Graham, Raglan.

III. "That the Rev. T. Rees, Beaufort, and N. Stephens, Sirhowy, be appointed joint secretaries, *pro tem*."

At six o'clock in the evening a public meeting was held, T. Thompson, Esq., in the chair. The Rev. James Evans, Craizfargod, prayed. After a very appropriate and affectionate address by the chairman, the Rev. W. M. Paull, of Monmouth, moved, and the Rev. E. Dowlands, of Pontypool, seconded:

"That the present state of the population of the mining districts renders it desirable that the special attention of the Congregational churches in Monmouthshire should be directed towards the religious wants of the English portion of the population."

The Rev. J. Rees, of Chepstow, moved, and the Rev. E. Hughes, of Penmau, seconded:

"That this meeting fully approves of the resolution passed by the morning conference, that an auxiliary composed of the Welsh and English Congregational churches of Monmouthshire and the adjoining localities should be formed."

The Rev. J. W. Richardson, of London, moved, and D. J. Lewis, Esq., of Victoria, seconded:

"That, in the opinion of this meeting, the success of the present movement depends upon the united exertions of the congregational churches in the county, in connection with the London Home Missionary Society."

Mr. Thompson, with a view to accomplish an object dear to his own heart, and to that of his excellent lady, as well as to stimulate the friends of religion throughout the county to prompt, united, and liberal efforts, announced that he and Mrs. Thompson had made up their minds to subscribe £100 for two years towards this movement, as an experiment.

It was moved by the minister of the chapel, and seconded:

"That the thanks of this meeting be given to W. Partridge, Esq., and Mrs. Partridge, and to J. and W. Needham, Esqs., for their kindness and hospitality on the occasion, and

for their liberal promises of future support."

At the close of the meeting, D. S. Lewis, Esq., moved, and W. Needham, Esq., seconded, a vote of thanks to the Chairman. Mr. Lewis, in coupling the name of the Hon. Mrs. Thompson with that of her excellent husband, made some touching allusions to the worthy character of her late devoted mother, Lady Barham.

Several ministers had an adjourned conference with Mr. Thompson and Mr. Richardson, on Wednesday, on the same subject; when the qualifications of the agents, and the localities where their labours would be most likely to prove successful, were fully discussed. We now confidently hope to be enabled to send at least four missionaries immediately to this long-neglected field.

On Wednesday, March 1st, several sermons were delivered in Welsh and English, to crowded congregations. In the morning service, the Rev. W. Davies, of Rhymney, preached from 1 Tim. i. 11; the Rev. J. W. Richardson, of London, from Psalm lxxvii. 1, 2; and the Rev. D. Roberts, of Dowlais, from Rom. viii. 19–23. In the afternoon, the Rev. J. Hopkins, of Eflin, preached from Psalm lxxii. 16; the Rev. Isaac Harries, of Moors, from Rom. i. 16; the Rev. M. Ellis, Mynyddislwyn, from Matt. ix. 30–36. In the evening, the Rev. T. L. Lewis, of Horeb, preached from 1 Sam. ii. 12; the Rev. J. W. Richardson, of London, from John xvii. 19; and the Rev. E. Dowlands, Pontypool, from 1 Peter i. 18, 19. Mr. Richardson's scriptural, plain, thrilling discourses were very highly appreciated by the English portion of his audience.

It may appear somewhat strange to English readers that nine sermons should have been delivered to the same congregation in one day; but this will be easily explained by the fact that the congregations in the mining districts of Wales consist almost exclusively of working-people; that when a great religious meeting is to be held in a locality, the workmen generally give up their work during the principal day of the meeting, for the purpose of devoting the whole time to the hearing of the Gospel; and that the bulk of the Welsh people give the preference to a greater number of short discourses, than to a less number of long ones. Collections towards home and foreign missions were made at the close of each service, which amounted to nearly £16, a sum fully equal to our expectation, considering that the congregation had, within the last two months, contributed upwards of £67 towards different other objects, besides their stated monthly contributions.

About fifty years ago, the celebrated Matthew Wilks came down to Wales, to assist in the formation of the first Welsh Auxiliary to the London Missionary Society; and it is a singular coincidence that the present minister of Tottenham-court Road Chapel should also have come to Wales from the first Auxiliary in the Principality to the Home Missionary Society. Mr. Wilks's visit was not in vain; for since the formation of that Auxiliary at Swansea, the Welsh churches in Monmouthshire and South

Wales have contributed some £26,000 towards the funds of the London Missionary Society. May the movement to which his worthy successor has lent his aid prove equally successful!

It is earnestly hoped that all the counties of South Wales will follow the example of Monmouthshire, and that the time is not far distant when houses of prayer shall be erected, and earnest devoted ministers settled in every town and populous locality throughout the Principality, to preach the pure Gospel of Jesus Christ to the English people in their own tongue.

We cannot withhold an expression of gratitude to the all-wise Providence which led Mr. and Mrs. Thompson to take up their residence in our county. May the same gracious Providence sustain their health and prolong their days, and may their varied and benevolent labours prove as beneficial to the neglected English population of the mining districts of Monmouthshire, as the liberal deeds of the ever-memorable Baroness Barham have been and continue to be to the English people of Gower!

On Monday evening, Feb. 27th, Mr. Thompson addressed nearly one thousand Sunday-school teachers and children, at the Independent Chapel, Beaufort. The venerable gentleman captivated the attention of his juvenile hearers for nearly two hours. The natural simplicity and the heavenly unction which characterised his address, produced a deep impression. The answers of the children to the questions proposed by Mr. T. evinced their acquaintance with the Book of Books, and the principles of the Christian religion. At the close of this delightful service, Mr. and Mrs. Thompson presented the children with reward-books, and it was exceedingly interesting to see the good gentleman and his worthy lady, the two following days, on their way to and from chapel, surrounded here and there by groups of poor children expressing their affection and gratitude to their kind benefactors. Their visit to this place will not soon be forgotten, and we trust it will prove a blessing to many.

THOMAS REES, *Beaufort*,
NOAH STEPHENS, *Sirhowy*,
Secs. pro. tem.

March 6, 1854.

THE LONDON CONGREGATIONAL CHAPEL BUILDING SOCIETY.

THE Annual Public Meeting of the above Society was held at the Congregational Library, on Wednesday evening, January 25th. A numerous and respectable company assembled about half-past five o'clock, when tea and its accompaniments were served. At half-past six o'clock the chair was taken by Eusebius Smith, Esq., who, after singing and prayer, briefly addressed the meeting upon the progress of the Society, and the valuable results which had attended its operations. He especially urged the importance of there being a larger number of subscribers, and stated that the Society had received during the five years of its existence about £20,000, half of which had been contributed by fewer than twenty persons.

The Rev. Thomas Davies then read the Report; and addresses were delivered by the Revs. W. C. Edwards, H. J. Gamble, and J. Stoughton, respectively, on the following topics:

"The results of past effort in chapel extension, a stimulus and encouragement to future and increased exertion."

"The solemn duty of the churches of London to provide increased chapel accommodation for the destitute and increasing population by which they are surrounded."

"The relation of chapel extension to the advancement of religion."

Mr. Edwards illustrated his subject by an account of the prosperity which had been enjoyed by the Church and congregation under his ministry at the City-road Chapel; and by showing how great benefits have been conferred on that neighbourhood by the erection of the chapel.

Mr. Gamble and Mr. Stoughton each took large and earnest views of their subject. The former showed that the preaching of the Gospel is the grand means of ameliorating the evils of society, and that the erection of suitable chapels is the most effectual method of advancing the interests of Voluntaryism. The latter pressed the great importance of earnest piety and sound doctrine, in order to the prosperity of our churches, and the power of our pulpits.

The meeting was also addressed more briefly by the Revs. George Smith and Dr. Tidman; Edward Swaine, Esq., and the Revs. Thomas Davies, Thomas James, and E. Mannering.

The publication of the Religious Census has invested Chapel Building with new interest and importance, and furnishes the most powerful arguments in favour of this valuable Society.

ORDINATION SERVICES, CROFT CHAPEL, HASTINGS.

ON Wednesday, the 15th of February, the Rev. George Stewart was publicly ordained as co-pastor with the Rev. W. Davis, over the church and congregation assembling in the above place of worship.

The morning service was commenced by the Rev. J. Stent (Baptist) reading the Scriptures and offering prayer. An able introductory discourse, illustrating some of the chief elements of Nonconformity, was delivered by the Rev. George Smith, of Poplar. The Rev. J. N. Goulty, of Brighton, asked the usual questions. The ordination prayer was offered by the senior pastor, the Rev. W. Davis. The charge was delivered by the young minister's father, the Rev. A. Stewart, of Holloway, and was characterized by the most judicious counsel.

After the morning service, about 100 sat down to a cold collation. The company was appropriately addressed by ministers and others.

In the evening, the Rev. Henry Allon, of Islington (Mr. Stewart's pastor), delivered a very able and affectionate charge to the people, founding his remarks on 2 Cor. viii. 22-24.

IMPORTANT FAMILY MEDICINE.

NORTON'S CAMOMILE PILLS,

THE
MOST CERTAIN PRESERVER OF HEALTH,
A MILD, YET SPEEDY, SAFE, AND
EFFECTUAL AID IN CASES OF INDIGESTION,
AND ALL STOMACH COMPLAINTS,
AND, AS A NATURAL CONSEQUENCE,
A PURIFIER OF THE BLOOD, AND A SWEETENER OF THE WHOLE SYSTEM.

INDIGESTION is a weakness or want of power of the digestive juices in the stomach to convert what we eat and drink into healthy matter, for the proper nourishment of the whole system. It is caused by every thing which weakens the system in general, or the stomach in particular. From it proceed nearly all the diseases to which we are liable; for it is very certain, that if we could always keep the stomach right we should only die by old age or accident. Indigestion produces a great variety of unpleasant sensations: amongst the most prominent of its miserable effects are a want of, or an inordinate, appetite, sometimes attended with a constant craving for drink, a distension or feeling of enlargement of the stomach, flatulency, heartburn, pains in the stomach, acidity, unpleasant taste in the mouth, perhaps sickness, rumbling noise in the bowels: in some cases of depraved digestion there is nearly a complete disrelish for food, but still the appetite is not greatly impaired, as at the stated period of meals persons so afflicted can eat heartily, although without much gratification; a long train of nervous symptoms are also frequent attendants, general debility, great languidness, and incapacity for exertion. The minds of persons so afflicted frequently become irritable and desponding, and great anxiety is observable in the countenance; they appear thoughtful, melancholy, and dejected, under great apprehension of some imaginary danger, will start at any unexpected noise or occurrence, and become so agitated that they require some time to calm and collect themselves; yet for all this the mind is exhilarated without much

difficulty; pleasing events, society, will for a time dissipate all appearance of disease; but the excitement produced by an agreeable change vanishes soon after the cause has gone by. Other symptoms are, violent palpitations, restlessness, the sleep disturbed by frightful dreams and startings, and affording little or no refreshment; occasionally there is much moaning, with a sense of weight and oppression upon the chest, nightmare, &c.

It is almost impossible to enumerate all the symptoms of this first invader upon the constitution, as in a hundred cases of *Indigestion* there will probably be something peculiar to each; but, be they what they may, they are all occasioned by the food becoming a burden rather than a support to the stomach; and in all its stages the medicine most wanted is that which will afford speedy and effectual assistance to the digestive organs, and give energy to the nervous and muscular systems,—nothing can more speedily or with more certainty effect so desirable an object than *Norton's Extract of Camomile Flowers*. The herb has from time immemorial been highly esteemed in England as a grateful anodyne, imparting an aromatic bitter to the taste, and a pleasing degree of warmth and strength to the stomach; and in all cases of indigestion, gout in the stomach, windy colic, and general weakness, it has for ages been strongly recommended by the most eminent practitioners as very useful and beneficial. The great, indeed only, objection to its use has been the large quantity of water which it takes to dissolve a small part of the flowers, and which must be taken with it into the

stomach. It requires a quarter of a pint of boiling water to dissolve the soluble portion of one drachm of Camomile Flowers; and, when one or even two ounces may be taken with advantage, it must at once be seen how impossible it is to take a proper dose of this wholesome herb in the form of tea; and the only reason why it has not long since been placed the very first in rank of all restorative medicines is, that in taking it the stomach has always been loaded with water, which tends in a great measure to counteract, and very frequently wholly to destroy the effect. It must be evident that loading a weak stomach with a large quantity of water, merely for the purpose of conveying into it a small quantity of medicine must be injurious; and that the medicines must possess powerful renovating properties only to counteract the bad effects likely to be produced by the water. Generally speaking, this has been the case with Camomile Flowers, a herb possessing the highest restorative qualities, and when properly taken, decidedly the most speedy restorer, and the most certain preserver of health.

These PILLS are wholly CAMOMILE, prepared by a peculiar process, accidentally discovered, and known only to the proprietor, and which he firmly believes to be one of the most valuable modern discoveries in medicine, by which all the essential and extractive matter of more than an ounce of the flowers is concentrated in four moderate-sized pills. Experience has afforded the most ample proof that they possess all the fine aromatic and stomachic properties for which the herb has been esteemed; and, as they are taken into the stomach unencumbered by any diluting or indigestible substance, in the same degree has their benefit been more immediate and decided. Mild in their operation and pleasant in their effect, they may be taken at any age, and under any circumstance, without danger or inconvenience. A person exposed to cold and wet a whole day or night could not possibly receive any injury from taking them, but, on the contrary, they would effectually prevent a cold being taken. After a long acquaintance with and strict observance of the medicinal properties of *Norton's Camomile Pills*, it is only doing them justice to say, that they are really the most valuable of all Tonic Medicines. By the word tonic is meant a medicine which

gives strength to the stomach sufficient to digest in proper quantities all wholesome food, which increases the power of every nerve and muscle of the human body, or, in other words, invigorates the nervous and muscular systems. The solidity or firmness of the whole tissue of the body which so quickly follows the use of *Norton's Camomile Pills*, their certain and speedy effects in repairing the partial dilapidations from time or intemperance, and their lasting salutary influence on the whole frame, is most convincing, that in the smallest compass is contained the largest quantity of the tonic principle, of so peculiar a nature as to pervade the whole system, through which it diffuses health and strength sufficient to resist the formation of disease, and also to fortify the constitution against contagion; as such, their general use is strongly recommended as a preventative during the prevalence or malignant fever or other infectious diseases, and to persons attending sick rooms they are invaluable as in no one instance have they ever failed in preventing the taking of illness, even under the most trying circumstances.

As *Norton's Camomile Pills* are particularly recommended for all stomach complaints or indigestion, it will probably be expected that some advice should be given respecting diet, though after all that has been written upon the subject, after the publication of volume upon volume, after the country has, as it were, been inundated with practical essays on diet, as a means of prolonging life, it would be unnecessary to say more, did we not feel it our duty to make the humble endeavour of inducing the public to regard them not, but to adopt that course which is dictated by nature, by reason, and by common sense. Those persons who study the wholesomes, and are governed by the opinions of writers on diet, are uniformly both unhealthy in body and weak in mind. There can be no doubt that the palate is designed to inform us what is proper for the stomach, and of course that must best instruct us what food to take and what to avoid: we want no other adviser. Nothing can be more clear than that those articles which are agreeable to the taste were by nature intended for our food and sustenance, whether liquid or solid, foreign or of native production: if they are pure and unadulterated, no harm need be dreaded by their

OBSERVATIONS ON INDIGESTION:

use; they will only injure by abuse. Consequently, whatever the palate approves, eat and drink always in moderation, but never in excess; keeping in mind that the first process of digestion is performed in the mouth, the second in the stomach; and that, in order that the stomach may be able to do its work properly, it is requisite the first process should be well performed; this consists in masticating or chewing the solid food, so as to break down and separate the fibres and small substances of meat and vegetables, mixing them well, and blending the whole together before they are swallowed; and it is particularly urged upon all to take plenty of time to their meals and never eat in haste. If you conform to this short and simple, but comprehensive advice, and find that there are various things which others eat and drink with pleasure and without inconvenience, and which would be pleasant to yourself only that they disagree, you may at once conclude that the fault is in the stomach, that it does not possess the power which it ought to do, that it wants assistance, and the sooner that assistance is afforded the better. A very short trial of this medicine will best prove how soon it will put the stomach in a condition to perform with ease all the work which nature intended for it. By its use you will soon be able to enjoy, in moderation, whatever is agreeable to the taste, and unable to name one individual article of food which disagrees with or sits unpleasantly on the stomach. Never forget that a small meal well digested affords more nourishment to the system than a large one, even of the same food, when digested imperfectly. Let the dish be ever so delicious, ever so enticing a variety offered, the bottle ever so enchanting, never forget that temperance tends to preserve health, and that health is the soul of enjoyment. But should an impropriety be at any time, or ever so often committed, by which the stomach becomes overloaded or disordered, render it immediate aid by taking a dose of *Norton's Camomile Pills*, which will so promptly

assist in carrying off the burden thus imposed upon it that all will soon be right again.

It is most certainly true that every person in his lifetime consumes a quantity of noxious matter, which if taken at one meal would be fatal: it is these small quantities of noxious matter, which are introduced into our food, either by accident or wilful adulteration, which we find so often upset the stomach, and not unfrequently lay the foundation of illness, and perhaps final ruination to health. To preserve the constitution, it should be our constant care, if possible, to counteract the effect of these small quantities of unwholesome matter; and whenever, in that way, an enemy to the constitution finds its way into the stomach, a friend should be immediately sent after it, which would prevent its mischievous effects, and expel it altogether; no better friend can be found, nor one which will perform the task with greater certainty than **NORTON'S CAMOMILE PILLS**. And let it be observed that the longer this medicine is taken the less it will be wanted; it can in no case become habitual, as its entire action is to give energy and force to the stomach, which is the spring of life, the source from which the whole frame draws its succour and support. After an excess of eating or drinking, and upon every occasion of the general health being at all disturbed, these PILLS should be immediately taken, as they will stop and eradicate disease at its commencement. Indeed, it is most confidently asserted, that by the timely use of this medicine only, and a common degree of caution, any person may enjoy all the comforts within his reach, may pass through life without an illness, and with the certainty of attaining a healthy OLD AGE.

On account of their volatile properties, they must be kept in bottles; and if closely corked their qualities are neither impaired by time nor injured by any change of climate whatever. Price 13d. and 2s. 9d. each, with full directions. The large bottle contains the quantity of three small ones, or PILLS equal to fourteen ounces of CAMOMILE FLOWERS.

Sold by nearly all respectable Medicine Vendors.

Be particular to ask for "NORTON'S PILLS," and do not be persuaded to purchase an imitation.

A CLEAR COMPLEXION.

GODFREY'S EXTRACT OF ELDER FLOWERS

is strongly recommended for Softening, Improving, Beautifying, and Preserving the SKIN, and giving it a blooming and charming appearance; being at once a most fragrant perfume and delightful cosmetic. It will completely remove Tan, Sunburn, Redness, &c.; and, by its Balsamic and Healing qualities, render the skin soft, pliable, and free from dryness, scurf, &c.; clear it from every humour, pimple, or eruption; and, by continuing its use only a short time, the skin will become and continue soft and smooth, and the complexion perfectly clear and beautiful. In the process of shaving it is invaluable, as it allays the irritation and smarting pain, annihilates every pimple and all roughness, and renders the skin smooth and firm. It protects the skin from the effects of the cold winds and damp atmosphere which prevail during the winter months, and will be found beyond all praise to use as a Family Lotion on all occasions.

Sold in Bottles, price 2s. 9d., with Directions for using it, by all Medicine Vendors and Perfumers.

A CURE FOR GOUT AND RHEUMATISM.

"The Eighth Plague," said the learned Dr. Johnson, *"is the Gout, and that man who discovers a Medicine to alleviate its torments deserves well of his country; but he who can effect a cure should have a Monument raised to his memory as high as St. Paul's, as wide as the Thames, and as lasting as time."*

SIMCO'S GOUT AND RHEUMATIC PILLS

are sold by nearly all Medicine Vendors at 1s. 1½d., and 2s. 9d. per Box; the former containing doses for five, and the latter for fifteen days; and so many individuals, who, considered themselves martyrs to Gout or Rheumatism, are now ready and willing to bear testimony of the wonderful effects of Simco's Pills, that the Proprietor fearlessly challenges the whole world to produce a Medicine which at all deserves to be compared to them. There are many instances in which persons have been completely restored to health and activity by taking SIMCO'S GOUT PILLS, who have suffered from Rheumatic Gout for several years, and had drawn on a miserable existence, having lost the use of their limbs, believing that death alone could terminate their sufferings.

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**ANNOUNCEMENT OF A NEW & IMPORTANT WORK,
IN SHILLING PARTS.**

• •

PART I. ON THE FIRST OF MAY.

**The New Testament Commentary
and Prayer Book :**

CONTAINING

AN EXPOSITION OF THE NEW TESTAMENT, WITH DEVOTIONAL AND PRACTICAL
REFLECTIONS AND PRAYERS, FOR THE USE OF FAMILIES,
AFTER THE PLAN OF THE REV. JOB ORTON, S.T.P.

•

EDITED BY

THE REV. JOSEPH FLETCHER,

OF CHRISTCHURCH.

LONDON :

TALLANT & ALLEN, 21, WARWICK-SQUARE, PATERNOSTER-ROW.

•

This Work will be completed in Twenty Monthly Parts, containing each 80 Pages, demy 8vo, excellent paper and type. Each Part in succession will be ready for delivery, and may be ordered of all Booksellers, with the Monthly Magazines and Periodicals, commencing with May next.

PROSPECTUS.

WHILE it is a matter for devout thankfulness that so many excellent Commentaries and Manuals of Family Devotion have met with the favour of the public, it is believed that there is still room for a work like the present, which seeks to furnish the entire New Testament in a form adapted to the ends of Family Worship. It is very desirable that the Scriptures should be read in consecutive order, so that the mind may be brought under the influence of "the whole counsel of God;" and what is really needed in connexion with such orderly reading is, not an elaborate and critical exposition, but explanatory remarks here and there, such as a pious and intelligent Christian would feel to be requisite in conducting worship in his own family; together with a summary of the practical suggestions that arise out of it. For private study, a Commentary cannot, perhaps, be too full of explanatory matter of all kinds; and, happily, our Sacred Literature is becoming richer every day in works of that character. But for Family Devotion, fullness is a fault; inasmuch as it renders a service that ought to be brief and engaging, tedious and unwelcome. No existing Commentary exactly meets the requirements of the Family in this respect. The nearest approach to what is wanted, is the well-known Exposition of Job Orton. That work, however, besides being confined to the Old Testament, is posthumous and imperfect; and the portions of Scripture into which it is divided are, in many instances, much too long. It is, nevertheless, invaluable, and its plan excellent. The Exposition is printed with the sacred text, but in italics, so as to be readily distinguished from it; and the Reflections which follow are, with some few exceptions, highly instructive. The present work adopts the plan of Job Orton, in relation to the New Testament; only with more of method, and with a stricter regard to the division of the Scripture portion. In the expository matter the Editor has availed himself of the information supplied by commen-

tators and critics of former and of present times. His aim has been to remove obscurities; supply allusions, suggest related ideas and principles, and, in a word, to present as clear a view of the meaning of Scripture as is compatible with brevity of explanation. Besides this, he has sought to deduce such practical Reflections as are likely to interest and benefit, under God's blessing, those who are "present before God, to hear all things that are commanded of God." All controverted matters are avoided, as unsuitable to the object in view.

The Prayers which follow the Reflections, in the present work, are an addition to the plan of Job Orton. It is thought that they are likely to be acceptable with a large number of intelligent and truly earnest Christians, who, although gifted in prayer, feel some difficulty in adapting their petitions to the various points of thought and feeling arising out of the recitation of Scripture. Indeed, it is confessedly a rare gift to be able to express in extemporaneous prayer, and in an orderly and really suitable manner, the thoughts of adoration, of penitence, of humiliation, of faith, of hope, of spiritual danger or need, which the public reading of Scripture excites, or ought to excite, within the soul. Many who can embody their ordinary wants, temporal and spiritual, in precise expressions, fail here; and, conscious of their inability to "hold the fleet thoughts fast," so as to turn them into supplication and worship, never make the attempt to pass beyond the generalities of human and Christian experience. Much is thereby lost, that might by devotional exercises be garnered up in the heart: for, surely, where the word of Christ precedes, the prayer of faith should follow; and as the consecutive instructions of the Sacred Word involve a corresponding variety of suggestions respecting what we need to ask from our Heavenly Father, who has given us the mind of the Spirit in this very form that it might also be ours, it seems a duty to bestow special pains upon this feature of devotion. A humble attempt has been made, studiously and prayerfully, to give utterance to such suggestions of the Spirit in the Prayers of this work. Some may think it proper to use them, in connexion with extemporaneous prayer for the special requirements of the Family. But where there is a felt inability to do this, Morning and

Evening Prayers for Family Use, for every day of the week, are prefixed to each portion of the work as it proceeds, by adopting which, at the close of the Prayers already referred to, the service will be rendered complete.

While the work is thus adapted for all the purposes of Family Worship, it is believed that it will also meet the wants of a large class of Christians, who are accustomed to devote a portion of every day to Scripture reading and devotion.

The peculiarities of the present work, then, may be summed up in the following particulars :—

1. It embraces the whole of the New Testament.
2. The sacred text is divided into portions suitable for Family Worship.
3. The Exposition, or Commentary, is not appended to, but interwoven with, the sacred text, so that the reading is uninterrupted: at the same time it is distinguished from the text, by being printed in italics.
4. The Reflections and Prayers are founded on the portion of Scripture preceding.
5. The Prayers are adapted to any day of the week, morning or evening; and may either be connected with extemporaneous prayer, or with a collect for the day, morning or evening, for which provision is made throughout the work.

A Specimen of one of the portions is given on the following pages. It should be observed, however, that the work itself is printed on much thicker and better paper.

TALLANT AND ALLEN, 21, WARWICK-SQUARE,
PATERNOSTER-ROW.

CHAPTER III.

JOHN THE BAPTIST PREACHES IN THE WILDERNESS—HIS MANNER OF LIFE—
HIS WARNING TO THE PHARISEES—JESUS IS BAPTIZED BY JOHN, AND A
DIVINE TESTIMONY IS BORNE TO HIS BEING THE SON OF GOD.

1. In those days, *that is, while Jesus was still at Nazareth*, came John the Baptist, preaching in the wilderness of Judea, *near the Jordan, and east of Jerusalem*, 2. And saying, Repent ye: for the kingdom of heaven is at hand; *that kingdom which Christ was about to set up*. 3. For this is he that was spoken of by the prophet Esaias, *Isaiah xl. 3*, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. *Locusts are still an article of food in the east*. 5. Then went out to him *the inhabitants of Jerusalem*, and all Judea, and all the region round about Jordan, 6. And were baptized of him in Jordan, confessing their sins. 7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? *Strong language, but faithful, and justified by the hypocrisy and corruption so prevalent amongst these sects of the Jewish people*. 8. Bring forth therefore fruits meet for repentance; *evidence in your lives that your repentance is sincere*. 9. And think not to say within yourselves, We have Abraham to [our] father: *no longer imagine that your being descendants of Abraham is sufficient to justify you before God*: for I say unto you, that God is able of these stones to raise up children

unto Abraham; *God is not limited to the ordinary mode of descent in raising up a godly people.* 10. And now also the ax is laid to the root of the trees; *the work of judgment is about to commence with those who profess to be God's people*; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. 11. I indeed baptize you with water unto repentance; but he that cometh after me, *that is, Jesus Christ*, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire, *with spiritual and purifying influence.* 12. Whose fath is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. 13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15. And Jesus answering said unto him, Suffer [it to be so] now: for thus it becometh us to fulfil all righteousness, *the righteousness of obedience to John's dispensation.* 16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17. And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

REFLECTIONS.

1. We are furnished with a noble example of meekness and fidelity in the public character of John the Baptist. The brief record of his life redounds to his honour, and to the glory of Him who sent and sustained him on his peculiar mission. His popularity extended to a whole nation; and yet we can discover no deviation from the strictest requirements of duty. He has a word in season for all. He neither flatters the low, nor courts the great; but exhorts all alike to repent, and prepare for the coming of Christ. In this respect he is *the voice of one crying in the wilderness, Prepare ye the way of the Lord*; he forgets himself in the great work he has to perform. All Christians

may learn much from such a model. It behoves all who would serve God acceptably, whether in public or private life, to cultivate the same spirit of self-oblivion, intent upon the one object of doing the will of God.

2. The Pharisees and Sadducees greatly erred in imagining that their descent from Abraham would necessarily ensure the Divine favour, whatever might be their spirit and conduct. John's reproof was as seasonable as it was faithful, and his warning as benevolent as it was necessary. Let all who in any measure resemble his hearers, weigh well the force of his remonstrances. The advantages arising from a pious ancestry, and educational distinctions, involve a proportionate responsibility; and woe be to him who, notwithstanding such advantages, is destitute of all virtue. *To whomsoever much is given, from him also shall much be required.*

3. The circumstances attending the Saviour's baptism are deeply interesting. The humility of John, the condescension of Jesus, the Divine attestation of the Saviour's claims in the dove-like appearance and the heavenly voice—are all points in the picture worthy of separate study. How becoming the conduct of the Baptist! How characteristic the reply of Christ! How sublime the testimony of the Father to his beloved Son, now entering for the first time on that priestly office, to which he was consecrated by the anointing of the Spirit! How worthy the Saviour, upon whom such a halo of glory rests, of our profoundest homage! How stable the foundation of our faith and hope, in the character, sufferings, and finished work of Him who, from the commencement to the close of his public career, was perfect to do the will of God, fulfilling all righteousness, and accomplishing salvation for the guilty family of man!

PRAYER.

Almighty God, who didst prepare the way of Christ by thy faithful servant John, in the wilderness of Judea, preaching that all men should repent; prepare the way of the Lord in our hearts, we humbly beseech thee, by

the voice of thy Spirit. Create within us a deep conviction of sin, and help us so to repent of the same as to turn wholly unto Christ for pardon and life. In thought, and word, and deed, we have sinned against thee. For the sake of thy dear Son and our Saviour, grant us forgiveness; and teach us daily to walk before thee in newness of life. Forbid, O Lord, that we should deceive ourselves. Cause the light of truth to shine into our minds, that we may know what manner of spirit we are of. Keep us from mistaking our true character, as it stands naked and open to thine all-searching eye. May the work of grace within us be deep and thorough—eradicating the evil, establishing the good, and making all things new. Let fruits meet for repentance be the gracious produce of thy divine operation within us; and unto thy name shall be all the praise.

We thank thee, O God, for the record of a Saviour's life contained in thy holy word; and in particular for that portion now read. We would rise from the perusal of it with fresh feelings of love for Jesus Christ, in whom alone we trust for acceptance before thee. We praise thee, O God, for his perfect righteousness, and for his great, his infinite condescension, in coming to our world and submitting to all appointed ordinances for our benefit. While all our trust is in him for justification, aid us in following his blessed example in all that pertains to obedience. May the spirit of Christ be ours—the spirit of meekness, of wisdom, of holiness, of love. Sustain us daily in a course of well-doing. Invigorate us for the good warfare to which we are pledged, and in which through thy grace we have the promise of success. Deeply do we deplore our past transgressions and shortcomings. May the future bear witness to an increase of power to know and to do all thy holy will. And when at last we shall stand before thy judgment seat, may we be found amongst the number of thy children; of those who have washed their robes, and have made them white in the blood of the Lamb; of those whose joyful occupation for ever shall consist in following the Lamb whithersoever he goeth.

NEW WEEKLY PERIODICAL:

PRICE ONE PENNY,

16 pages, Super-royal Octavo, with superior Engravings.

OR IN MONTHLY PARTS, FIVEPENCE.

On the 4th of May will be published, No. 1, of the

SUNDAY AT HOME:

A FAMILY MAGAZINE FOR SABBATH READING.

ABOUT two years ago, the Committee of the Religious Tract Society, desirous of providing an antidote to the issues of the irreligious portion of the periodical press, attempted the establishment of a weekly serial, under the title of "THE LEISURE HOUR." The effort thus made to supply the public with a pure and healthy literature, in union with Christian principles, has, it is gratefully acknowledged, met with a large measure of acceptance. The Committee are accordingly encouraged, as an appropriate supplement to the above periodical, to provide, what is still generally felt to be an urgent want at the present time, namely, a periodical adapted for reading in the family, during such portions of the Lord's Day as are not occupied in public worship or private devotion.

Many excellent magazines of a religious character do, undoubtedly, at present exist; yet the impression prevails, that there is still abundant scope for a journal which shall devote itself expressly to the above object. Even in Christian households, it is often felt that something is wanted, calculated to win and engage the attention of the younger members of the family; a work which, instead of withdrawing their minds from the perusal of the Scriptures, shall serve to attract them to the sacred volume. In other circles, the need of such a work is even more seriously apparent. From the late religious census, it has been calculated that out of four millions of working-men, only about six out of every hundred attend public worship. This immense mass of population has scarcely any reading beyond what is supplied by the Sunday Newspaper, and similar publications; while the Bible, if it gain admission into their houses at all, lies, it is to be feared, an unopened and dis honoured volume.

The present day, moreover, is one in which a special necessity exists for providing Sunday reading of an inviting description. The day of rest—that gracious provision for a toil-worn world—is largely desecrated by the encroachments of a commercial age;

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2

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Hundreds of the principal Silversmiths in the Kingdom have pronounced this Powder the best and safest article for family use ever introduced. Sold by Ironmongers, Silversmiths, and Chemists, in Boxes, 1s., 2s. 6d., and 4s. 6d. each. Wholesale, by J. GODDARD, Chemist, Leicester; Barclay and Sons, Farringdon-street, London; and, Rodgers and Sons, Sheffield.

3



JONES' 24 4s. SILVER LEVER WATCHES are Selling at the Manufactory, 338, Strand, opposite Somerset House. They are very elegant in appearance, and are warranted not to vary more than half a minute per week. They are jewelled in four holes, and have all the modern improvements. One Sunning above the price of the Watch being sent, in Post-office Order, payable to JOHN JONES, one will be sent free to any part of the Kingdom. Read JONES' SKETCH of WATCH-WORK, sent free for a Twopenny Stamp. 5

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Recommended by the Faculty for its purity, by the Nobility and gentry for its choice quality (which is always the same), and by the trade for its general superiority and moderate price, **MOORE and CO., 14, Little Tower Street, London.** Sold retail at 27, COVENTRY ST. HAYMARKET, and by their agents throughout the kingdom. Price 4s. 4d. per lb., in tins of various sizes. Agents wanted (Tea-dealers only) where none are appointed.

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But not express'd in money; rich not guile—
For the apparel oft proclaims the man."—*SHAKESPEARE.*

EVERY WELL-DRESSED MAN KNOWS HOW DIFFICULT IT is to find a Tailor who thoroughly understands the peculiarities of each figure, and who can recommend with a well-aimed, judiciously-fitting garment, in which, ease and taste being equally regarded, the eye of the observer is pleased with its graceful effect, while the comfort of the wearer is secured. Hence it is that the "best fit" is the "best" during the first day's wear of any new garment, and so many are apparently doomed to appear in clothes, however costly, that never can become adapted to their forms. To remedy so manifest a deficiency in costume, **HAZELTON, JOHN, HEMMENT and CO.** adopt this means of making known that they have judiciously studied both facts and fashions in their most comprehensive meeting; and, in the course of an extensive private correspondence, have clothed every conceivable description, always adapting the garment, whether East, West Indian, or French, to the exigencies of its individual wearer, and the purposes it is intended to serve thus rendering an absolute elegance of fit, with that regard for ECONOMY which the spirit of the age demands.

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CONGREGATIONAL UNION OF ENGLAND AND WALES.

TWENTY-FOURTH ANNUAL ASSEMBLY.

MONDAY, MAY 8th, 1854, at Two o'clock, p.m., will be held, in the Congregational Library, the Meeting of the Distributors of the CHRISTIAN WITNESS Fund in Aid of Aged Ministers; and at Five o'clock, the Preliminary Meeting of Members of the Union, for preparation of the business of the evening Assembly.

TUESDAY, MAY 9th, 1854, at Half-past Nine o'clock, a.m., the First Meeting of the Assembly will be held, in New Broad-street Chapel.

FRIDAY, MAY 12th, 1854, at Half-past Nine o'clock, a.m., the Adjourned Meeting of the Assembly will be held, in the same place.

4, Blomfield-street, March 24, 1854.

GEORGE SMITH, }
ROBERT ASHTON, } Secretaries.

HOME MISSIONS

AMONG THE ENGLISH SPEAKING POPULATION IN THE MINERAL AND OTHER DISTRICTS OF WALES.

EVANGELICAL Non-conformity, of every denomination, has provided for the Welsh Counties a large amount of Christian instruction, in the vernacular language of the people. Six Hundred Thousand sittings, in places of worship, have been prepared by the congregations themselves, where they may assemble to hear a preached Gospel; and three-fourths of these are generally occupied on the Lord's day. But the ministers, from whom these congregated masses receive instruction, with but few exceptions, preach only in Welsh. In the Mineral districts alone, nearly *Thirty Thousand inhabitants* can only profit from the efforts of English ministers. These thousands consist of the industrious and humblest classes, who specially need and would speedily require evangelical labour. The ministers of Welsh congregations have abundant demands on their service, among the people of their peculiar charge; but they are most willing to help in efforts to promote a Mission among their Anglian neighbours. They have, however, urged on the Board of British Missions the wisdom and obligation of undertaking the conduct of such a work. After repeated deliberation and extensive correspondence, the Committee of the Home Missionary Society has been authorized, by the Board, to take active measures for this purpose; and the following Resolution has been adopted. The Treasurer of the Society has generously pledged One Hundred Pounds *per annum*, for three years, as the commencement of a separate subscription in support of such a Mission. Others are entreated to render a willing, liberal, and prompt co-operation.

"The Board, having deliberated on the matter, fully approves of the measure recommended, and agrees to urge on the friends of Home Missions a special and prompt co-operation in aid of a separate fund for promoting the evangelization of English residents, chiefly of the Working Classes, in Wales and Monmouthshire; and it is resolved, that the Secretary be authorized to issue such an appeal as the measure requires, soliciting special contributions, to enable the Home Missionary Society to commence the effort without delay; and that this appeal be particularly directed to Iron Masters, Railway Contractors, and others engaged in Mining and Manufacturing enterprises connected with these districts."

JAMES WILLIAM MASSIE, Secretary.

(See page 190 of the present Number.)

BRITISH MISSIONS.

(Contributions from the 22nd of February to the 23rd of March, 1854.)

| Bethesda | £ s d | Llanabryn | £ s d |
|---|---------|--|--------|
| Wallingford, Rev. W. Harris | 19 0 0 | Stratford, Rev. W. P. Appleford | 6 6 0 |
| Cheshire | | Stratford, Robt. Roberts, per Mr. Ashtn | 15 6 0 |
| Birkenhead, Rev. J. Mann | 15 0 0 | London and all districts | |
| Derbyshire | | D. | 10 0 0 |
| St. Asaph, Rev. J. Cross | 1 11 0 | Mazen, Edward, Esq., St. John's Wood | 0 0 0 |
| Nottingham | | Hatfield, Queen-street Chapel, Rev. R. S. Davies, F.S.A. | 3 4 4 |
| Banfor, Don. by Miss-Dropier, per Rev. | | Trafalgar, the Museum, Kentish Town | 3 0 0 |
| N. Hudding | 1 10 0 | Staffordshire | |
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| Herefordshire | | Bosley, Rev. John Flower | 10 4 8 |
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| Herts | | Yorkshire | |
| Bishop's Stortford, Rev. W. A. Harndall | 15 10 0 | Middleham, Rev. George Craig | 3 0 0 |
| | | West Barton, Rev. J. Harrop | 2 10 0 |

N.B. - It is respectfully requested that all contributions directed for the Home Missionary Society, or for the Irish Evangelical Society, or for distribution among the Irish Slaves, should be made to the Secretary, Rev. JAMES WILLIAM MASSIE, D.D., for the General Missionary Society, to the Secretary, Rev. THOMAS JAMES, Congregational Library, Dissenters' Bazaar, London; and also that all Post-office Orders be made payable to either of the Secretaries, at the General Bazaar Office only.

THE
CHRISTIAN WITNESS
AND
Church Members Magazine.

No. 123.

MARCH, 1854.

Vol. XI.

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The insertion of advertisements received after this date cannot be assured.

THE MAGAZINES

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11. We invite communications on the subject of the ongoing anti-LGBT efforts.

1. The first of these is the fact that the
 2. Government has been unable to secure the
 3. necessary funds to carry out its policy.
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 12. necessary funds to carry out its policy.

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Theology.

SPIRITUAL MINDEDNESS.

SPIRITUAL mindedness regards the state of the heart. Sound doctrinal knowledge, and assiduous attendance on the means of grace, may exist without it; they may even be made a substitute for it. It consists in having the whole soul exercised about heavenly things, with holy delight and affection. It is the result, however, of an intellectual process,—of intellect operating upon truth, under the influence of the Spirit of God. We shall now consider,

I. THE MEANS OF CULTIVATING SPIRITUAL MINDEDNESS.

The constitution of man is regulated by certain laws, and the nature of the Gospel is such as to harmonize with them. Whatever be the original cast of the human constitution, it admits of modification to an indefinite degree. Every person is much moulded by education, by society, by circumstances. Men have different habitudes of mind, and each is led to pursuits according to these habitudes. Among men of genius, one has a taste for eloquence, another for poetry, another for mathematics, another for painting, another for sculpture, another for mechanics. Each of these will improve the taste, strengthen the faculty, and enlarge the capacity imparted by Nature, according as a man is constantly and intensely occupied in the meditation of distinguished models in these several arts. Eminence requires that fondness for the art arise to a strong passion, and that the soul be filled with ideal forms of perfection. This is the appointed means of excellence. The soul continues to gaze with rapture on the perfect image that fills the mind, ~~and~~ it take the likeness of it, or is itself changed into the same image.

Now, a process much the same takes place in regard to the souls of men. In regeneration a spiritual taste is imparted, but the character is still unformed. It has, however, now acquired a susceptibility of impression from spiritual objects, which will lead to its formation, and ultimately to its perfection. Nothing now is wanted but the application of truth by the Spirit of God. The object of contemplation is God in Christ. All that is emphatically denominated "the truth" con-

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sists of declarations concerning God; and, therefore, all truth ultimately resolves itself into the Godhead. The glory of the ever-blessed God is manifested through his Son; and it is by the contemplation of God in Christ, as in a glass, that we are changed, or transformed, from glory to glory. Here the Saviour's person is a mirror; in that mirror the glory of the Godhead is beheld, as is the face of a man in a glass. In the light imparted by the Holy Spirit, this glory is seen; and he who sees it is changed by the sight. The light and the mirror are both needful to the operation. The mirror without light is of no service; light without the mirror will not answer the end; that is, Christ without the Spirit, the Spirit without Christ, will not suffice to enable a fallen creature to behold the glory of the Lord God of Hosts. The following are primary points of meditation:

1. *Christ is the centre of all heavenly glory, and as such the great object of holy contemplation.*—Our hearts are attracted to him by a two-fold consideration. We owe him a lasting debt of gratitude for personal salvation and eternal redemption. To him, as the Lamb, our eyes must ever be directed. But with the feelings arising from benefits conferred, other stupendous considerations mingle; and the result of the whole is, the constitution of a most attractive power. The glory of his person is so great, that the sight of it operates with resistless energy on the soul. In reposing our eyes upon it, we shall be filled "with joy unspeakable and full of glory;" while we look up to glory, we shall be filled with it! Hence the Saviour's prayer in John: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me." In being beholders, they would become participators of his glory. Again: "We shall be like him, for we shall see him as he is." What connection is there between seeing him and being made like him? Why, the most intimate connection. Light will produce similarity. What will then be perfected by the sight of his person, full orb'd in glory, is here begun

through viewing him in the verbal information which Scripture yields. A description of him and a verbal exhibition of him are certainly two things,—the one is infinitely short of the latter; and the difference between what we are and what we shall be is analogous to it,—and, indeed, they are related to each other, as cause and effect. What we are is produced by what we know of him from the verbal description; and what we shall be will arise from the immediate sight of his person.

The Scriptures and the institutions of Christ are the means of viewing him at present. These are all nothing without the Spirit of God; but the Spirit does not go beyond these. These are meanwhile the glass in which we behold Jesus,—a dark glass, to be sure, but a glass in which as much glory may be seen as can be endured. The way in which the Spirit operates corresponds with the character of the means. It is thus that we have communion with the Lord Jesus Christ, and with the Father. It is here that faith acts, and that graces grow. Here we are moulded imperceptibly into his mind, holding the same views of sin, and of holiness, and of heaven. Thus we grow up in all things into him, who is the Head of his Church.

The Saviour is presented to us in a variety of aspects in his word: the remarkable constitution of his glorious person, as God and man; uniting all-sanctified humanity to perfect Deity; rendering glory visible; concentrating infinitude, in some of its parts, into a point. Yes, and here we behold him as the wondrous medium of communication between God and the Church to all eternity. The discharge of his mediatorial office, and his accessibility to us at all times in that capacity; his constant watchfulness over the interests of his people; the unailing efficacy of his all-powerful intercession; his unwearied sympathy with his people in all their trials and afflictions here; his extended sway over all worlds and all time; his second coming, and the judgment; and then the assumption of his saints,—these are the transforming themes of our meditation.

2. *"The Father of lights, from whom cometh down every good and perfect gift," is the theme of his children's thoughts.*—That God is, and that he is the rewarder of them that diligently seek him, is a first principle—the foundation of all

religion. This is the primary object of faith, and the first operation of reason, and is to be steadily kept in mind through all the future portion of our history. We do well to familiarize our souls with this great doctrine. We shall be often and strongly assailed by the Evil One on this point, should it ever be the will of our Father to permit his fiery darts to be hurled at us. Blasphemous imaginations will alarm and distress us. Some saints have left behind them the most affecting records of such conflicts, for our warning and instruction. Meditations on his works of creation, of providence, and of grace will powerfully serve to establish our principles and refresh our hearts.

Let us familiarize ourselves with thoughts on his omnipotence. And here we have got to guard against generals, and mere mental assent. We require to particularize and appropriate,—to think that this God is *our* God, and we his children, by faith in Jesus Christ. We are called to grasp, with the whole energy of our minds and hearts, the arm of Omnipotence, and connect with it all our affairs, small and great, for time and eternity. This is indispensable to the enjoyment of peace in this troublous world.

Let us cherish an habitual conviction of his omnipresence and omniscience. This is essential to our walking with God; we must set him always before us. We require to feel that the heart and the hand, thought and action, are equally before him. This is the very well-spring of spirituality. "I foresaw the Lord always before me," saith the Psalmist; "and because he is at my right hand, I shall not be confounded." In all seasons of temptation we are required to keep a steady eye on Him that is before us; and what season or circumstance does not admit of being converted into the innocent occasion of sin? But there are some more particularly so than others; and it is in these, more especially, that we require to be upon our guard. Spirituality will exercise itself in all such cases by saying, "The Lord is here; to him will I turn, and on him will I rely." This principle will not be less operative in hours of solitude. Indeed, that is the chief region of a spiritual mind, and it is then that it calls the hours its own, and talks with its God. Solitude, however, operates two ways,—as a test of spirituality, and a nutri-

ment. What a man is in solitude, and when no eye is upon him, *that* he is in reality, and no more. The eye of man will add nothing to the eye of God. In a lone valley, and amid ten thousand men, a true man will be the same person. In days of difficulty and distraction, the tone of spirituality will be exercised and strengthened. This tries what is in us, and calls forth the full amount of our energy. The thoughts of the heart are then called off from all that is seen, and fixed upon Him whose arm is full of power. From him we shall obtain comfort and help, and be brought through all our troubles.

II. DIRECTIONS CONCERNING THE USE OF THESE MEANS.

It may be readily acknowledged that the grace of heavenly mindedness is a precious one, and that its cultivation is a duty of the highest moment as a source of enjoyment and safety, while a difficulty is felt in dealing with the truth so as best to accomplish the object. Men are so engrossed with the family, and the shop, and the world, that their time is abridged and they are worn out by other cares so as to incapacitate them for such work. You say, your memories are treacherous, your judgments are weak, and your power of attention is gone—your spirit is restless, and refuses to fix upon any one subject. The world and its vanities follow you everywhere, demanding and forcing a share of your notice. This discourages you. It is found that you are “weak as water, and cannot excel.” Secular associations disturb you—the very words in which you think are a snare to you, and lead the heart away to other objects. You feel this in meditation, and not less in prayer. You are, therefore, in danger of retiring from the diligent exercise of both, and so permitting your corruptions to gather strength, and thus increase the evils which you deplore. Nay, this very weakness is often converted into an excuse and an exculpation, instead of filling the soul with shame and confusion of face. Alas! is not this a most afflicting consideration? How we can think with closeness and continuity upon a fellow-creature, and yet not upon our God! How we can dwell upon a matter of science, or of art, or of business, or of pleasure—yea, upon anything which is of the earth and earthly! To these objects we can cling with the utmost tenacity;

but they are shadows! Why should we then so deal as we do with the substance? Ah, the body of death explains this, and points us back to our origin. True, we are renewed; but it is only ^{in part}. The cure is begun, but it is far from being complete. Thus indwelling sin mars everything—the water is always mingling with the wine, and sin threatening to extinguish grace. For this it is that “we groan, being burdened.”

Well, what is to be done? Let your experience humble you—let it always keep up a lasting sense of your miserable condition by nature, and let it teach you more and more to value the Lord Jesus Christ. If it produce thus much it has not been in vain; and if it do this it will soon do more. Let your reflections be such as these;—I sat down to think of God, and of his Christ, and his Spirit—of his love, and grace, and mercy, of my own character and destiny, and of the end of all things; and although but a few minutes have elapsed, where am I now? Playing with trifles! Engulfed in vanity! As far removed from these great things as if they were not! Oh, what a heart is mine! How deceitful! How wicked!

Unmixed love—undivided attachment to God—a soul filled with his fulness—a capacity for receiving an exceeding and eternal weight of glory, is reserved for heaven. Still, something may be attained here, and that something in itself very great; it may be reached by all, and yet is reached by few. It demands that we apply ourselves to seek diligently light, and grace, and follow hard after God;—that we labour most diligently to have his word dwelling in us richly, as the material of good thoughts. There is a holy violence, a resolute perseverance, a conspiring of all the energies of the soul, a most determined opposition to all evil thoughts, and ways, and works; all which is necessary, and where it exists there will not be perfection, but there will be very large success in the attainment of spirituality; and there is no limit to the degree of this gracious attainment. Daily may you put off, and daily may you put on,—leaving what is behind, you may press on to what is before, rising from earth, and approaching to heaven. Thus sin will lose its hold, and grace will deepen its roots. Daily less of effort will be required; every act will be more spon-

taneous, and every habit more natural. The difficulty lies chiefly at the entrance; for when once we get within the strait gate, and begin to tread in the narrow way, we become familiar with our path, and our posture, and get on comfortably. Be encouraged, then, conflicting believer, tried child of God! Many an obstruction which now presses upon you will pass away; crooked places will be made straight, and rough places plain; and you will go on your way rejoicing.

1. Let public instruction be well digested, and let it be heard in an humble, meek, and devout spirit. Be absorbed in considerations of truth, and of yourself;—exclude everything but the truth; this alone can do you any real good. Still, arrangement, manner, all that constitutes eloquence, are good in their place, and supply a pure and innocent pleasure; but eloquence is not truth, and may exist in great perfection in the absence of the Gospel. Where there is eloquence, still be it your great concern to attend to truth; and where there is not, still attend to truth; and if your pleasure be less, yet you will have profit—review, digest, apply!

2. Cultivate the habit of reflection and meditation on portions of the Scripture. Be prepared for difficulty, and dislike; and muster all your power of self-control, that you may keep to your exercise. When the mind starts aside, bring it back; compel it to do its work. Your power will grow apace, and your mind will strengthen as you advance!

3. Labour always to keep the conscience clean, and the heart pure. On this much depends, because in every step of Divine meditation, the Spirit of Christ alone can guide and teach us. "Blessed are the pure in heart, for they shall see God!" Purity leads to further purity. Resist all evil—shun temptation. He who ventures on the field of temptation, knowingly, is half guilty of transgression,—without a heart hankering after sin, he could not go there.

J. T. C.

THE BELIEVER'S PORTION.

WHEN Jesus asked his disciples whether they also would go away, as many who had once followed fell off, and walked no more with him, one of them promptly asked, "Unto whom

can we go but unto thee? for thou hast the words of eternal life." This was a blessing that Peter and his companions could not dispense with, and which they could obtain from none else; whatever, therefore, might be the price at which the inestimable good was to be procured, that price must be paid; Jesus had "the words" of it—the words which announced its existence and excellence, and the means by which it was to be obtained; they received not in the full sense the thing itself, but the promise of it. He intimated that this eternal life consisted in the knowledge of the living and true God, and of Jesus Christ, whom he had sent; that is, it resulted from the enjoyment of God, and to be enjoyed he must be known. Every believer can say, "Whom have I in heaven but thee? and there is none upon the earth that I desire besides thee." God is the portion of his people, and he abundantly satisfies their souls with the good of his chosen.

Happiness may be considered in its lowest measure as implying the absence of misery, or of that pain which is the source of it. This must arise from the adaptation of the soul and body to each other, and of both to external circumstances, and of those to them. Seeing, then, that man is not his own creator, all these things must flow from that God in whom he lives and moves. Again, if happiness be viewed as consisting of positive pleasure, this must necessarily arise from a union of all the foregoing considerations in a higher degree of exquisiteness; or from an addition of other elements of blessedness, and both these still can flow only from God. As God is the fountain of life and felicity, so all beings must depend on him, and all felicity arise from likeness to him! The link connecting man with God is the channel through which goodness flows down upon the creature. The Divinity is the infinite, inexhaustible source of good. Hence man may be viewed as a mere naked intelligence, and as such united to God in heaven. He lives in the light of his Creator's countenance! He floats on an ocean of pleasure! He luxuriates amidst a region of perfections! Himself is perfect—his joy is perfect—he is left nothing to wish for, or to hope for.

Such is the condition of a perfect, unembodied spirit. Let it be clothed

with a human frame, and what changes will result from such an incarnation? No change whatever as regards its original condition, and its union with the Father, and consequent happiness. The spirit is entire, and altogether unaffected, although a variety of modifications and circumstances may be appended to it. By being fixed in a body, it is necessarily chained down to this earthly globe. But it is not necessarily injured by this means; the stream of its happiness is not diminished one jot, while a new world of pleasure and occupation is opened up to it. Organs are imparted to this frame, by which it is capacitated to receive pleasure, various and exquisite, from the world in which it lives. That world is richly fraught with whatever delights the eye, the ear, the smell, the taste; while it is thus stored with treasures that pour holy delight into the heart, all creation is only one vast expanded tabernacle on which the finger of God has inscribed the wonders of his power, and the demonstrations of his wisdom, bounty, and love. It is in fact communion with the Maker and Ruler. It is the face of the Divinity reflected upon the blazing surface of his own perfect work.

Thus a two-fold spring is opened to man, of unalloyed pleasure; that derived directly from the senses, and that derived from meditation on the materials with which the senses furnish them. Both these things resolve themselves into the knowledge of God. Nature is the great book in which God primarily revealed somewhat of his own character for the instruction and delight of his children. The pleasure, then, which is thus derived from the works of God, is, in point of fact, from God himself; it is derived from him, and leads to him. The works of God are the rudiments of revelation. The study of these is a work not less devotional than the study of the Bible. Indeed, had man retained the heart and the character with which he came into being, and applied himself to this task, he had neither needed nor received any Bible. The soul of man had then a happiness independent of all earthly and external things, derived directly from God; this, perhaps, was only enhanced by his incarnation, as that put him in a condition to know much more of his Maker. Knowledge of every kind was only an acquaint-

ance with God in a variety of ways. All happiness must have a cause; and all causes proceed in a chain backward to God the first cause.

As man now stands, his testimony is doubtful and unsatisfactory. Of the first kind of happiness, that arising from communion with God, direct and in perfection, he can testify nothing, because he knows nothing; his sins have separated between him and his Maker; and that channel which once flowed so copiously is now dry and desolate. Here there is no knowledge of God, and no love of him in the heart. And as to his works, there is a knowledge of them to be attained by such persons; but no knowledge of him in them. The earth, the heavens, with all that pertains to them, will be made the subject of intense meditation by night and by day; all other pleasure will be forsaken for the pleasure of science, and yet, strange to tell, there shall be no knowledge of God in them! Nay, he will be both proudly and scornfully excluded from the creed and the conduct of some, who have taken the lead in the work of scientific discovery! Notwithstanding the judgment of the sage, that "An undevout astronomer is mad," indevotion will be mixed up with astronomy. Thus, as there is no knowledge of him directly, there is none through the medium of his work, to man as he comes into the world, and hence there is no happiness.

Still, the world has an experience of its own kind. If it cannot tell us what it has found, it can tell us what it has not found. If it has nothing to say for God, it has something to say against itself. It has been in quest of happiness nearly six thousand years; it has been sought by men in all ranks of life, and possessed of every variety of facility; it has been confined to no one people, and to no one method. It has been sought in low gratification, in pursuit of wealth, and in the possession of it; it has been sought in the walks of ambition, and in the seats of power, in the battle-field, and in the calm retreats of philosophy; it has been sought in every way that the genius of man could devise; while sufficient time has been given to repeat all experiments, or to make new ones; and what has been the result of all this investigation? What is the voice of this accumulating experience of many

ages? It is uniformly, and without exception, that in this earth there is no happiness. No man has ever sincerely said, that he had found it; and to the testimony of others every man has to add his own. No man ever found happiness till he found God! Revelation, whether man will hear or forbear, tells the truth concerning him. It proclaims, careless of his pride, that his misery is great upon him, because his sin is great. It lays open his wretched condition, his helplessness, and his utter incapacity to extricate himself from the labyrinth into which he has been thrown. Among the evils which rest upon the unhappy family of man, the following deserve especial notice:

1. A separation has been effected between the soul and God.

2. A dreadful disorder has been induced, under which that soul labours.

3. He is the subject of ignorance, that prompts and regulates his actions.

4. A load of guilt lies upon his conscience not to be shaken off.

For such a man change of place can do nothing;—God, the fountain of enjoyment, is lost;—men resort to other cisterns that can yield them no supply; all who have gone to such have returned with vessels empty, mourning their disappointment. Were the sun to be withdrawn from the heavens, all the efforts of the entire population of the earth could do nothing towards the construction of a substitute. Their artificial lights would avail them nothing. All effort would fail to secure for them one ray of the same kind of light which the sun imparts—all substitutes fail to communicate life and animation to the animal and vegetable world.

Next to this, and the fruit of this, the dreadful malady under which every man labours, is to be considered. The soul of man is diseased in every part—there is no soundness in him—he is full of death and of rottenness! He is utterly without strength. He can feed only on poison and lies. He can derive no impression from the character of God; he is inaccessible to spiritual motives, and not to be influenced by any moral considerations. He is so benumbed in his soul that he feels nothing. He, therefore, being dead, performs the work of death! Here is the mystery of evil. This is the reason why a man must be born

again before he can enter into the kingdom of heaven. He has no appetite for spiritual food—he loathes it, and is not able to look upon it. While this is the fount of his misery, it serves to perpetuate itself, for it prevents his return to a forsaken God. It refuses to entertain that truth which alone can heal it. Again; while he feels his misery, he knows not the cause of it; he continues to pursue his own ways, and thus to widen and keep open the channels through which distress pours in upon him. He goes on, day by day, to deepen his distress, and to render his ruin more irretrievable. To crown the whole, he cannot divest himself even by sinning to an extent which brings stupefaction with it, of a feeling of guilt and an awful anticipation of a hereafter, and a reckoning with his Maker! All this we gather from the word of God and human experience. Hence we come to one conclusion; happiness is to be found only in the heart where God dwells. No one thing that earth has to give can impart it; the union of all those objects on which the heart is most set would conduce nothing to the accomplishment of this great end. Happiness, therefore, cannot flow from earthly good; it must flow from Him who was when there was no earth, and who will be when the earth that now is shall have passed away. Change of place and of circumstances have nothing to do with this bliss; it is in yourselves the change must take place. This change within is not bliss of itself; it only prepares us for receiving the Lord as our portion. God in Christ is the object to be received, and the heart must be opened in order to his reception. God knocks at thy heart, O sinner! Will ye not open that he may come in, and make his abode with you? He comes to bless thee, to people thy desolate breast, and to take the possession of thine affections. How long will you repel your Lord? Will you imitate those of whom it is said that they "besought" the Lord Jesus "to leave their coasts?" Is it to be even so?

Feb. 1854.

A SHEPHERD.

REVIVAL OF RELIGION.

How shall we obtain a Revival of Religion after the Ed—

field fashion? The following hints may be useful:

1. Christians must sincerely *desire it*.—They must meditate on the value of the soul, on the danger of the impenitent, and on the glory which a revival brings to God, until they see that a genuine revival of religion is one of the most desirable things in the world. The more members of the church that see this, the better. Unless there are some in the church who can honestly say, "My heart's desire and prayer to God" is for a revival of true religion, a revival need not be expected. God hears those prayers which are prompted by strong desires. Christians must have such desires for a revival, that they will stir up themselves to take hold on God, and plead with wrestling importunity for it. How important, then, that every soldier of the cross be induced to come up "to the help of the Lord against the mighty!"

2. Christians must have *right motives* in desiring a revival.—They must have a higher motive than a wish to see *their* church enlarged, or *their* denomination strengthened, or even *their* friends converted. They must desire a revival that God may be glorified, that Christ may "see the travail of his soul, and be satisfied," that the machinations of Satan may be frustrated, and that immortal souls may be saved. Self must have little or nothing to do with their desire for a revival.

3. Christians must *fix their minds on a revival*, as the most desirable thing for the time being that could occur.—It must absorb their thoughts, and deeply interest their feelings. They must think about it when they lie down, and when they rise up, when they go out, and when they come in; at noon, and at night. They must talk of it by the way, and in the field; at the fireside, and at the table; at morn, and at eve. It must enter into their day dreams, and their night dreams. It must be the subject of all subjects, on which to *think, and talk, and act, and pray*.

4. The minister must *aim at immediate conversions* in all his labours.—His eye should be fixed on this point when he prepares his sermons. When he is working his discourses, he should mix in a large quantity of fervent prayer, that God would make them the means of saving souls. And when he is preaching, he should look around

on sinners, with the expectation of seeing them weep, and of hearing them *cry* out, "Men and brethren, what shall we do?" There should be a holy yearning over lost sinners, and a breathing forth of silent ejaculations for their conversion, during the whole delivery of his sermons. Some one says of a sermon:

"It should be mix'd with many an earnest prayer,
To teach the heart, and fix and fasten there:
When God and man are mutually address'd,
God grants a blessing—man is truly bless'd."

The minister should speak the word with all boldness, with lively hope, and with strong faith. If he does not look for the conversion of sinners *while he is yet speaking*, he betrays a want of confidence in "the sword of the Lord and of Gideon." What if the Lord should say to him, "According to your faith, be it unto you;" when would any sinners be converted under his labours? Aim at an *immediate effect*. Be disappointed and grieved, if you see no immediate fruits of your labour.

5. The minister must follow up his public efforts by affectionate labours with individual sinners.—Sinners like to be noticed, and will remember what is said to them personally. They will be much more likely to listen respectfully to what is said to them alone, than if others are present.

6. The people of God must abstain from all lightness in conversation, in appearance, and in conduct.—Jesting and laughter in a professor of religion are like an *iceberg* to a serious soul. They chill the warm affections, and tend to dissipate all thoughtfulness. "Foolish talking and jesting" are no more proper and convenient now than they were in the Apostle's day. And if we wish a revival of religion, and the conversion of sinners, we must avoid them as we would the *Evil One* himself.

7. Private Christians, as well as ministers, must labour with individuals, to try to arouse their attention to eternal realities, and to induce them to seek the Lord with all their hearts.—"Preach the Gospel to every creature" is a command equally binding on ministers and laymen. Every Christian should cultivate the conversational talent, and use it in doing good. Each one is responsible for all the talents which God has given him, and for interest on the same. Should ministers watch for souls, as they who must give

account to God? So must Christians also. While it is the duty of private Christians to converse with the inpenitent on the subject of religion, it is their duty also to cultivate an affable, affectionate manner of address. They should have *zeal*, and their zeal should be according to *knowledge*. Some do more harm than good, by their mistimed, or harsh, or injudicious remarks. Christians should feel that "necessity is laid upon them" to do personal service for Christ, and they should make it a subject of much study and prayer, that they may do it in a right manner. If our neighbours are meditating suicide, shall we not study how we may dissuade them from it? Shall we not pray for Divine guidance? So, when they are labouring under a moral infatuation, shall we not cry to them, "*Do yourselves no harm?*" Every Christian should be a *preacher*—such a preacher as the woman of Samaria was, if they wish for a revival.

8. Christians must be punctual in their attendance.—This is necessary, that they may keep up the seriousness, and that their example may induce others to be regular in coming. If they are absent from any meeting, their absence may discourage the minister and brethren, and may thus be the first death-blow to the revival. Let them be sure to be there, and to be there in season, and to come praying.

9. Those Christians who are called on to take a part in the religious exercises of the meetings, *must do it* without any excuse, and do it according to the ability which they possess.—It has a very injurious effect on a revival, for any professor of religion to excuse himself, when invited to take a part. If he is well enough to come to the meeting, he is well enough to offer a short prayer, or to make a few remarks. And as to his ability to do these to edification, he must allow the brother who leads the meeting to judge.

10. If discipline has been greatly neglected in the church, and there are members guilty of scandalous offences, all efforts for a revival will be likely to fail of producing it, unless these stumbling-blocks be first taken out of the way.—God loves order; and if a church wants his blessing, it must go to work with *clean hands*. Painful as it is to amputate a limb, the health of the body may demand it. One Achan may cause defeat to a whole army. If

you would have the blessing of God, and the reviving influences of his Spirit, you must not suffer the "accursed thing" to remain in the church.

Now, Christian brethren, if you will act upon the above directions, and do not, in the end, enjoy a revival of religion of the *old stamp*, I have read to little purpose Church History and the inspired page.

COUNSELS TO A PASTOR'S WIFE.

NEVER be drawn into excessive attachments. They gender envy and provoke reflection. Like himself, a minister's wife is hardly allowed friendship; at least, great and engrossing intimacies. She stands in the same relation to many, and must be respectful and attentive to all. If she cannot hinder the existence of particular feelings and preferences, she may, she must learn to rule the expression of them. Many in your ranks, especially the narrow-minded, and the ill-educated, always have their cronies—a kind of low favourites—decent dependents—the collectors of all the news of the church, congregation, and neighbourhood—and who can feed their entertainers with timely selections, according to their peculiar appetite and wishes, with which they are perfectly acquainted. Flee these. Beware of all newsmongers. Frown them to a distance. Chill them into silence. What says the proverb? "The receiver is as bad as the thief." What says the witty and sarcastical South? "The tale-bearer and the tale-hearer should be both punished together; only the one should be hung up by the tongue, and the other by the ear."

After all your caution, there are things which you will unavoidably hear; but you must hear them as if you heard them not, and you need not relate them. Be not suspicious, yet never be too open. Never put yourself, by imprudent confidence, in the power of any. Never betray secrets, the divulging of which may involve you in embarrassment or disgrace.

Keep yourself aloof from all breaches in the families of your people, and any differences that may arise in the church or congregation. There is danger here from your being, with regard to such things, in the way of much prattling information; and, unless you are guarded, you will be easily drawn in,

and become a partisan; and when a female has taken her side, which seldom requires much time, she is apt to be more open than false; and frequently feels and expresses more than principle, or at least prudence can justify. Never show a wish to be a "judge and a divider." Never be found in the ecclesiastical court. Leave these matters to those to whom they properly belong, and who "have the rule." I never knew a minister's wife but was esteemed and admired in proportion as she shunned contention and intermeddling, and kept within the duties of her own appropriate and lovely sphere. It is better to withdraw, and retire, and weep, and pray, than to excite notice and gain partial praise with the froward, and even the forward in spirit. "Who is a wise" woman, "and endued with knowledge?" Let her "show out of a good conversation" her "works with meekness of wisdom." For where envy and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated; full of mercy and good fruits; without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

In the visits you pay and receive, be always ready to encourage religious discourse. Let this appear to be the element the most congenial with your spirit. Let your speech turn habitually on subjects rather than persons. Especially, speak evil of no man,—“Upon

her tongue was the law of kindness.” In a general way, be rather reserved than over communicative. “We have,” says Archbishop Tillotson, “many good discourses on the excellency of speech; we want one now on the excellency of silence.” “In the multitude of words there wanteth not sin.” How often does Solomon, the wisest of mortals, enforce a *comparative* backwardness to speak! In one place he tells us it is safe; in another, it is wise; in a third, it is dignified; in a fourth, it is useful; and everywhere he extols it as a virtue. Nature, my sister, teaches us this lesson as well as Scripture. It has given us two ears, but one tongue; the former avenues are always left open; the latter organ is easily closed—as much as to say, “Be swift to hear, but slow to speak.” Here, alas! “who can understand his errors?” Who can read the testimony of Jesus—“Every idle word that men shall speak, they shall give account thereof in the day of judgment”—and not pray, “Set a watch, O Lord, before my lips!” If *your* connections and intercourse afford you more opportunities and excitements to speak, so much the more necessary it is that “your speech should be always with grace, seasoned with salt.” I urge this because of its peculiar and neglected importance. Surely what James says of our sex will apply equally to a female in your relation. “If any man offend not in word, the same is a perfect man; and able also to bridle the whole body.”—*Jay*.

Lessons by the Way; or, Things to Think On.

STATISTICS OF MISSIONS IN INDIA AND CEYLON.

By the Rev. J. Mullens, of the London Mission, Bolwanipore, Calcutta.

At the commencement of the year 1852, there were labouring throughout India and Ceylon the agents of 22 Missionary Societies. These include 443 Missionaries, of whom 48 are Ordained Natives, together with 698 Native Catechists. These agents reside at 313 Missionary Stations.

There have been founded 331 Native Churches, containing 18,410 Communicants, in a community of 112,191 Native Christians.

The Missionaries maintain 1,347 Vernacular Day-schools, containing 47,504 Boys; together with 93 Boarding-schools, containing 2,414 Christian Boys. They also superintend 126 superior English Day-schools, and instruct therein 14,562 Boys and Young Men.

Female Education embraces 347 Day-schools for Girls, containing 11,519 Scholars; but hopes more from its 203 Girls' Boarding-schools, containing 2,779 Christian Girls.

For the good of Europeans 71 services are maintained.

The entire Bible has been translated into ten languages; the New Testament into five others; and separate Gospels in four others.

Besides numerous works for Christians, thirty, forty, and even seventy tracts have been prepared in these different languages, suitable for Hindoos and Mussulmans. Missionaries maintain in India twenty-five printing establishments.

This vast Missionary agency costs £190,000 annually; of which about one-sixth, or

\$33,500, is contributed by European Christians resident in the country.

By far the greater part of this agency has been brought into operation during the last twenty years. It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success; and without exclaiming, with the most fervent gratitude, "What hath God wrought!"

EXTRAORDINARY BIBLICAL KNOWLEDGE.

In a school in Edinburgh, in which the intellectual exercises were conducted in a most efficient manner, the teacher put the New Testament into my hands, and requested me to select any passage I might choose from any one of the four Gospels, or from the Epistle to the Hebrews, and read it to a class of about eighty boys and girls, who were from eleven to thirteen years of age. Accordingly, I opened the book at random, and read the first verse upon which my eye fell. Before I had finished reading it, a large number of the class had turned to it, and announced the book, chapter, and verse, that I was reading.

Astonished at this, I repeated the text, turning backwards and forwards promiscuously, again and again; and in no case were they at fault. In every case, before, or as soon, at least, as I had finished the verse I was reading, a considerable number of the class, often a majority, held up their Testaments, and showed or mentioned book, chapter, and verse. I then tried them by beginning in the middle of the verse, selecting verses whose division was such that the clause presented a substantive idea. This made no difference, so completely had they committed to memory not only every verse, but the order of all, and the place where every one was to be found.

WATCH, AS WELL AS PRAY.

"He that prays," says an old writer, "and leads himself into it, mocks God, despises the danger, plays upon the hole of the asp, and walks upon the brink of the precipice. He provokes God justly to desert him. If, by the order of providence, one be brought into tempting circumstances, he may pray in faith for Divine assistance, that the Lord will be at his right hand, and he shall not be moved. But if one ventures into temptation, he will hardly escape."

That petition in the Lord's Prayer teaches us to fear temptation, unless it meets us in the path of duty. Without Divine grace, the Christian is impotent; and he has no promise of that grace when he volunteers to go into temptation. It is as truly our duty to watch against temptations, as to pray against them. One of the very best safeguards against temptation is a constant aim to do good. He who mingles in the society of the unconverted, for the purpose of leading them to Christ, is not likely to be led by from the path of duty.

FALSE PRINCIPLE IN EDUCATION.

When a child begins, after many entreaties, to make the first rude essay at a curtsy, the nurse falls into a rapture of praises:—"There's a pretty curtsy! There's a pretty lady! Mamma, Miss can make a better curtsy than her sister Molly!" The maids repeat this, and the mother hugs the little darling to her bosom. Miss Molly, however, being some years older, and knowing how to make a handsome curtsy, swells with indignation, begins to cry over the injustice, till it is whispered in her ear that it is only said to please the baby, that she is a woman. The elder child now proud of her superiority, repeats the sayings of her instructors, grows up possibly a fiber and intriguer, and nurse and mother wonder the child is so deceiving and false.

PRIDE: ITS TWIN OFFSPRING.

Pride will often produce avarice, which consists in a greedy desire of riches, and prodigality, which as profusely spends them. These too apparently opposing sins often meet in the same person. His style of living, and his entertainments and sports, display his profusion; while the base means to which he resorts for gain, discover the utmost avarice. This mixture of contrary evils just answers to the character of Catiline, whom Sallust describes as "greedy of the goods of others, and lavish of his own."

LUXURY.

If we refuse to call that a luxury which is not absolutely necessary to keep a man alive, then what is a luxury? What is superfluous in the estimation of one class, is deemed absolutely necessary by another. Nor can wealth produce, nor man's skill invent any thing so nice, rare, and extravagant, but some gracious sovereign, or some wealthy lord, if it ease or divert, or distinguish a man's position, will reckon it among the necessities of life; not, indeed, necessary to everybody, but certainly necessary to one so exalted as he is.

ENVY, A BRUTE PASSION.

Envy is visible in brute beasts. Horses show it in their endeavour to outstrip each other, some of them being willing to run themselves to death, rather than suffer another to be before them. Dogs used to caresses will not bear to see others of their race receiving the same treatment. A lap-dog has been known to choke himself with victuals, rather than leave anything for a competitor. Children may be fondled till they are made like the lap-dog. If, when in the sulks, they refuse to eat what is set before them, tell them that the cat or dog is going to take it from them, and they will eat spite of their temper.

A CRAVEN HEART.

He that will never put his hand to any great movement until no objection can be raised to the plan adopted, or to the men working the plan, is more fit to come upon the field as a camp-follower to take his share of the spoil, than as a comrade in arms, to win the day.

Biography.

REVS. WILLIAM JAY AND DR. WARDLAW.

SINCE our last Obituary observations were put to press, our attention has been invited to the tomb by the decease of two of the most venerable, useful, and celebrated Ministers of the Independent Body in the British Empire,—William Jay, and Ralph Wardlaw, who have passed from our midst, and ascended to their mansions in the skies. These events have been meetly commemorated both in Bath and in Glasgow.

At Bath, in Argyle Chapel, the Rev. James Sherman, of London, preached a highly appropriate and most impressive sermon, and was worthily followed by the Rev. W. H. Dyer, in the evening; and on the subsequent Thursday, the Rev. John Angell James delivered the sermon proper on the solemn occasion. All these discourses have been published in a handsome volume, with portraits of the Revs. William Jay, John Angell James, and James Sherman, together with a lithographic drawing of the original chapel at Christian Malford, Wilts, in which the Rev. Cornelius Winter was ordained, and where the late William Jay commenced his ministry. That chapel is a singularly curious affair, resembling a South Sea erection, composed of reeds, rushes, and trees roughly cut from the wood, and the whole put together by the hands of barbarians, without tools. The volume is one of great interest, and as thus ingeniously put together, will constitute a valuable and endeared memorial to the people of Bath for generations to come. Mr. Dyer's sermon was properly general; Mr. Sherman's more of a funeral character; while Mr. James's, in addition to this, presents a copious sketch of the Biography of the departed. Since the BRITISH BANNER published large extracts, we shall here forbear.

While things have been gone about in a respectable manner in Bath, we think, on this occasion, Glasgow has had rather the advantage. We have before us a beautiful little volume, in which the entire of the funeral matters appertaining to Dr. Wardlaw are uniquely printed, constituting a unity and a whole. The prime and distinguishing peculiarity of the arrange-

ments was the extinction of sect, and the blending of brotherhood. There we find ministers of all denominations more or less sharing in the services: both the Established Church, the Free Church, and the United Presbyterian Church are prominent. Professor Thomson delivered the address at the funeral; Dr. John Brown, of Edinburgh, and Dr. John Macfarlane, both of the United Presbyterian Church, preached; as also the Rev. Norman McLeod, of the Establishment; while Dr. William Lindsay Alexander, of Edinburgh, may be considered as preaching the funeral sermon proper. We need scarcely say that the several preachers acquitted themselves most worthily. While doing discreet honour to the deceased, they forgot not the claims and necessities of the living. But where all is excellent, viewed in the light of the occasion, the palm, beyond all comparison, was borne by Dr. Alexander, who has, with distinguished ability, and in a suitable spirit, embalmed the virtues of his friend in a discourse of very great worth, especially when it is remembered with what haste the oration must have been got up. Many public funeral sermons cost the preacher but little, since they are mainly composed of some solemn theme more or less intimately connected with mortality, to which is appended sometimes, and sometimes not, facts or documents relating to the departed. Such service is cheap; but such is not the service in which Dr. Alexander deals, as they who remember his massive and noble sermon for Dr. Chalmers need not be told. He has pursued the same course on the present occasion. After a few pages, the preacher at once crosses the line of Theology, and strikes, with a strong hand, into the field of Critical Biography, introducing himself with an admirable passage, referring to events at the distance of nearly twenty years, with peculiar effect. Having thus opened the way, he proceeds with his Biographical facts. The preacher properly observes that the position to which Dr. Wardlaw attained in the Church, and the estimation of the general public, was entirely under God, to be ascribed to his abi-

lity, fidelity, and diligence. He owed little or nothing to happy accidents, which have sometimes contributed to the emancipation of real ability from crushing circumstances, and occasionally to exalt mediocrity into fame. The preacher proceeds in a manner somewhat analytic; the following are portions of his disquisition :

NATURAL ENDOWMENTS.

His mental development was at once large and symmetrical. He united strength and grace in a degree seldom exemplified. His faculties were diversified, but all acted in harmony and under excellent control. He was master of them ; not they of him. Even those powers which were most largely developed in him, and which he was most fond of indulging, were never permitted to carry him off into excess or irregularity. Over all there ever presided a calm but regal Will that had respect to principle and purpose. Hence he could at any time bring all his powers to bear upon his subject, with a singular concentration and intensity. He had no occasion to wait for the afflatus or inspiration of genius. The whole man with all his powers was there, ready to apply himself with full force to the work in hand. From this arose at once his power to do so much, and the fact that he always did his work like himself. Whilst another man might have been labouring to bring himself to the point of beginning, Dr. Wardlaw was already in full work, his whole mind concentrated on what was before him, and his facile pen speeding in graceful and uniform characters across the page. I do not know that he was ever behind with any work which he had undertaken to do; he might often be hard pressed to accomplish it, but he always did it, and that in a manner worthy of himself. There was nothing eruptive, nothing fitful in the action of his mind. It was not the volcano bursting after long intervals of repose into tempests of flame and shaking the earth with its thunder; it was the quiet and steadfast star that always shines in the same place with the same lustre, and to which men learn to look as to a guide that never is unsteady and never disappoints.

The most prominent feature of Dr. Wardlaw's mind lay in his rare powers of analysis and ratiocination. His intellect was eminently dialectic and dialectical. Those faculties which lead men to be historians, or naturalists, or poets, or men of science, he either did not largely possess, or did not care to cultivate. He was not given to the minute observation or careful collection of mere facts. His mind did not readily occupy itself with deductive processes, whether exercised upon concrete phenomena or on the abstract relations of number and space. He had little of the creative faculty, and was at all times more disposed to note the distinctions of things than to trace their analogies or resemblances. His peculiar walk was that of the philosopher and the critic. The qualities that go to furnish men for these departments he possessed and had cultivated

to a high degree. His power of analysis was great; he could separate an entangled mesh of thought with marvellous perspicacity, and discriminate conceptions from each other with a fineness of perception that was sometimes too acute for ordinary faculties to follow. He had no pleasure in seeing things hazily or merely in the mass; it was needful for him to ascertain them with precision and to mark clearly both their individual proportions and their relative bearings. On this he thought no pains too great to be spent; and when he was satisfied that the subject was one on which no amount of penetration or research that he could put forth would secure for him clear and definite conceptions regarding it, he judged it better to let it altogether alone than to have only a confused, illogical and incogitable notion of it. To this power and this love of analytical investigation he added comprehensiveness of survey and sagacity of decision. There are men whose acuteness is wonderful, but whose mental eye is merely microscopic; men who can make great discoveries among the *infusoria* of thought, but for whom the field occupied by the larger objects is too extensive to be included within their survey. It was not so with Dr. Wardlaw. His view was penetrating, but it was also extensive. He deliberated as well as analysed; and calmly contemplated the whole field of observation before he ventured upon a decision. His induction was wide no less than discriminating. With patient diligence he collected all that could be ascertained upon any subject, weighed the whole in the scales of a nicely-balanced judgment, and refused to come to a conclusion until he was satisfied that everything that ought to have entered into his estimate had received due attention. And in coming to his decision he was aided by strong native sagacity and shrewdness, which prevented his being easily imposed upon by the mere appearances of things, or being readily drawn into the error of over-estimating the premises on which his conclusion was built. Hence the logical accuracy which formed such a marked characteristic of his reasonings, and the solidity and soundness which usually recommended his judgments.

Dr. Alexander rightly judges that had Dr. Wardlaw betaken himself to Law, rather than to Divinity, his name would have gone down to posterity with those of Mansfield, Denman, and others of the same class, as a man entitled to rank with the most perspicacious and, at the same time, refined judges that Great Britain has produced. Our preacher distinguishes between the use and the possession of great powers, rightly holding that there is no virtue in the mere possession of talents, but that everything depends upon their employment. He thinks that thus tested, Dr. Wardlaw will bear the application of the loftiest standard of mere human excellence. We have

here the following 'exquisite touches, in which Dr. Wardlaw is viewed as

A MEMBER OF GENERAL SOCIETY.

In general society, Dr. Wardlaw was distinguished by a dignified courtesy that had in it somewhat of the manners of a bygone age. In his perfect self-possession, the somewhat measured grace of his movements, the blandness of his manners, his undeviating politeness, and his graceful way of saying pleasant things, he always reminded me of those agreeable and polished specimens of the gentleman of the old school of whom one reads as gracing the coteries of the last century, and of whom a few specimens were seen even in the early part of the present. Connected from his earliest infancy with this great city, he seemed ever to bear himself in public as became one who felt that he was "a citizen of no mean city." In all that concerned the well-being of the community among which he lived, he took a lively interest. Cast upon times of great public activity, he was never behind in the demands made upon him as one of the leaders of public opinion and action. In him all good and beneficent causes found a willing as well as able advocate. Without for a moment forgetting what was due to his position as a minister of Christ, he was ready to lend his influence to all movements which he thought calculated to advance the interests of his country or the race. He was a steadfast friend of the education of the people at a time when the education of the people was not so popular as it has since become. He was the advocate of all measures calculated to promote civil and religious liberty at home and abroad. He stood forth the staunch and uncompromising opponent of slavery in all its forms. He was found in his place when the nation rose to utter its firm but constitutional protest against measures which imposed fetters upon the commercial energies of the empire, and restricted the food of the people. His was a true patriot's heart; he loved his country without being blind to her defects; and he sought her good not by flattering her prejudices, but by striving, through good report or through bad report, to promote her real welfare.

He who was thus interested in schemes of general beneficence was, as might be expected, still more so in operations of a more strictly Christian character. To the Bible Society, important services were from an early period rendered by him; and in the cause of Missions to the heathen he was warmly and profoundly interested. To this sacred cause he not only devoted the best energies of his intellect and effort, but gave it far dearer pledges of his attachment. Not fewer than three of his children were freely, may I not say joyfully!—surrendered by him to labour personally on the field, one of whom was called to precede him to the land of rest, while another still occupies his important sphere of labour in the East, a devoted and useful missionary, and a third returned some years ago, a widow with her children, to reside under the paternal roof.

AS A MINISTER OF THE GOSPEL.

As a Minister of the Gospel, Dr. Wardlaw's claims rest upon his services as Pastor of this Christian flock, and as a Preacher of the Truth in this city. On the former of these topics I feel that it is not for me to dilate, in the presence of those whose own recollections will furnish them with far more just and vivid impressions derived from personal intercourse with Dr. Wardlaw in this relation, than I as a mere observer can supply. To you, Brethren, it was given to observe, through a long series of years, how faithfully he acquitted himself of the duties of his office among you. For more than half-a-century he was permitted to go in and out before this church as its Pastor. You have fully known his doctrine, manner of life, purpose, faith, long-suffering, charity, and patience. Ye are witnesses how holily, and justly, and unblameably he behaved himself among you that believe. You have seen (and seeing must have admired) how wisely and skilfully he administered our peculiar and somewhat delicate church polity amongst you; how gently and yet how firmly he admonished the backsliding, reproved the transgressor, and warned the careless; how judiciously he counselled the perplexed, how tenderly he assisted the weak, how affectionately he comforted the sorrowing, and how, for these many years, he has been indeed as a Father among you in all wisdom and in all affection. You know how he refused again and again to leave you when he was not merely invited but solicited to occupy spheres of larger emolument as well as of greater ease and dignity; esteeming it a duty and a privilege to continue to break among you the bread of life so long as God should be pleased to spare him. To you, therefore, I need not speak of his worth as a pastor; but let me borrow the advantage of your experience to tell the world that in most of the finest features of the pastoral character he had no superior and very few equals.

AS A PREACHER.

As a Preacher Dr. Wardlaw acquired true fame rather than popularity. His discourses were for many years past invariably read, and though he read as few men can read, with an ease, a vivacity and a rhythm which effectually prevented all appearance of heaviness in his delivery, yet there can be no doubt that this habit was disadvantageous to him as respected his access to the popular mind. He made use of very little action in the pulpit,—of none, indeed, beyond a very slight and somewhat regulated motion of the hands, with an occasional step backwards when something more than usually emphatic was to be uttered. His sermons too were more didactic than oratorical in their construction; being characterised rather by the gravity of their matter, the perspicuity and force of the reasoning, the grace of the diction, and the persuasiveness of his intonation, than by anything like rhetorical brilliancy or vehement declamation. His main strength lay in his extensive and exact acquaintance with Scripture, in his argumentative dis-

tnetness and dexterity, in his refined taste and felicitous expression, in his unimpeachable good sense, in the practical sagacity with which he detected the relation of his subject to the personal interests and responsibilities of his audience, and in the wise and affectionate earnestness with which he pressed that upon their attention. He seldom indulged in any ornament or in any play of fancy; he never sought such for its own sake, and beyond the occasional introduction of some select figure or comparison, he never resorted to it even for the sake of illustration. He was never dull or commonplace; but his vivacity was that of the understanding rather than that of the imagination. Sometimes when handling suitable themes a burst of feeling would escape him, which was felt to be perfectly genuine, and which seldom failed to communicate its contagion to the hearers; but he spent no time on sentimentalities, and showed no ambition to provoke a tear, except as that might be the sign of his arrow having reached the heart. His chief aim seemed always to be to convey fully, clearly, and forcibly to the mind of his audience the truth presented by the part of Scripture from which he was discoursing. Hence he was eminently textual as a preacher, and scrupulously faithful as an expositor. Hence also the practical character of his discourses. With all his dialectical skill and philosophical tendencies, he never made the pulpit the place for mere metaphysical disquisition, or abstract speculation. He was far above the paltry ambition of seeking to attract notice by clothing his thoughts in an obscure, fanciful or strange phraseology; he never verged into the region of transcendentalism; he never amused his hearers by adroit defences of fantastic hypothesis, by dreamy picturings of ill-defined conceptions, or by gymnastic displays of logical subtilty. He was always serious, solid, earnest, practical; and though it often required an effort of continuous attention on the part of the hearer in order fully to appreciate the train of his reasonings and illustrations, everything was so well arranged and so perspicaciously brought out, that such an effort was sure to be rewarded by a large accession of sound and scriptural knowledge.

AS AN ECCLESIASTIC.

In his intercourse with Christians of other denominations, Dr. Wardlaw aimed at uniting conscientious attachment to his own peculiar views of doctrine, polity and order, with catholicity of affection towards all who love the Lord Jesus Christ in sincerity and truth. He was a very decided Congregationalist. He believed that for all the essential elements of that form of church polity he could furnish undoubted authority from the New Testament. He consequently regarded the maintenance of it in theory and in practice in the light of a sacred duty from which he was not at liberty to shrink. But with all this he was able not only to concede to others a liberty of differing from him in opinion, but very cordially to esteem even those who differed from him most widely, and to rejoice in all their success, provided they were at

one with him on the great fundamental truths of Christianity. For those who denied what he firmly believed to be *essential* to the religion of Christ, he was too honest and firm a man to profess any other feelings than those which courtesy and humanity dictated; but within the circle of those "who hold the head," he wished to esteem every man as "a brother beloved in the Lord." He was first a Christian, then a Congregationalist. His heart was open to all good men, even when they held opinions on subordinate points, or belonged to institutions which he could not but regard as decidedly unscriptural. It was not possible for one, naturally so amiable and generous, to have given up "to a party what was meant for mankind," even had he by any accident been taught to think that proper. And the charity and brotherly kindness which he thus showed to others was largely returned to him by all good and honourable men. Christians of every evangelical denomination held him in esteem, and were ready to co-operate with him. In the heat of controversy or in moments of great public excitement there might be an estrangement of feeling produced between him and some whose opinions he opposed; but it never lasted long on either side, and when the immediate occasion had passed away, old ties and old feelings speedily resumed their hold. When an attempt was made on one memorable occasion to injure his fair fame by the most unrighteous aspersions, Christians and Christian ministers of all parties rallied round him, and felt that the vindication of his reputation was a common cause; and when a few days ago he was carried to his burial, there were devout men not a few of all denominations to make lamentation for him and to attest their respect for one who in controversy was not more remarkable for his ability and prowess than for his fairness, charity, and amiable-ness.

AS A THEOLOGICAL PROFESSOR.

As a Theological Professor, Dr. Wardlaw has laid the denomination to which he belonged under obligations which it is impossible to over-estimate. It was an immense advantage to have one so singularly fitted for theological investigation placed at the fountain-head of the professional training of our ministry, and it was no small matter to enjoy the distinction of having, as the President of our theological school, one whose reputation as a divine was spread almost as widely as the language in which he wrote. In this part of his work Dr. Wardlaw had great delight, and he devoted to it a large share of his best efforts. His lectures were admirable specimens of acute disquisition, perspicacious reasoning, and solid conclusion. Their aim was principally directed to the elucidation and defence of that system of truth which their author believed to be revealed in the Scriptures. His theology was primarily biblical, secondarily polemical: he sought first to reach the mind of the Spirit as unfolded in the written word, and having satisfied himself on this point he summoned all the resources of his logic to defend the

judgment he had formed from cavil or objection. Beyond this he did not go much into the region of systematic or historical theology; while of the speculations of mere philosophical theologians he took little note, as either lying beyond the sphere which he had prescribed for himself, or not likely to be directly useful to those whom it was his ambition to train to be "able ministers of the New Testament." To those who were privileged to attend his prelections, they were valuable not only for the amount of sound theological knowledge which they imparted, but also as models of theological disquisition, and as affording an excellent discipline for the faculties of those who were destined to teach others. Nor let it be forgotten that for the greater part of the time he filled the theological chair in our institution his services were rendered gratuitously, and that when at length a salary was paid to him it was so small as to be in no sense a remuneration for his labours; indeed it little more than sufficed to cover the expenses to which the discharge of his duties exposed him. If any shall say that this was not creditable to the denomination whose interests he thus so largely served, I can only plead in extenuation that our means were limited, and the demands upon us for the sustenance of our denominational institutions heavy. We were far from being insensible either to the great value of his services, or to the disinterested fidelity with which they were rendered.

AS AN AUTHOR.

As a writer Dr. Wardlaw was distinguished by the same characteristics as were most conspicuous in him as a preacher. All his works are marked by clearness of conception, cogency of reasoning, soundness of judgment, and elegance of style. If he does not startle us by the originality of his opinions, he never offends us by idle extravagances, ill-digested crudities, or vague and inane speculations. All is sober, judicious and intelligible: the production of one in whom "the spirit of a sound mind" was allied with a penetrating judgment and a correct taste. He may not have made great additions to the domain of theological science; but no man in our day has done so much accurately to define some parts of its boundaries or to determine with precision the relation in which each of these parts stands to the rest. As a controversialist he was perhaps without an equal, certainly without a superior among his contemporaries. In calmness, sagacity, acumen, and logical adroitness he was pre-eminent; whilst the perfect absence of all bitterness and personality from his writings invests them with a moral worth and an exemplary usefulness to which the productions of but too few polemics can lay claim. Not many men have been so much in controversy as he was; and the annals of theological literature present the name of no one who in conducting controversy less violated the claims of courtesy and fairness than he.

Popery.

NOTRE DAME DE LORETTE.

BY THE LATE SENOR CALDERON.

"HAVE you been to see the Church of Notre Dame de Lorette?"

"No."

"Would you like to go?"

"Yes, I should."

"Let us go, then."

No sooner said than done; for away we went by the Boulevard des Italiens, entered the Rue Laffitte, and soon saw in the distance a little church surrounded by railings, adorned with columns and statues, forming altogether a very tasteful, pretty, and elegant building, quite *Parisienne*. At first sight I imagined something of the elegance and richness of the interior, which had merited the name of "The Virgin's Retreat." As we approached, the conversation continued between my friend, who was a Romanist, and myself, a Protestant.

"Then," said I, "you adore the Holy Virgin, since she has a church?"

"My dear sir! what nonsense! that is just like all you Protestants, you are always throwing in our teeth the old accusation of idolatry; hundreds of times have I told you that we do not adore the Virgin, but only honour her. Don't you know your father?"

"Certainly."

"Don't you preserve his portrait?"

"I do."

"Well, my good sir, and does not the

Virgin, the mother of God, deserve, as much as your father, to be honoured?"

"She does, and much more."

"Very well; then, why should you think it strange that we render to her that homage which you Protestants render to other creatures?"

"But the kind of honour you show to the Virgin, is it not altogether of a different nature to that which I show towards my father? Is it not truly an adoration?"

"Nothing of the sort; there is no doubt that the honour given to Mary, the mother of God, is greater than that given to any other creature; but it is always an honour of the same kind, and there is an immense difference between honouring and adoring the Virgin; one is a great way apart from the other."

"Then you mean to say there is no ground for accusing the Roman Church of idolatry?"

"None whatever."

We had now arrived at the edifice, and I distinguished an inscription upon it in letters of gold, which said: *Beata Maria Virgini Loretanae*, and, said I, "If I am not mistaken, this means, dedicated, or consecrated, to the blessed Virgin Mary of Lorette."

"Quite right, so it is."

"But I have never seen, in the Bible, that any temple or altar was ever dedicated or consecrated to any one but to God; and you who believe in the Bible, ought to know that to dedicate a church to the Virgin is to make her a goddess and to adore her."

"No such thing; I tell you again that you must distinguish between honouring and adoring."

"Yet still, to dedicate a church to"—

"Why, yes, to be sure, we dedicate churches to the Virgin, but we do not adore her. Just look at the Sculpture on the front; what a majesty is there in that woman! What respect is there in the attitude of those prostrate angels!"

"It is admirable! The very stone seems to speak. I could almost imagine I hear, from the mouths of these seraphim, words of the most fervent adoration, addressed to the Virgin Mary."

"Nothing of the sort; you seem to see adoration in everything: those angels are not adoring the Virgin."

"Then why that posture of supplication?"

"I tell you they are supplicating, but not adoring."

"Pardon me, sir, for I am but a poor Englishman, and am not sufficiently acquainted with your language, perhaps, to distinguish clearly those differences you seem to draw. It seems, then, that you may dedicate churches to the Virgin—you may pray to the Virgin; and although the prayer is that of an angel, yet still there is no adoration?"

"Just so."

"Indeed. Let us enter. How elegant! marble, paintings and gold in all parts!"

"And up in the sky of that semi-dome what admirable colouring! What richness! It appears just like heaven open. You see in the middle the Virgin on the throne, in the centre of paradise, surrounded by a court of innumerable angels, archangels, and seraphim."

"It is beautiful; but if the Virgin is seated on the throne of paradise; if she is, as the name indicates, at the foot of the picture, 'The Queen of Saints'; if she is as I have heard her called in other places, 'The Queen of heaven'; in a word, if she is queen in the midst of celestial beings, which are only her humble vassals, is not that equivalent to an act of adoration on the part of those who so designate her? What can be higher than a kingdom and a throne in the heavens? What can be greater than a court of intelligent celestial beings?"

"You English are such obstinate"—

"No, no, no; I ask nothing but a simple explanation. Come, now, suppose, in giving it me, you let me have a lesson in French; explain to me how it is that she can reign in heaven and yet not be adored!"

"Why, sir, you see it is as necessary to distinguish between one throne and another, as it is to distinguish between honour and adoration; the throne of the Virgin is not God's throne."

"Very well."

"Neither does she reign in heaven as God does."

"But still you say she does reign in heaven, and over all the angels."

"Well, what of that? We do believe that she reigns in heaven and over the angels, but we do not adore her, for all that; that is all the explanation."

"Thank you for even such an explanation."

"Look lower down just before you, at the celestial Virgin with her son, who is near to her; see those angels on a ground of gold; how rich and beautiful!"

"I see; aye, now then all these angels are adoring the Virgin."

"Adoration again! I tell you they are not adoring her."

"Then what are they doing?"

"Moving around her, nothing more."

"Then, if they are not adoring her, what are those doing which are prostrate before her? Prostrated and silent at her feet; are these not adoring her?"

"You will exhaust my patience."

"Well, now, this shall be my last question: tell me if to kneel on both knees in silence, if to prostrate oneself in the dust at the foot of the Virgin, is not to adore her?"

My friend for a moment was silent; but suddenly, as if inspired by a new idea, said, smiling, "You are right, this is truly adoration."

"Then you admit that these angels are adoring the Virgin?"

"By no means; it is her son they are adoring, who is standing before her, leaning on her knees." (And my friend seemed triumphant with this explanation).

"Well, but there still seems a difficulty," said I, "for two of those angels are placing a crown, not upon the head of the son, but on that of the Virgin, his mother; not on the head of Jesus Christ, but on the head of Mary; and if in this picture the one of two beings is adored, it seems to me to be the Virgin who is crowned and seated on the throne, and cannot be Jesus Christ, who is without either crown or throne, standing at the feet of his mother, and leaning against her knees."

"Come along," said my friend, "I find it too warm here;" and as he did not rejoin to my reply, I took the word for him, and said: "Doubtless you crown the Virgin, but do not adore her."

"Well, be it so then, if you please."

"What an odd language yours must be," said I in going towards the door; "now then I know that the Church of Rome honours the Virgin, but does not adore her; she prostrated herself before the Virgin, but does not adore her; she prays to the Virgin, but does not adore her; she crowns the Virgin with a crown of archangels, but does not adore her; she puts Jesus, the son of God, at the feet of the Virgin, but does not adore her!"

"Because, to honour, to reign, to pray, to prostrate, to crown, or all these put together is not equivalent to the expression to adore."

"No?"

"Now what do you want beyond this?"

"I want—I know what I want; but let us go out."

Out we went, and passing by a library, a thought occurred to me suddenly. Into the library we went, and I asked for the diction-

ary of the Royal Academy; sought out the verb to adore, and found this explanation: "to honour and reverence with religious worship." I laid down the book, and we went out. "Now, then," said I to my friend, "to adore signifies simply to render religious worship. Well, then, to honour, to pray, to make queen of heaven, to prostrate, to crown; is not this to render the greatest act imaginable of worship? I am tempted to tell you, that your nice distinction is reduced to this, viz., we adore the Virgin, but we do not adore her. On the other hand, and in another sense, this is too true; if the Church of Rome adores the Virgin who enriches that church, the people, at all events, do not much adore her. You see this multitude of the curious who come to visit this church; not one bends the knee; every one passes with head erect, pointing with his finger to the walls and pictures: they enter—they uncover—they pull out their eye-glasses,—they walk—they speak to themselves—they return—put on their hats, and go out, without having one religious thought of the Virgin; but they do not adore her—they look at the Virgin, but do not adore her—they admire the painting, but do not think of her person; and, what is truly sad, they think not of Jesus Christ, of their Saviour, nor God, their Creator. The people come here as they do to a museum; here they are expected and received as in a museum. You saw that sacristan who went offering blessed water to those who wished for it and those who did not; that porter who opened the door to show the pictures; those plated or tinselled bea- dles, who act the part of policemen. Is it not the same kind of thing which you see at Versailles, in the gallery of the Louvre, or at the Italian Opera? Where is the difference? Not many days ago, there was heard in one of your churches the same music that was heard on the boards of that theatre, and sung by the same performers."

I was about to continue my observations, but perceived that my friend had left me without saying good morning; but as I felt I had yet something to say, I went to my lodgings, and wrote him the following letter: "My dear Friend,—I now renew our conversation; perhaps you will now hear me with less impatience. I shall not detain you long, but I entreat you, for the sake of your best interests, to lend me your attention for a moment.

"I would remind you that the Bible, the basis of the Catholic, as it is of the Protestant faith, declares, in many passages that there is but one God, and that him only must we serve, Exod. xx.; and consequently I can add, that to adore the Virgin Mary is to be guilty of idolatry; but as you seem to wish to avoid the appearance of doing so, by substituting the word honour for adore, I cede on this point, to avoid discussion. I cede, then, as to the word,—you do not adore the Virgin; but you concede to me the thing,—you pray to her, you honour her, you cause her to reign, you crown her, &c. You confess that she it is who occupies the chief place in the church of *Noire Dame de Lorette*, and you perceive that this is not the only church in France consecrated to the

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mother of Jesus. Taking the metropolitan churches of the kingdom, of the fifty which exist, eighteen are consecrated only to the blessed Virgin Mary! and of the other thirty-two, there is not a single one consecrated to God, nor a single one dedicated to Jesus Christ: all are dedicated to the saints of the parishes. I only ask you, then, to acknowledge, that in your churches the Virgin occupies a place much superior to any which is conceded to God. Nominally, what I say you will tell me is false, but in point of fact you know it is true. Now that you know the opinion of the Roman Church as to the Virgin Mary, would you like to know what the Virgin Mary thinks of herself? Listen to the Bible. 'My spirit,' saith the Virgin, 'hath rejoiced in God my Saviour, for he hath regarded the low estate of his hand-maiden,' Luke i. 47, 48. If Mary speaks of her lowliness, and calls God her Saviour, it is clear that she acknowledges having been lost, or else from what is it that she had been saved? Was it peradventure a saving of virtuous beings, those in a state of spiritual health? No, that cannot be it, for Jesus Christ himself says, 'The whole need not a physician, but they that are sick,' Matt. ix. 12; 'The Son of man is come to seek and to save that which was lost,' Luke xix. 10. Would you like to know how Jesus himself treated Mary, when offering him advice? See what he says to her: 'Woman, what have I to do with thee?' John ii. 4. Now, if Jesus spoke truth, which I think you will not deny, there is nothing in common between the Son of God and the simple creature Mary. Would you like to know what God himself thought of Mary? Listen to the words he spake to her by his angel: 'Fear not, Mary, for thou hast found favour with God,' Luke i. 30. Mary was evidently fearing; now they who are without sin have no need to fear; and if Mary had found grace in God, doubtless she had been a sinner. Is not this the just construction? If so, according to the testimony of the Virgin herself, according to that of Jesus Christ, and according to that of God, Mary was nothing but a sinful creature, but pardoned and received into a state of grace; so that, having been saved from condemnation and received into favour, she could call herself, and all generations could call her, blessed. Now, then, only compare Mary, such as we have seen she is in the Bible, with what they have made her in the Church of Rome, and tell me if you find the least resemblance.

"But if this contradiction between the Bible and the Church of Rome is so manifest, why is she so obstinate in maintaining it? I will tell you why it is, and it is a secret which deserves to be made known. Before all and above all that the Roman clergy desire, is a wish that the multitude may come to their sanctuaries, to the foot of their altars and confessionals, and to their processions; in short, to whatever part or place where they have influence to exercise, authority to acquire, or money to gain. It matters little what may be the motive or the means to attract the multitude, so that it does but come; and the most attractive means

are made use of to ensure that end. You are already aware that God, who is a Spirit, and invisible, as represented in the Bible, does not address himself much to the imagination; that a God of holiness and of justice does not much gratify the passions of our hearts. If nothing but this holy and spiritual God, who desires the sanctification of man, were preached, you would perhaps at once see that this would not form so great a bait of attraction to the parishioners. Well, what has been done by your church? She has laid aside this God of holiness, and substituted in his place the fair image of a woman, young, beautiful, a virgin, of seductive features, of graceful aspect, and scarcely a bit of drapery is permitted to cover her well-formed figure. Nay, you have even arrived at such a pitch as to leave completely nude a part of one female figure in the principal painting in your Notre Dame de Lorette; to say nothing of your abominable engravings in your books of devotion, which are printed in our days. In all this you find a desire to pander to the senses, and to seduce the imagination; painters also have employed their efforts to the utmost point which decency will permit. This trait in the character of your piety, taught by the conductors of Roman Catholicism, is found in everything; books, churches, pictures, music, ceremonies,—all is calculated to flatter that which is carnal, that which has relation to the passions and to the evil of the heart; and this, too, is permitted to such an extent, that we deceive ourselves, and take our sensual emotions for religious sentiments. You must see that if all this is not intentional, it is not the less badly thought of. Here, then, you have the key to this permanent substitution of a young and beautiful Virgin, for a holy and invisible God. That which you desire, cost what it may, is to attract the multitude; and as the multitude will not give up its heart to the demands of holiness, it is drawn to the bosom of the church by those things which attract its eyes and its ears. Here, then, you have in few words the history of the Virgin in particular, and that of all Roman Catholicism in general. And what is the result of it all? Why, that the people who care only for amusement, seek it in a church as they do in a theatre, and send to sleep their consciences loaded with sin: they imagine themselves to be religious because they have shed a tear as an accompaniment

to the majestic sound of the organ of a cathedral, or to the harmonious voices of a chorus of young damsels: they believe themselves better because they have felt moved in contemplating a picture, or have witnessed a gorgeous procession, covered with flowers, perfumed with incense, and extolled to the clouds amid the roar of cannon! This poor people are thus cajoled and deceived out of their true feelings: are sent to sleep in their sins, and led, without conversion, to the very gates of the grave, into which they fall in a state of impenitence!

"O, my dear friend, think of this. It is a serious thing. My words may perhaps appear to you severe; perhaps you will accuse me of rigour; but believe me, you only think so, because you have learned to think little of sin. God is infinitely more severe than I am. 'Tis he who is on the throne of heaven, and not the Virgin; and he has said, 'I will not give my glory to another.' All men are under condemnation, for all have sinned: but God sent his Son to die for us, and he bore our sins on the cross. 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

"* It is with deep regret we have to announce the death of the Rev. Juan Calderon, a Spaniard of great erudition, formerly a Roman Catholic priest, but for the last twenty years a faithful preacher and disseminator of the Gospel. It was from his MSS. that we were furnished with the Articles under the above Title which appeared in our two last Numbers. He was sole Editor and Author of a Spanish publication, issuing at indeterminate periods, printed in London, under the title, first, of *El Catolicismo Neto* (Pure Catholicism), but subsequently, *El Examen Libre* (Free Examination), in which the doctrines of the Bible were stated and enforced in a manner peculiarly adapted to the wants of his countrymen. Nearly the whole impression was circulated in the Spanish dominions, at the expense of a few English Christians. Senor Calderon entered his rest on Sunday, January 29th, aged sixty-three. He has left one son and a widow, totally unprovided for.

ps, Extracts, and Correspondence.

THOUGHTS ON SLAVERY AND LIBERTY.

BY JAMES KEMES

Tyranny and slavery are reciprocal terms,—nay, perhaps, synonymous; for tyrants are slaves to their passions and to their wretched favourites, and their miserable subjects are slaves to them all. From Julius the Dictator

to Augustus the Emperor, was a great decline in the political and personal liberty of the Romans; but what a fall from Augustus to Tiberius, and even from that dissimulating hypocrite to the madman Nero and downwards in

* See Thomas Clarkson: A Monograph, &c., in Review and Criticism.

the road to destruction, through the insanities of Caligula, and Domitian, and Caracalla, and Commodus, and Heliogabalus,—apes of cruelty, and monsters of depravity! These emperors were slave-owners. May not the horrifying cruelties of the slave-dealers and slave-owners of the last century, and of the present day,—Englishmen, who have purged themselves from the guilt; Americans, north and south, of whom there are hopes; Spaniards, and Portuguese, and Cubans, steeped to the lips in barbarity,—be classed in the same category?

Let the admirers of the self-called "Model Republic" turn to the records of that State whence they borrowed their "Cincinnati" and their "Capitol." There they will find the great republican General, the treacherous subverter of the liberties of his country, when writing upon the sacred word, "Libertas," tells the admiring world the following truism, "*Omnes homines naturâ libertati studere, et odisse conditionem servitorum*;"* and yet this republican leader was at once a slave-owner, a slave-dealer, and a slave-maker. His wives were his slaves, his children were his property; he was absolute master of all within his walls, and would have been master of the world, had not Brutus slain him at the base of Pompey's statue. Nay, his favourite concubine, the mother of that very Brutus, bore the appropriate name of Servitia. Slaves served him in his gilded halls; slaves ministered to all his wants and desires; slaves wore his textile robes; slaves chased the fibula of his buskins, and the laurel wreath that concealed his baldness; slaves moulded and carved his statues and his busts; his servile senate were slaves; slaves served him in his legions, and were slaughtered by millions in his murderous wars; ten thousand slaves fought as gladiators in the bloody arena, for the amusement of the millions of slaves who lived indolently and ingloriously under his rule; and a greater slave than all offered him the imperial diadem. But a stern eye surveyed him from without and the eye of conscience stared fearfully upon him from within.

Mr. Fox cannot be accused of an overweening love for the insanity of arbitrary power, nor of hatred to republican institutions; and let those

Transatlantic Republicans attend to his words: "Where could be found," asks this eloquent enemy of slavery, negro slavery, "finer sentiments of liberty than in Demosthenes and Cicero? Where bolder assertions of the rights of mankind than in Tacitus and Thucydides? But, alas! these were the holders of slaves." So, alas! are the orators and statesmen, the historians and soldiers, the philosophers and (shame to the name!) some of the divines of the great Transatlantic Republic! Attend again; but, in reading, *dele* "Great Britain," and insert "America." "The trade is defensible on no other principle than that of a highwayman. Great Britain cannot keep it upon those terms. Mere gain is not a motive for a great country to rest on, as a justification of any measure. Honour is its superior; and justice is superior to honour."

Slaves swarmed in every Grecian state, as in more modern states, which cry aloud for freedom. Attica has been computed to have numbered nearly half a million of slaves; in the single island of Ægina were four hundred and seventy thousand of these wretched beings; and the civilized city of Corinth had nearly as many.

In Rome, the slaves were numbered by legions, by armies, by cohorts. The noblest of the Roman knights, senators and orators, brawlers for freedom, kept slaves to traffic in their offspring, like a South Down sheep-breeder. Let Horace tell how safely these magnates lived amidst those armies of unwilling men; read what he says to Mæconas:

"An vigilare metu exanimem, noctesque
Formidare malos fures, incendia, servos
Ne to compilent fugientes: hoc juvat!"

He asks his patrician friend if he knows the *real* value of wealth. Is it, he asks, to watch, half-dread with fear, by night and by day, in dread of profligate thieves, fire, and *your slaves*, lest they should run away and plunder you? Is not this, he asks, delightful? What say you, men of Carolina and New Orleans, or the brother-loyers of Philadelphia? Four hundred slaves, belonging to Pedanius Secundus, were put to death, in order to get rid of them, on suspicion of being concerned in the assassination of their master!

* Mr. Fox's speech in the House of Commons, against slavery and slave-trading, April 18, 1791.

Pollio, a friend of Augustus, fed the carp and other favourite fish of the Roman epicures with the flesh of slaves, whom he had butchered for the purpose; with as little remorse as the ducal Lord of Arundel, a quarter of a century ago, fed his horned owls with the flesh of the young King Charles's spaniels, rather than increase the rare breed by giving them to his friends. In like manner did a planter,* who had succeeded in recovering a runaway slave, command his surgeon to amputate the man's leg, to prevent a recurrence of the offence; and when the humane man refused, the master smashed his slave's leg, fractured the bones, and said, "Now, sir, do your duty; amputate the leg, and save the nigger's life."

Cato declared that their slaves were their enemies; and a common Roman proverb said, "So many slaves, so many enemies." Seneca† warns his countrymen "to recall the examples of those masters who have perished in domestic snares, either by treachery or force; and you will learn that the vengeance of slaves numbers not fewer victims than that of tyrants." Look at the infuriated successors of these slaves, when they ravaged, sacked, and pillaged imperial Rome, glutting their savage vengeance; and, in our times, when the white slaves of France burst their bonds, and filled Europe with a flame, not yet extinguished.

Horace, again,‡ compares his ease of mind, arising from the few cares of his frugal estate, with the terrors of the rich; he laughs at losses, *flights of slaves*, and fires:

"Detrimenta, fugas servorum, incendia ridet."

And, in the before-quoted Ode, he says he should always wish to be very poor in possessions held upon such terms:

"Horum

Semper ego optarim pauperimus esse bonorum."

With like feeling our Cowper sung:

"I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever
eared."

Martial§ records, with fear, the number of the slaves in Rome; and, like

* Related, among other atrocities, by Mr. Fox in his before-quoted speech.

† Ep. iv. 2.

‡ Lib. ii. Ep. i. 174.

§ Sat. x. lib. ii.

nal* complains, with Horace, of the cares of the rich and the fears of the wealthy, as to this artificial, heartless commodity of slaves:

"Tantis parta malis, cura majore metuque
Servantur. Misera est magni custodia census.
Dispositis prædixes hamis vigilare cohortem
Servorum notu Licinus jubet, attonitus pro
Electro, signisque suis," &c.

In enumerating the slave population of Rome,—emphatically enslaved and enslaving Rome;—which amounted to nearly half its population, from the day when Cæsar, Pompey, and Crassus divided the mighty commonwealth, the Roman world, among them, down to the hour when republican France, under her thrice-perjured dictator,—imperial Austria, under her slavish government,—and Pius IX., invested and divested of a slave's livery,—divided, or rather supported, the mongrel capital of paganized Christendom, till the day of division shall arrive, the genus and species of the races deserve consideration.

First were the senators and knights, and their senatorial slaves; medicos, painters, wits, buffoons, dressers, musicians, parasites, poets, dramatists, mimics, and such like appendages to the luxuries of the great; to say nothing of the more infamous contributors to their enjoyments, which the historians, orators, and satirists describe with fearful veracity. Then were the foreigners and their slaves, of which more complaints are made than against the home-bred slaves of Rome. We can manage our own breed, say they, but have no control over the vices and the crimes of the imported stock. Next were the soldiers, and, if in the depth a deeper hell be found, their slaves. Slaves to slaves! Then we find the plebeians, and—their slaves; and, above or below all, the public or state slaves, amounting, according to the German historian Hück,† to 840,000 slaves; out of a population of 2,265,000 of nominally free men.

Slavery in Rome and slavery in America are of equal infamy and equal terror, not only to the families which own them, but to the state. Vettius, a Roman knight, brought into danger by his voluptuous indulgences and criminal extravagance, and deeply in debt, descended from his equestrian rank to

* Sat. xiv. 200.

† In his *Statistik Geschichte*, vol. i. part ii. p. 400.

that of a demagogue, and armed out of his own household four hundred slaves, and raised a revolt. The higher order of slaves suppressed the insurrection, and the would-be hero was punished as a traitor. Conspiracies and plots among the slaves, to murder their masters, fire the capitol, destruction by false accusation, poison, and the dagger, sully the Roman history from five centuries before the Christian era, through the servile wars, down to the terrible retribution by the Goths and Vandals, the descendants of the slaves who fought as gladiators for the amusement of Roman dames and senators. Every Roman mansion and villa had a prison for rebellious and erring slaves; and in so little estimation was human life held by these polished barbarians, that Q. Flaminius, a Roman senator, slew one of his slaves, to gratify a guest who had never seen a man put to death. The law of property in the slave, as far as concerned the owner, was as correctly defined among the ancient Romans as among the modern Americans; and restitution was made for injury or death, not to the sufferer or his family, but to his owner. Translate a speech from a comedy of Plautus* into English, and it will read like one of Uncle Tom's: "Blows are continually falling on my shoulders; the whip is always at work. I am sent into the country, to slave for the family there; when my master sups abroad, I have to carry a torch before him. By my labours I have earned a right to freedom; and I am growing gray in slavery."

Seneca relates that, on one occasion, it was proposed in the Roman senate to give a distinctive dress to the slaves, that they might be known; but it was rejected, on the ground that it would be dangerous to give them the means of counting their masters. The American senate have no need to propose or repudiate such a proposition; for Nature has given the distinctive mark, and the dark and swarthy can count the white and yellow.

Men of America! a civil war raised you to liberty; beware, lest a servile war does not restore a race to liberty, from a more galling despotism, than your forefathers ever dreamed of. You were tyrannized over as Colonists, by your Mother country; but you were never considered as saleable goods and

chattels, and as men without human existence. Beware, lest some bold Spartacus, from among your hated and feared "vagrabonds," mount your capitol, and call upon his race to avenge their wrongs, in words of electric fire!

"Arise, ye slaves, and glut your vengeful ire!"

I am not alone in fearing that nothing but such a servile outbreak will cause slavery to be abolished in America. Remember the servile war in Rome, and fear with Horace lest the victorious barbarians trample upon the ashes of your cities, and insultingly disperse the bones of your Romulus. Remember the maroons in Jamaica, and the black Spartacus of Hayti.

Before the blow be struck, imagine some milder spirit addressing you behind that coloured skin, which you despise and spurn:

"Is there, as you sometimes tell us,
Is there One who rules on high?
Has He bid you buy and sell us,
Speaking from His throne, the sky?
Ask Him if your knotted scourges,
Fetters, blood-extorting screws,
Are the means which duty urges
Agents of His will to use?"

"Slaves of gold! whose sordid dealings
Tarnish all your boasted powers,
Prove that you have human feelings,
Ere you proudly question ours."

Thinking men of America! you of "the upper ten thousand," wise spirits of the New World, the salt that is to savour your future institutions,—look at the two pictures which the land of your forefathers,—the land whence you derived your origin, your language, your institutes of law and religion,—and your own land present; and make your selection. Freedom, or slavery! A state cannot be free where a fearful portion of its population is held in bondage by the alarmed and frightened other part, who for a time bear a timid sway:

"But change their servile hate to loyal fear,
And filial love."

Attend, ye professors of freedom, to the malediction of one of the greatest lovers of freedom that ever wrote in the freeman's native tongue:

"O execrable son! so to aspire
Above his brethren; to himself assuming

* *Spartacus vagabond, for. lib. iii. carm. xiv. 12.*

* Captiv. ii. 4. 123.

† Cowper.

‡ Milton.

Authority usurp'd from God, not giv'n:
He gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation: but man over man
He made not lord; such title to himself
Reserving, human left from human free."

Pursuant to this Divine command,—
for the Bard of Paradise drew his in-
spiration from the word of God,—it is
our pride and boast:

"Slaves cannot breathe in England; if their
lungs
Receive our air, that moment they are free;
They touch our country, and their shackles
fall.
That's noble, and bespeaks a nation proud
And jealous of the blessing. Spread it,
then,
And let it circulate through every vein
Of all your country."*

Anthony Benezet, a distinguished
philanthropist of America, in the year
1767, sent across the broad Atlantic a
friendly caution to Great Britain and
her Colonies, on the calamitous state
of the enslaved negroes in her domi-
nions, which produced a beneficial
effect in this country. Let, therefore,
an English lover of humanity, in grate-
ful return, offer an equally sincere
caution to his friends on the western
side of the Atlantic Ocean.

Another intention of this work is to
serve as an introduction to a general
history of the rise, progress, and abo-
lition of the slave-trade and slavery by
the British people, as an example wor-
thy of all imitation by similar offenders
against the laws of God and of human-
ity. This fact, although so recent,
seems almost forgotten by the genera-
tion who witnessed it, and unknown to
the young and rising of our race; and
this sketch of its destruction may ex-
cite a desire to know more of a traffic
which it was the infamy of one English
Government to create and legalize, and
the glory of the united British people,
in our age, to destroy.

The materials for this history were
collected, partly arranged, and the
work begun. But as it must occupy
much time to complete it, it was laid
aside, and the following epistle, from
the stock of collected facts, produced
as a contribution, after the manner of
the French *Mémoires pour servir à l'his-
toire*, &c., towards that history. But
it is more particularly intended as an
honest chronicle of the passions, mis-
fatigable, and persevering labours,
faithful to the end, of that distinguished

triumvirate of friends,—Sharp, Clark-
son, and Wilberforce,—to whose meri-
torious exertions the universal world is
indebted for this great tribute to reli-
gion and humanity. Clarkson, alone
of the three, lived to see the end of the
work; and his last public act was to
present himself at the bar of the Upper
House, to present a petition to the
legislature in favour of an extension of
the great object of his life to countries
who still close their eyes to its justice
and its blessings.

Clarkson has been charged by con-
temporary reviewers and others with
vanity, egotism, and self-exaltation.*
In reading his account of the transac-
tion, nothing can be more fair and
liberal towards all his colleagues and
helpers; and his affectionate and
grateful feelings towards those emi-
nent men, Messrs. Granville Sharp and
Wilberforce, is strongly illustrated in
his conversation with Haydon, whilst
sitting for his portrait.

Precedent will not make vice virtue;
but it is yet to be proved that this
strong sense of their own sufficiency,
common to all men of genius, be a vice.
In favour of this strong sense of self-
sufficiency there are many and mighty
precedents. Does not Horace promise
to himself an immortality of fame from
his poetry, which he calls a monument
more lasting than bronze, more sub-
lime than the lofty regal pyramids,
which neither the wasting rain, the
impotent north wind, nor innumerable
ages, shall be able to demolish?† And
does not Ovid similarly boast that even
the wrath of Jove himself shall not
destroy his works? Does not Milton
boast,

"Myself I thought born to promote all Truth,
All righteous things."

Hogarth boasted to Reynolds, that
when his *Marriage à la Mode* came out,
he should gratify the world with a sight
they had never seen equaled; Bullon,
says Mr. D'Israeli, wrote his own
panegyric, beneath his statue in the
library of the *Jardin des Plantes*, and
asserted of the great statues of modern
ages, "There are but five,—Bacon,
Newton, Locke, Montesquieu, and

* See the Rev. Chas. Lathrop's letter to his
daughter in "The Life of William Wilberforce,"
by his Son, p. 17.

† Ep. 12, Od. 20.

‡ In his verses on his school-life.

¶ Well recorded in his "Curriculum of Literature."

* Cowper.

MYSELF." Our Bishop Watson felt such a strong consciousness of his powers, and that whatever he did he did in his best manner, as a master in his art; and whatever he wrote he declared was the best work on the subject. "When I am dead," said our first and greatest Professor of Anatomy in the Royal Academy, "you will not soon meet with another John Hunter." Kepler, the planetary legislator, was no self-abaser, but boldly proclaims, "I dare insult mankind by confessing that I am he who has turned science to advantage. If I am pardoned, I shall rejoice; if blamed, I shall endure it." The die is cast, I have written this book; and whether it be read by posterity, or by my contemporaries, is of no consequence. It may well wait for a reader during one century, when God himself, during six thousand years, has not sent an observer like myself." His discoveries have been verified, and he stands aloft in the midst of the brightest geniuses of his times. "Ego, et rex meus," said Wolsey; and who doubts the pre-eminence, be it for good or evil? But why multiply instances, when the half of those which now crowd upon my memory would fill a book? Shakspeare says,

"Self-love is not so vile a sin
As self-neglecting."

Milton defends what he practised, and affirms that

"Nothing profits more
Than self-esteem, grounded on just and right,
Well managed."

But a greater authority than these proclaims self-love to be the greatest and the strongest of human affections; and commands, "Thou shalt love thy neighbour as thyself."

ORIGINAL LETTERS FROM THE REV. T. BROUGHTON AND DR. J. GILLIES TO REV. J. WESLEY.

To the Editor of the Christian Witness.

MR. BROUGHTON was one of the first little band of Methodists at Oxford, the associate of the Wesleys, Whitefield, and Hervey. He afterwards became lecturer of St. Helen's, London, and then curate of the church in the Tower. For a while he admitted his former friends to his pulpit; but the fear of man brought him into a sphere

"Heary the Fifth." Paradise Lost,
l. Matt. xxiii. 23.

When application was first made to him to deny Whitefield his pulpit, he answered, "Having got the lectureship of St. Helen's by Mr. Whitefield's influence, if he insist upon it, he shall have my pulpit." Whitefield did insist upon it; Broughton lost his lectureship, and then blamed himself for his conduct. He wrote the following letters about the time the Wesleys sailed for America.

DR. GILLIES, of the College Church, Glasgow, was the author of two valuable volumes, entitled, "Historical Collections," and the faithful biographer of Whitefield. His piety was sterling, and his preaching instructive; nor did he hesitate to welcome Whitefield and Wesley to his pulpit, when these distinguished men visited Glasgow. We find the following characteristic notices of him in Wesley's Journal:

"April 13, 1753.—I set out for Scotland again; not, indeed, for Musselborough, but Glasgow, to which place I was invited by Mr. Gillies, the minister of the College Kirk. I came thither the next evening, and lodged at his house. Friday morning it rained, and Mr. Gillies desired me to preach in his church. At four in the afternoon we had a far larger congregation than the church could have contained. At seven Mr. Gillies preached a home, affectionate sermon. Has not God still a favour for this city? It was long eminent for religion, and he is able to repair what is now decayed, and to build up the waste places. Who would have believed, five-and-twenty years ago, either that the minister would have desired it, or that I should have consented to preach in a Scotch kirk?"

"June 29, 1755, Newcastle.—I had the pleasure of seeing Mr. Gillies from Glasgow. He preached for me in the evening, to the still greater astonishment of the warm men, who could never have thought of him! Shall we not have more and more cause to say,

"Names, and sects, and parties fall;
Thou, O Christ, art all in all!"

"June 1, 1757.—We rode on to Glasgow, a mile short of which we met Mr. Gillies, riding out to meet us. After preaching, I met as many as desired it of the members of the praying societies. I earnestly desired them to meet Mr. Gillies every week, and, at their other meetings, not to talk

loosely and in general, as their manner had been, on some head of religion, but to examine each other's hearts and lives."

"May 27, 1759.—About forty members of the praying societies met me in Mr. Gillies' kirk, immediately after evening service. I left them determined to meet Mr. Gillies weekly, at the same time and place. If this be done, I shall try to see Glasgow again; if not, I can employ my time better."

"June 22, 1766.—In the afternoon Mr. Gillies was unusually close and convincing. At five I preached on 'Oh, that thou hadst known, at least in this thy day, the things that make for thy peace!' In the close I enlarged upon their prejudices, and explained myself with regard to most of them. Shame, concern, and a mixture of various passions were painted on most faces; and I perceived the Scots, if you touch but the right key, receive as lively impressions as the English."

SAMUEL DUNN.

Sheffield, Feb. 1, 1854.

MR. T. BROUGHTON TO REV. J. WESLEY.

Oxon, Oct. 9, 1785.

MY DEAR SIR,—Was your God whom ye serve able to deliver you so lately from the perils of the greater waters? doubt not but the same good God will send the angel of his presence with you, whosoever and whithersoever ye go, and will shut up the mouth of the great deep, that it shall not hurt you. How excellent is thy mercy, O God! Still may thy redeemed ones, thy little flock, put their trust under the shadow of thy wings for surely thou wilt feed them in a green pasture, and lead them forth by the waters of comfort. Let brotherly love continue. Pray for, and exhort us to dwell together in unity. We are as sheep wanting a shepherd; but I trust it will not be so long. O that Reuben's fault may be no longer mine!—unstable as water. Pray that I may go on from strength to strength. I am distressed for thee, my brother, very pleasant hast thou been unto me; thy love to me was wonderful. I wish I had improved it more to the glory of God, and the good of my soul. But still receive a blessing for me, and strive together with me in your prayers, for your affectionate brother in Christ,

T. BROUGHTON.

Dear Mr. Charles.—I have sent the prayers by Mr. Wogan. Mr. Smith was at the University Sacrament the day Mr. Carter and two or three were absent. Mr. S. breakfasted with me on Saturday. Carter I hope once a week. Mr. Whitefield sends me good news from Gloucester. Mr. Horn has taken St. Thomas. Mr. Chapman will have power. We have all great temptations to struggle with. Oh, pray for us. Adieu!

REV. T. BROUGHTON TO THE REV. JOHN WESLEY.

Oxon, Nov. 27, 1785.

DEAR SIR,—God grant that this letter may find you happily arrived at the wished-for haven! Methinks you call upon me to cry out with the Psalmist, "O that men would praise the Lord for his goodness, and declare the wonders that he doth for the children of men." He doubtless hath done great things for you already; and you have seen his wonders in the deep. Now it remains that his right hand should bring mighty things to pass on land; which verily shall be accomplished as Christ hath foretold, for "in him shall the Gentiles trust." Happy people on whom the light of the glorious Gospel will be made to shine in its own simple lustre, not clouded by corrupt glosses, and fleshly comments, those bitter enemies to the cross of Christ! O cross of Jesus, what a rock of offence art thou become to the greater part of Christians! Surely the first worshippers of Christ fought manfully under, and were not ashamed of his cross; and unto his standard will the heathen flock; the Christians only of these present times are ashamed of Christ; and thou that art a teacher in Israel, art thou unlearning this sure, this important lesson: "All that will live godly in Christ Jesus shall suffer persecution." You know I have; and if I should say that I have not shrunk from under the cross, I should be a liar. My own bad heart, and the observation I made of the agreeable lines of my London friends, occasioned my first abatements in strictness of life and holiness of conversation. What pangs and agonies of heart I felt at intervals, God only knows. I laboured for peace; I panted after the love of God; but my heart grew foul, and I became "a cage" of unclean thoughts, for want of mortification and self-denial. I embraced the doctrine of imputed righteousness, and had mean thoughts of works. Almost every day furnished me with new ideas of religion. But, alas! they all savoured too much, I doubt, of flesh and blood; therefore they were "broken cisterns" and would hold none of the water of life. Since my return from London, too, I have been amusing myself with pretty dreams and ideas of true religion; nor am I, I dare say, awake yet. Good God! art thou as mighty to cast into hell now, as thou wast sixteen hundred years ago? Did the first Christians cry mightily against thee to spare them, and did they see it absolutely necessary to "work out their salvation with fear and trembling?" And dare I, who have been a wretched and most excessively wicked sinner, think to gain heaven with less labour and sufferings? But say some, "I wisdom, dwell with prudence." No. Did these cautions come from the servants of Baal, I should lightly regard them; but when holy men of God say so, my faith fails me. O pray for me, that Satan may not sift me as wheat. What though my former melancholy should come again into my soul, like a mighty man of war, and beat down all my proud imaginations, and every thought that exalts itself against the discipline of the cross? what though I should be hated and

despised of men, and be made as the off-scouring of the world? What have I, a grievous sinner, to complain of? Let me do all this and more than this, that I may win Christ,—

"Let me with patience tread
The narrow way, which saints and martyrs
trod."

since it is the surest and safest way to glory. "But I am a worm, and no man," tossed about with every blast of doctrine. Establish, strengthen, settle me, O my God! Mr. Bately has committed his parish to my care. O that I may feed its sheep, and be not an hireling! Mr. Salmon's heart is with you; but he informs me that Mr. Clayton has convinced him by letter, that he ought to abide where he is till his parents cease to forbid him from going to Georgia. God will never suffer a supply of fit and able men to be wanting to take charge of his work in America. At Oxon we hope to be stirring; the hand of the Lord will uphold our fainting steps, and his Holy Spirit will replenish our souls with manna in this howling wilderness. Salute your brethren. We all salute you. Cease not, dear brother, to pray for us, as we hope always to pray for you.

I am, dear Sir,

Your most obliged and affectionate brother
in Christ,

T. BROUGHTON.

DR. JOHN GILLIES TO REV. J. WESLEY.

Dec. 30, 1752.

VERY DEAR SIR,—One of your letters, of this doubled stroke, has, I trust, proved true; that He Himself has become my light and my comfort. O help me to praise Him! I feel a great deal of what some will call melancholy. The world is more and more a wilderness to me; but I love to pour out my heart to Jesus, and find relief and sweet peace in so doing. The only thing for which I would desire to remain longer here, is, that I may yet, by his Almighty grace, be made a real saint, and may be instrumental in his hand of bringing in others. I earnestly beg your prayers that these desires may be granted. Pray let me know how your health is. Dr. Russell, his tutor, writes that you are spitting blood. I hope it is the effect of some mere transient ailment. He writes also that you are got the length of the Galatians in your Notes on the New Testament. May the Lord long preserve you, and succeed your labours more and more!

I am, Rev. and very dear Sir,

Yours most affectionately,

JOHN GILLIES.

THE YEAR-BOOK.

THE CONGREGATIONAL YEAR-BOOK is now so well known, and so generally admired, that it seems almost preposterous in us even to advertise, and still more to recommend it. It is by far the most valuable production of the sort published in the English tongue. No other Annual, among the various

sections of the Church of Christ, admits of a moment's comparison. While its matter is so varied, so abundant, so deeply interesting, and so highly practical, its price is little more than nominal! *A Skilling for an Octavo Volume!*

ARE CHURCH-RATES SANCTIONED BY SCRIPTURE?

THE opponents of Church-rates maintain that the practice of supporting one form of religion by compulsory payments exacted indiscriminately from persons of all professions, is unreasonable, unjust, and oppressive. To this it is sometimes answered, rather vaguely, "It was so among the Jews, and we believe it is the will of God it should be so now."

In all questions connected with religion, whatever other arguments may be used, the final appeal must, in the estimation of every believer in Divine Revelation, be made to the Holy Scriptures. To Protestant Christians, especially, who admit the sufficiency of Scripture to decide every disputed point in matters of religion, no other course is open. We propose, therefore, to submit this question, finally and impartially, to this test, and to inquire concerning it, "What saith the Scripture?"

Passing over the subject of tithes (a provision made for the tribe of Levi, to serve instead of the inheritance in the land given to the other tribes by lot, which can have no application to a state of society so different as that which now exists), we come at once to the erection of the tabernacle in the wilderness. How were the necessary means furnished?

The first account we find of this, is in Exod. xxv. 1—9: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering." &c. In Exod. xxxv. 4—19, Moses is represented as communicating to the people the direction he had received from God; "This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it." &c. The result is mentioned, ver. 21—29: "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation; and for all his service, and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought bracelets and earrings, and rings, and tablets, all jewels of gold; and every man that offered brought an offering of gold unto the Lord. And all the women whose heart stirred them up in wisdom, spun goat's hair. And the rulers brought onyx stones, and stones to be set for the ephod and for the breast plate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the Lord, every man

and woman whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." These willing offerings were brought in such abundance that it was found necessary to restrain the people from giving any more: "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing; for the stuff they had was sufficient for all the work to make it, and too much." Chap. xxxvi. 1-7.

Here we find that instead of the Israelites being compelled by law to yield a certain offering, and which might prove a reluctant offering, it was only asked of those who were of a willing heart. In preparing for the erection of the temple, the same course was pursued. King David did not impose a tax or rate upon his subjects for this purpose; but, having called all the congregation together, he told them how he had "prepared with all his might for the house of his God." "Moreover," he goes on to say, "because I have set my affection to the house of my God, I have of my own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold," &c. Having set them this noble example of liberality, he concludes his address by saying, "And who then is willing to consecrate his service this day unto the Lord?" 1 Chron. xxix. 1-5. The result was the same as in the former instance. "Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly; and gave, for the service of the house of God, of gold five thousand talents," &c. . . . Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David, the king, also rejoiced with great joy," ver. 9-10. In the beautiful and expressive thanksgiving prayer which follows, ver. 10-12, David says, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." . . . As for me, in the uprightness of my heart, I have willingly offered all these things; and now I have seen with joy thy people who are present here, to offer willingly unto thee," ver. 14-17.

At the rebuilding of the temple, after the captivity, Cyrus, King of Persia, who appears to have been a worshipper of the true God, made a proclamation throughout all his kingdom, inviting all the Jews to go up to Jerusalem to build the house of the Lord God of Israel, and encouraging others to help them "with silver, and with gold, and with goods, and with beasts." Ezra. i. 1-6. "And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God, to set it up in its place, they gave after their ability unto the treasure of the house," chap. ii. 68, 69. Here again there was no

compulsion. All was freely given; and the laying of the foundation of the temple was accompanied by those who witnessed it with acclamations of joy. Chap. iii. 10, 11.

Who can read the above quotations without being struck with the noble stress which is laid upon the freeness and willingness of all, the offerings presented on these several occasions? By frequency of repetition, the three sacred historians, although living and writing at different and distant periods, all concur to call special notice to this, as the characteristic feature of these proceedings. And it was evidently the consciousness, on the part of the offerers, of their entire freedom from constraint, and of the perfectly voluntary nature of their efforts, that constituted the chief source of the heart-felt joy which they manifested on these occasions. If the voluntary principle proved so efficient in the days of Moses, of David, and of Ezra, why should it be distrusted or mocked at now?

Comparatively dark and imperfect as the Jewish dispensation confessedly was, no compulsory payments for religious purposes were even then appointed; unless, indeed, what is termed "the atonement money," of which we read, Exod. xxx. 11-16, be regarded as a payment of that nature. Direction was given to Moses, that when he numbered the people, they should "Give every man a ransom for his soul unto the Lord, that there might be no plague among them." It was to be one unvarying sum: "The rich shall not give more, and the poor shall not give less than half a shekel;" and the money thus collected was to be "appointed for the service of the tabernacle." It is not stated whether this was to be repeated, or how often; nor do we find any mention of it afterwards, until the time of Nehemiah. If the voluntary engagement entered into by him and the people under his rule, "to charge themselves yearly with the third part of a shekel for the service of the house of their God," is to be viewed as a modification of the former appointment, certainly no objection can lie against the adoption of a similar plan, under like circumstances, at any time. Neither of these instances, however, afford the slightest sanction to a church-rate, as practised amongst us. Their resemblance to it is too faint to allow of their being regarded as precedents; although, were the resemblance ever so complete, it would still be no rule for those who live under the Christian dispensation.

Before leaving the Old Testament, we may notice two things therein recorded, which do bear some analogy to a church-rate. Each of these, however, it should be noted, answers thereto only in one point; and in these particulars wherein they correspond, few perhaps will now maintain that it is right to follow the precedent. The first is the instance of Balaam, concerning whom we are told, "They were sons of Belial; they knew not the Lord." Their custom was to send their servants when any man offered a sacrifice, to

Some suppose this was the tribute-money, concerning which Peter was questioned at Capernaum, and to provide for which, without declining any man's right to demand it of him, our Lord wrought a special miracle. Matt. xvii. 24-27.

demand the best portion of it for their own table. If any man objected, and desired that the fat might first be burned, as the law required, the priest's servant would answer him, Nay, but thou shalt give it me now, and, if not, I will take it by force." 1 Sam. ii. 12-16. No wonder that, disgusted by the avarice and violence of the priests in these exactions, "men abhorred the offering of the Lord," ver. 17. Just so it is now. By the enforcement of church-rates in a similar manner, the minds of men are revolted, and religion itself is brought into disrepute. Nor can the sanction of an upright law, which in the present day upholds the practice, remove the odium which necessarily attaches to it, or prevent its injurious effects.

The other instance is found in the decrees of Darius and Artaxerxes, to promote the rebuilding of the temple, which had been forcibly hindered and caused to cease by order of a preceding monarch, as recorded, Ezra iv. 17-24. Strange to say, this has been adduced, by the advocates of church-rates, in proof that the system is sanctioned by Scripture. It is obvious, however, that the historical record of the procedure of these heathen and despotic rulers, is no warrant for a similar procedure on the part of a government like our own. Besides, it does not appear that any tax or rate was levied by them for the purpose of this erection. It is, on the contrary, distinctly said, that the aid furnished to the Jews, to supplement their own free-will offerings, was to be given "of the king's goods, even of the tribute beyond the river," in the first instance; and in the other, "out of the king's treasure house," Ezra vi. 8-7, 20. If, as from the sacred narrative it would appear, these heathen princes gave that only which was "their own proper good," as David did, it is an example worthy to be imitated by kings and noblemen of the present day. But, it must be observed, the penalties annexed by them to disobedience to their decrees, or forcible obstruction of their fulfilment, were "death, banishment, confiscation of goods, or imprisonment," Ezra vii. 26. The two last mentioned penalties are still attached in this country to the non-payment of church-rates. In this particular, it must be owned, there is a resemblance; although, in every other respect, the parallel utterly fails.

We come now to the New Testament, and inquire, How were the first Christian Churches, and their religious services sustained? The three thousand converts at Jerusalem, on the day of Pentecost, together with the multitudes more shortly after added to them, gave up their houses and lands, and threw what they possessed into a common stock. Acts ii. 41-45; iv. 32-37. This plan, however, could not long be acted upon. Persecuted by persecution, the new Christians "took joyfully the spoiling of their goods," and went everywhere preaching the word," Acts vii. 4; Heb. x. 34. And in all places where churches were founded, they were, as regards their temporal support, self-sustained, being taught at the same time to care for their sister churches and to recognize it as a Christian duty that the strong should help the weak, Acts xx. 35.

xv. 1-24; 2 Cor. viii. 9. No intimation is given, no trace is discoverable, in the New Testament, of the existence of any system of compulsory payments for religious purposes, whether in imitation of any Jewish custom, or otherwise; nor can the slightest warrant be found therein for the adoption of any such system at a future period.

In their contributions towards religious objects, Christians are incited to liberality by many and powerful motives. And this is the rule laid down by the Apostle Paul for the regulation of all such contributions: "Every man, according as he purposeth in his heart; so let him give, not grudgingly or of necessity; for God loveth a cheerful giver," 2 Cor. ix. 7. No language can be more explicit. We are here plainly taught that a reluctant or forced contribution cannot be approved in the sight of God. To encourage the poor to contribute, according to their ability, this assurance is given, that "If there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not," 2 Cor. viii. 12. This WILLING MIND, alike in the Old Testament and in the New, is ever held forth as that which is indispensable in order to render any offering or service acceptable to the Most High. It is obvious, that any resort to compulsion in these matters, interferes with that freedom of purpose and of action whereby alone the willing mind can be manifested, and is therefore directly opposed to the spirit and import of every rule contained in the Scriptures on this subject.

There is great significance in the maxim which our Saviour propounds, "Render unto Caesar the things which are Caesar's, and unto God the things which are God's," Luke xx. 5. It implies that there is a marked distinction between these things; a distinction which men are prone to overlook, but which ought ever to be preserved. Taxes for the carrying out of the affairs of a country,—rates for the maintenance of the poor, or for effecting objects of public utility, are things that lie within the province of an earthly government; but in matters of religion we are responsible to none but our Maker. It is enjoined upon Christians to "Render to all their dues, tribute to whom tribute is due," &c., Rom. xiii. 7, and to "submit themselves to every ordinance of men for the Lord's sake," 2 Pet. ii. 13. But if earthly rulers overstep their powers,—if their laws infringe upon the duties we owe to God (a thing which has often happened), we ought to suffer the penalty of those laws, rather than be rendered to our conscience or disobey God. See Dan. iii. 18-19; Acts iv. 19-20. "We ought to obey God rather than men," Acts v. 29.

Once more, Christ has given to his disciples the precept, which may justly be regarded both as the basis and the sum of all their social duties, and which is, therefore, well designated, the golden rule: "All things whatsoever ye would that man should do to you, do ye even so to them," Matt. vii. 12. And he enforces this rule by saying, "For this is the law and the prophets," thereby teaching us that the spirit and design of all the preceptive portions of the Old

Testament Scriptures are in perfect accordance therewith. Submitted to this test, church-rates, and all compulsory payments in support of religion, are unquestionably wrong and unjust. For why should any man wish to compel his neighbour to pay for the support of his religion, which he either does not value, or from which he dissents, when the same man certainly would not like to be compelled to support his neighbour's religion in a similar way?

Compulsory payments for religious purposes, we have thus shown to be not only entirely unsupported by Scripture precedent, but altogether opposed to the general teaching of the Bible, and especially at variance with the spirit and principles of Christianity. And we could not do this, without at the same time demonstrating their direct contrariety to the first principles of justice between man and man. Little more needs here be added. Religion, which is the "reasonable service" which man owes to his

Creator, is not dependent on any earthly power or external accompaniment. Let it but be left free and unconstrained, and it cannot fail to flourish, by its own vital energy, and through the Divine care and blessing. No form of religion which is worth maintaining will lack the needful support, when thus circumstanced. The episcopal form of Christianity, predominant in this country, is sustained by a larger share of its wealth than is proportionate to its numerical strength; its adherents have, therefore, ample means of supporting it by their own voluntary efforts. And when it shall be freed from the imputation of gross injustice, which attaches to it now, by deriving its support in part from the forced contributions of those who conscientiously dissent from it, or who for other reasons have no connection with it, justly may it be expected to prosper far more than it does at present. J. B.

Essex.

The Continent.

STATE OF RELIGION ON THE CONTINENT.

A Lecture delivered in Dublin, by Dr. D'Aubigné.

I AM asked to speak to you, to give you some statements concerning religion on the Continent. Certainly, we live in a very remarkable time. There is now in the world, in politics, in religion, in everything, a crisis. If I were asked, what is the present state of the world—to give a definition of the present state of the world—I should say, it is in battle, it is in warfare. There are two parties, two armies, contending, fighting, the one against the other. There are two principles striving for revival—Romanism on the one side, and Evangelism on the other. They have been contending for the last century. The first revival was that of Evangelism, in the last century. At the time, for instance, of the establishment of the London Missionary Society, there was a resurrection of the two principles; by-and-bye there was a revival, and those who were dead are now living, and there must be a fight.

What happens on the Continent you do not well know; I know it better, and will tell you about it, and you may compare what happens on the Continent with what happens in Ireland. I say, there are two armies; and what is the force of each army? What are the arms, the weapons they make use of? They are very different. Some of the arms of these armies appear more shining, and others less so. Well, I will tell you what are the arms with which Rome arms herself on the Continent, and pretends to win the victory.

DOMINATION.

The first weapon is domination—domination over every Christian, over every king, over every kingdom; Rome must be the only king. They have begun again on the Continent, in the most decided manner, to claim power over kings; they have done that, you know, in former ages. For some time they

did not speak about it, but now they have courage enough to tell their meaning. The Pope must have power over Roman Catholic kings, and over Protestant kings, they say, and these words have been pronounced by many of the most important Roman Catholics of the present time. They say, "There exists but one real authority, that of the Pope; there is none other on earth but that of the Pope. All questions, lay or ecclesiastical, not only religious but even political, are amenable to the supreme tribunal of the Pope. The Pope has a right to absolve subjects from their oath of fidelity to their king; he has power to raise up subjects against their prince, when that prince protests against the decision of the Pope." That is the system now proclaimed by a great many followers of the Pope. In this year, in the month of May, died in Paris a very celebrated man—Donoga Cortes, Marquis of Valdegamar; he was the ambassador from Spain in France; a great and powerful writer; and a man who would sometimes speak with religious feeling; but he was a decided advocate of the authority of the Pope over every king. When he died, Rome lost one of her great supporters; and when he did manifest his feelings in public writings, there was great enthusiasm in the Church, and the Cardinals and the Pope wrote letters of congratulation and thanks to him. His system, however, did not die with him, for others are now propounding the same doctrine in every direction. There is a daily paper in France, called the *Univers*. It is the principal organ of Rome in France. It is decided on the question of the subjugation of every king and queen to the Pope—that the Pope, being the sovereign, is both able to give and take away power from them. The Archbishop of Paris was not of the

same opinion; he was rather of what is called the Gallican opinion, which is more moderate; and lately, in the summer, he contended against that paper, and he said that no priest in his diocese should read it. The proprietor of the paper was very angry, and he went to him, but could not succeed in withdrawing his prohibition; he was sure, however, of gaining his point by going to Rome. He did so; and the archbishop was obliged to publish a retraction, only he had the consolation to say, "Oh, I do that from myself; I am not obliged to do it."—What may be said of the Pope may be said of every magistrate. Last week, coming to Dublin, and travelling in France, I met with a traveller who told me, "Sir, there is only one magistrate now in every commune—that is the priest." So that if the Pope has power over the king, the priest has power over the magistrate, and what the priest says must be done. Such is the state of France. You know what is the state of Tuscany. The Grand Duke is the obedient servant of the Pope. He will not persecute of his own accord, but he executes the Pope's mandates, and the people are the sufferers. You know, also, what is the case in Austria. Certainly Popery is gaining ground among the governments; but it is, at the same time, considerably losing ground among the people. The people are very angry at the pretensions of the Pope and the clergy. If the clergy were tranquil and humble the people would go with them; but the clergy show that they will be masters, and, therefore, the people are angry with them, and certainly the clergy on the Continent of Europe, for their own sakes, are doing wrong in that respect.

PERSECUTION.

That is the first weapon which is employed by the Pope and by the Roman Church. The second one employed on the Continent is persecution. Romanists have not only persecution in reality, but in doctrine; they make a system of persecution a duty; the Church must persecute; the priest must persecute the people. You remember reading of the eve of St. Bartholomew. You know it was the night in which the King of France killed thousands and thousands of his Protestant subjects. They say it was a great action, a fine action, a celebrated action. They praise very highly the expugner of John Huss of Bohemia, in the fifteenth century, and they say, it is a great pity that Luther and Calvin, and Zuinglius and Knox had not been executed in the same way—that it was a great fault. They make great praise of the Dragonade, or Dragon persecution in France; and the principle of that persecution still prevails there. The whole of the Roman Church sanctions persecution, and the use of the temporal power against error. "Oh," they say, "our doctrine, our system is true; we have the good doctrine, and Protestants are in error, and as Protestants they must be persecuted, if they maintain their doctrine." That is what the *Univers* has maintained a month ago. The same principle is maintained in a publication that has been issued in France lately—the "History of the Refugees"—that is, of

Protestants who have been obliged to leave France to come to England and Ireland, Geneva and Prussia, and they have made an apology for this persecution. You know I do not stand on theory, but come to practice. For instance, our Evangelical Society of Geneva experienced in many countries that persecution. We have stations, flourishing stations, where it is not allowed to the minister to assemble the people together; they may not assemble together: the minister must go from one house to another during the Sunday, and evangelize one after another, but they may not assemble. I was a year ago in a bathing place not very far from Geneva, and I met there a family from Scotland—the name of that family was Cunningham, and there was a young person there of the name of Miss Cunningham, whom I saw every day: she was a very simple and modest person. I do not know what was her mode of living. She was a very tranquil and simple spoken person, but very decided in her piety. You know the story of Miss Cunningham; she is still in Tuscany; her mother is not well; and just before I left Geneva a person, who was a longer time at that bathing place, came running after me, and said, "I have a message to you from Miss Cunningham. She says, you have written something so agreeable to her that she wishes to thank you. I do not know what it is, but I believe it is in the last number of *Evangelical Christendom*." I may, perhaps, say one word about the subject before I leave you. Miss Cunningham was not the first lady who was persecuted in Tuscany. The first was a countrywoman of mine, who was well known in Geneva, and the sister-in-law of one of the most active of our committee there. This lady was obliged, for her health, to go to Tuscany twelve or fifteen years ago. She was a devoted Christian, and she said, "What have I to do for Christ?" There were no Protestants at all then in Tuscany, except some who had no life amongst them. Well, when she came, she established schools in Tuscany, and the priest succeeded in a remarkable way; they were very much protected by the government—and in these schools for the young people of Tuscany, boys and girls, she established the Word of God, the reading of the Scriptures. It was by the aid of these schools that many schoolmasters have been collected in Piemont; and it was by the means of this good person that this revival began in Tuscany. She was, after six years, I believe, obliged to leave the country—she was banished from it. Now, you see that domination and persecution are two arms of Rome; and I would say of persecution what I would say of domination—it is a dangerous weapon, and many Roman Catholics are revelling against it.

SUPERSTITION.

The next weapon of Rome is superstition. You may find among Roman Catholics people who are true Christians, who love the Lord; but that party is losing ground every day almost, and, instead of that true Christian feeling, you may find, among some, superstition comes; and, instead of Christ, the Virgin Mary. Well, we love the Virgin

Mary; we bless her, for she must be blessed in every time; but, how sad is this superstition! I remember, when I was in Italy some years ago, you could not go a hundred paces without finding an image of the Virgin Mary, and pictures of her of every size and character. I remember one very remarkable image of the Virgin and the child Jesus. The Virgin had the triple tiara of the Pope, and the child Jesus the cap of a canon—the Virgin was the Pope, and our Lord the canon. Now, these things were significant, as showing that they always put the Virgin before the Lord (hear). In some parts of Italy, in the neighbourhood of Genoa, a revival has taken place in a large village. I have in that district one of my students, who is now a zealous minister of God, the Rev. Mr. Geymonat: there is a large family there, and fourteen or sixteen members of that family have left Rome, and come to the Word of God and to faith in the blood of Christ. Well, at the time when the priests saw that these people were coming to Christ, what did they do? They called a kind of great meeting of the people, and the whole parish, by universal suffrage, devoted itself to the Virgin, instead of to Christ. In France a bishop has opened a subscription list, to raise a colossal statue to the Virgin. This idol will be fifty feet high, and visible at a considerable distance. The *Univers*, that paper of which I spoke before, says—that everywhere the worship of the Virgin is to be found. It would be very easy to compare what this worship is in Protestant and Roman Catholic countries; if you do, you will see what it is.

THE LIVING WORD.

I will go now to the other part of the question—What are or what should be the arms of Protestantism? Well, our arms are of a very different nature. Our first weapon is the living Word of the living God. It was by that power that the Reformation was carried forward: the Word of God was circulated, and the Reformation was accomplished. At the time of the Reformation, the principal, the chief of the Roman doctors, Dr. Eck, said to a Roman Catholic priest, "When they meet us with tradition, with the fathers, we are quiet, we have nothing to say; but when they meet us with Scripture, we are lost." Well, said the priest, "that is as much as to say that they are in the Scriptures, and we are out." Well, that is indeed the truth. I have very often visits from friends who come from England, and sometimes I had them very early; they say, the state of things is very bad in England, it is so addicted to Romanism, to Catholicism,—England is lost. Many a time such people have told me that. Well, I said to them, "Oh, no; for the Word of God is in England—it is in England for many centuries; it has been the love of the people of the land. It is not the book of the whole people, but there have been a great number of people loving the Scriptures, not only from the time of the Reformation, but from the time of Wickliffe. The Lollards, if they had no Bible, had some portions, some gospels, some chapters, of the Word of God." My dear

friends, your nation is founded on the Word of God. The Bible Society is not only the glory, but the power of England—and I have no fear. There are many dangers now; but adhere to the Word of God, and you will be saved. I was telling to some friends this morning a little circumstance, and one of them did not quite understand what I said, and asked me, in a letter since this morning, to write to him and tell him of it in writing. It would be difficult for me to write; but I will tell that anecdote here, as a great many people do not know it. It was in the year 1848, at the time of the Revolution in France, five years ago, a very excellent Christian man, of Scotland, who is known to many among us to-night, Mr. Henderson, of Park, Glasgow, resolved to propose a prize essay for working people, and it was only they should write on the question, which was, "The Sabbath of the working man;" and three persons were appointed by him to be the judges to assign the prizes. Twelve hundred tracts came into these Christian men's hands, and they were of such a nature that one of them wrote to me at that time, to this effect: "I have just read 500 or 600 of these tracts, and I am so moved with the contents of them, with the abundance of the Word of God that I find in them, that I read them with tears, and I exclaimed, in reading them, 'Oh, my country, thou art saved, when there are such men, such working men, who love the Word of God.'" And you know that, some weeks after, there was a Chartist movement in London, and people, and especially working people, came forward, as special constables, and checked the threatened revolution. The circulation of the Word of God, especially among the working people, is the power of your country, and the cause of the order and liberty that are among you.

SOUND DOCTRINE.

My dear friends, the second weapon Protestants use is sound doctrine. I must say that sound doctrine is gaining ground on the Continent. I hope it will not lose ground in England. You all know that sound doctrine has not been much found in Germany; many errors, many heresies have come from thence, and many errors which are to be found in England come from the German doctors. Well, dear friends, I was some six weeks ago in Berlin; there was there at that time a general assembly of the German Church, and I was invited to be present, though I do not belong to that church. There were more than 2,000 persons present; there were 1,500 ministers in a large church; and a great number of the most distinguished laymen in Germany, and the first proposition, the first motion that was made was this—to proclaim the doctrine contained in the Confession of Augsburg, made by the Protestant Princes, in 1530, in Augsburg, before Charles—to proclaim that confession of faith again as the principal symbol of evangelical Protestantism in Germany. The proposition was not to give an official character to that confession of faith; for it has never lost its official character, but it has lost its moral power; the people do not believe in this doctrine; they were nominalists, they were unbelievers. That

proposition was debated, and, after a long discussion, the motion was put and carried. The whole assembly rose up, and some people said, "Oh, there is unanimity." One or two said, "No, no," but only six hands were raised up against it, and I must say that these six hands were not the hands of rationalists, but the hands of those who thought that the Augsburg Confession would have too much power in Germany. I look upon that as one of the most important events of the present time; for Germany was quite destroyed, I would say: her church was, in matters of faith, mixed up with every system of error, and they now come forward and proclaim the great doctrines of the Trinity, the fall of man, justification by faith, sanctification by the Word and Spirit of God. That was a very fine movement. There is in Germany, you know, what we may call spiritual rationalism, which you may find also in England. I do not know whether it prevails in Scotland or in Ireland; but that spirit is spreading abroad from Germany, and is rising up now in England. I believe there is no prospect of the success of that system. There was not a single man of that school in the church—not a single voice was heard in that great assembly for that doctrine. That is good news—glad tidings. The King of Prussia, who came there as a member of the evangelicals, and not as King, bore testimony of his great satisfaction with all that was done, and when the deputation was received by him, he expressed his joy that the true faith of Christians had been acknowledged by the great assembly. I must say, though I do not go into much detail, that I have been touched and moved by the true Christian feeling I have found in the King of Prussia, by his humility, and the desire he expresses for the kingdom of God prospering in his state. I would say, in fact, that where there is a minister decided for sound doctrine and talent, the King of Prussia will support him: He assembles around him all such men, to give a demonstration to his feelings.

There were in that great assembly very interesting demonstrations; for instance, a friend of mine, whom I knew of old, fifty or sixty years ago, Dr. Sack, of Magdeburg—he was a very young man when I knew him, and we have both become old; he is now a member of the High Consistory, a director of the Church—says, "Who are sectarians? They are those who separate from the fundamental doctrines of the Scriptures of God. All who separate from the fundamental doctrines of Christian truth are Sectarians; but not people who separate merely on account of some ecclesiastical government," he said, "the former were the only Separatists, who should be stigmatised as heretics. Separation might be perfectly justified. The Reformers were Separatists, and there are abundant reasons to separate from a church where true doctrine is not to be found." There was another friend of mine, who is a superintendent, an overseer. The late King was very fond of bishops, and of creating bishops; and he created them very often; and there are, therefore, a great many bishops in Prussia; but the new King has created no new bishops—he has sanctioned that, but he has only superintendents

overseers. One of these is a very excellent man, living in Berlin, Dr. Buchsel, and he said, "Among others, Church discipline has been invoked against Separatists; but if Church government would protect, would shield the Church from dead ministers, it would do something much more to the purpose." According to that system, discipline must be exercised against ministers who are dead, and not against people who have religious feeling. I came to Berlin late on Saturday night, and I heard in the railway some person speaking of this clergyman. I went to hear him on the following morning; it is a new church in the Park, and many official people of high rank were there. He is a man of very simple character, a simple preacher, and he preached on the observance of the Lord's-day. The Germans are accused of not being friends of the Lord's-day. He preached a very beautiful sermon, and he said, "Well, I know, when you come from England, you are joking about the Sabbaths as they are kept. You should be ashamed of your Sabbaths; you should be in anxiety and in tears about them, and not joke about the Sabbaths of the English." And after he had spoken of the Sabbath, and the duty of sanctifying the Lord's-day, he said, "Well, you will ask me, what shall we do?" And he began to tell the people many anecdotes taken from the history of his own parish, and he spoke of the manner in which many in his parish celebrated the Sabbath. I will relate to you one of his anecdotes. "One Monday," said he, "I visited a poor woman and found her very happy, and I said to her, 'Why are you so happy?' 'Oh,' said she, 'I had a visit from the angels of heaven yesterday.' I asked her, 'What did she mean?' and I found that two or three girls, of ten or twelve years old, had come to that poor woman on the previous evening, and read to her a chapter of the Bible, and, after reading the chapter, had sung a hymn, and the poor woman felt as if she had a visit from the angels of God." But I will not speak further on that subject.

SPIRITUAL LIFE.

The next weapon I will speak of is spiritual life. Oh, my dear friends, we must be a spiritual Church; and if we are such, we have nothing to fear. Rome is an external Church; we must be a spiritual one. Rome is for forms; we must be for the Spirit and Word of God. Rome presents Christ in the host; we must realize the real presence of Christ, not only in the Lord's Supper—certainly in the Lord's Supper—but also everywhere in the Church, in every meeting of the Church, and in the families of the Church; we must realize his presence in his Church and among his people. That is the great doctrine—if I may call that a doctrine; it is an important point, but it is too much forgotten. Increasing of spirituality, that will be a grand means of reviving souls and gaining the victory. We have had something very interesting of late in the south of France. It was for a long time very dead, and the pastors were among the worst Agents. There are four parties of Protestants in France: first, the old Reformed Church, then the Moravian, then the Wesleyan Methodist

then some Independent congregations. All these congregations were spiritually dead; but then there came the Evangelical Alliance, and a great revival by the Spirit of God has been produced in this population; and in a single meeting, with a simple exhortation, hymn, and prayer, twenty or thirty people have been truly converted to God. In a country very near we have the evangelists of the Evangelical Society. There was a great meeting, and nine of the children of an old man, who had been for thirty years the means of producing such revivals, were converted, and after the meeting, the Lord's Supper was taken by all the members of the Alliance, and his eldest son, now one of my students in Geneva, came and said, "Sir, I desire to partake of the Lord's Supper." The father was very much moved, and said, "There is something quite new in my son's wishing to partake of the Lord's Supper: before this he was not desirous to do so." He went to him, and said, "Do you desire to partake of the Lord's Supper?"—"Yes, father, I desire it. I feel that I am a great sinner, and I wish to confess it to all." He took the communion, and returning to his house, which was about ten or twelve miles off, two of the other children were converted, and in one week all the children were converted; and in that whole country you will find people under a tree or in a little hut praying, and conversion going on. I would not say certainly that all this conversion was true; it has been wisely remarked, that "Every flower in spring is not a fruit in autumn." Our efforts are directed solely to the obtaining of true converts, and the movement is advancing with success. It is very satisfactory to find, in one year, this extensive conversion going on. Such is spiritual life; it is not to be found among Roman Catholics. With such power and with such faith, we shall be victorious.

The next weapon is union—evangelical union. You find union among Romanists; they have apparently one body, one head. If we have not one head, though many members, we have no union; if the body is divided into many members, there is no power in the body: there must be a body, and life in that body. That is an important point. Oh, there is only one true Church, and that is the Church which is called in the Scriptures of God the body of the Lord—that is the Church

of which we must be members. The first thing is to be a member of the body of the Lord, of the spiritual Church of Christ; and we must feel that we are all members of that body, and come forward against the enemy, not as many members, but as one body. In that way we shall be victorious.

ACTION.

I shall only add, the next weapon is action; and I must tell you something of the working of the Evangelical Society in Geneva, as our friends have a desire to assist it. That society needs your help. Geneva is a small spot, and Evangelical Christians have a small party there. We have done something among them: we have been acting also in Geneva among the Roman Catholics. We have sent many missionaries among them, and many Roman Catholics have been converted,—as many among you have been in Ireland. We have action in the National Church, where infidelity is very prevalent, and many people have been indeed converted to God. Then we have evangelists and colporteurs in France, and by our school of divinity we are acting in Italy, where we have many of our friends, and in Belgium, and many other countries. I believe, also, it is a society worthy of your love, your prayers, and your help, as it aims at true conversion. We have seen sometimes whole villages nominally converted to Protestantism, and in ten years there was not a single soul converted to Christ; they left the Pope, but they did not come to the Saviour. Our society would desire true conversion to Christ.

I will now cease to speak. But I would wish you to remember one word which a very celebrated man in France, Dupin, the president of the Chamber of Deputies there, said; he spoke of the power of Rome; he was decided in his opinions against it, and he said, "It is a sword whose handle is in Rome, but whose point is everywhere." We may say the same, but with a little alteration—the power of the Evangelical Church is also a sword, but its handle is in heaven, not in Rome, and its point must and shall be everywhere. Let everywhere that point of the Word of God be seen—in every heart, not in outward appearance, but in inward, internal conversion, and you will then be strong to the praise and glory of God. Amen.

China.

THE CHINESE INSURGENTS.

Srs.—I have just fallen in with a Canton man, who was for some time a follower of Tae-ping Wang, and who left Nanking in August last. His account may be considered trustworthy, because it corresponds in its main points with what we know of the state of things there; and it is important, inasmuch as it reveals certain facts with which we were not before acquainted. I do not conceive

that the man had any motive for deceiving me, and his statements were delivered with an air of candour which carried with them a conviction of his sincerity. True or not, you have them as nearly as possible as he delivered them, and you may take them for what they are worth.

When questioned as to the religion of the insurgents, he answered, with an air of reve-

ience, that they worshipped God (Shang-te). When asked when they did it, he replied, Every day, and previous to every meal. He was then requested to repeat something of what they said, when he chanted the doxology, as it is found in the Book of Religious Precepts of Tse-ping Wang, in such a tone and manner as showed he was familiar with it. As he had referred to their daily meals, he was asked whether they had sufficient to eat? Abundance, he replied. And whether they had enough to wear? To which he answered, They had plenty of clothing. He was then asked how long he had been with them? He said that he had followed them from Canton, and that his hair had grown three or four inches long. How came it, then, he was asked, as he had enough to eat and to wear, with good instruction, and a prospect of going to Heaven when he died, that he came to leave them? Oh, he replied, a man could by no means smoke common tobacco, and by no means opium; a man could not gamble, nor drink, nor indulge his lust, nor quarrel, nor steal; and if one did but rail at another, he got a bambooing. It was suggested, that by urging these as the reasons for leaving, he exposed himself to the suspicion that he was fond of all these bad practices, and thereby laid himself open to just ridicule and reproach. On hearing this, he appeared rather ashamed, and seemed willing, if he could, to retract his expressions. He was then asked whether he got any pay? To which he replied, Not a cash; no pay being dealt out to the troops from one month's end to the other. He was also asked whether he was allowed to enjoy the society of his wife; to which he replied in the negative; adding, that the women in Nanking were all kept in a particular quarter of the city, where there were whole streets of them, and that no men were allowed to approach, under pain of death.

On a subsequent occasion, he was asked whether Tse-ping Wang actually existed, or whether he was dead, and his image carried about, as some had reported. He said that he had no doubt that Tse-ping Wang was an actual living man; that he frequently went about in a chair, but so shrouded in deep folds of silk, that the common people could not even get a glance at him. The highest officers, however, saw him every night, when they went to consult about affairs of state, and to receive his orders. He was asked whether he had ever heard that Tse-ping Wang had been up to heaven? To which he replied, Certainly; it was commonly reported, and fully believed, among his followers. Recurring to the subject of the soldiers receiving no pay, he was asked whether any of them possessed any property of their own? To which he replied, None whatever; and if more than five dollars are found in the possession of any man, he is immediately bambooned, for not having given it up previously. All moneys, immediately they were acquired, were instantly to be handed over to the general treasury, and any person secretly hoarding wealth is suspected of treasonable practices. Was there much, then, in the general treasury? Oh, abundance! heaps upon heaps of untold silver, which were all reserved for carrying out the great cause. As no person

was allowed to have any private resources, how did they manage, it was asked, when they wanted to buy anything nice for food? There was no need for that, he said, as the centurion of every company bought what was necessary for the mess, and when it was put on the tables they shared every one alike, the dish of the highest officer being in no way different from that of the meanest soldier. He was then asked why the men were separated from the women, and when such separation took place? He said that during all their progress from Kwangsi, the women fought by the side of the men, and conducted themselves as bravely; but when they arrived at Nanking they were separated, because there was no more need for them to engage in warfare. They were therefore kept apart, had their various duties to perform, and were engaged for a great part of the time in learning; every band of twenty-five women having an instructress over them. As for the men, they were told it was their business to fight and to work for the present; and when the empire was gained, they might enjoy the company of their wives. But how, it was asked, is each one to find his own, when the war is over, among such a multitude? He replied, Every man and woman is regularly registered, and there will not be the slightest difficulty in restoring to every man his rightful partner.

He was asked whether there were any Secret Society men among Tse-ping Wang's followers, specifying the Teen-te Hwuy, San-hoh Hwuy, Sexou-taou Hwuy, and others? when he immediately and distinctly replied, that there were none, for Tse-ping Wang put them to death. How did he know that Tse-ping Wang acted thus by the Secret Society men? He replied, That in the month of May of the present year, he killed three hundred of them. (This accounts for the omission of all reference to the Teen-te Hwuy in the revised edition of Tse-ping Wang's books, which were brought down by Dr. Taylor from Chinking. It is possible that he found them an unmanageable set, as their banding together was altogether independent of the religious views entertained by Tse-ping Wang; and so, when he felt himself strong enough, he cast them off.) Speaking of learning, he was asked what books they learned? To which he replied, None other than the book published by Tse-ping Wang; all others were burnt. He was then asked whether the books of Confucius were burnt likewise? Being no scholar, he said he could not give a definite answer. He was then asked whether he had ever been to school, and what books he had then learned? He said he had only been to school for about a year, when a boy, and the schoolmaster flogged him so grievously that he ran away. During that year, what books did he learn? He said the Ta-hieh and the Chung-yung. Had he ever seen these books in Nanking? Yes, he said, he had seen them, but they were altered. Were books on history permitted? He did not know. What about the books of Buddha? Oh, everything belonging to Buddha and Tao were indiscriminately destroyed, the temples and images smashed all to pieces, and he supposed that the books

of those religionists shared the same fate. As for the priests, they dared not show their faces, and, together with gamblers, opium-smokers, and whoremongers, were scattered to the four winds. There was no use talking about such, as they were utterly exterminated.

He was then asked whether they kept the Sabbath? To which he replied, that it was regularly observed; that no work was done on that day except what was necessary; that they all assembled for public worship in large halls, when they knelt down to prayer, and that the chiefs exhorted them. On being asked who the exhorters were, he mentioned, among others, Lai, at Nanking. He knew nothing about baptism or the Lord's supper. He was asked if he had heard much of Jesus? He replied, that he had heard his name frequently, but he was not competent to detail what he had heard. He was then asked what was now his settled opinion: he had been for several months with Tae-ping Wang, and for several months with the Imperialists; which now, honestly speaking, did he prefer? He looked round, and asked if no one was near, and whether we would accuse him? We replied, there was no danger; upon which he exclaimed, with emphasis,

I am for Tae-ping Wang. Why, then, it was again asked, did he leave him? Because, said he, I had a brother among the Imperialists, and I wanted to see him. In order to accomplish this, I went out secretly; my brother then had my head shaved, and reported that I was a distressed subject of the Emperor, who had been deceived into following the insurgents. I was then taken into the pay of the Imperialists, and was afraid to go back, lest I should lose my head.

What an extraordinary view does the above present of the insurgent army! What a moral revolution! To induce 100,000 Chinese, for months and years together, to give up opium, lust, and covetousness; to deny themselves in lawful gratifications; and, what is dearer to a Chinaman's heart than life itself, to consent to live without dollars, and all share and share alike, braving death in its worst form, and persevering therein without flinching! There may be defective teaching among them, there may be errors of a greater or less magnitude; but if what is above detailed be true, or the half of it, it is confessedly a moral revolution—it is the wonder of the age.

Yours truly,

W. H. MEDHURST.

Review and Criticism.

The Poetical Works of Goldsmith, Collins, and Warton. With Lives, Critical Dissertations, and Explanatory Notes, by the Rev. GEORGE GILFILLAN. Nichol, Edinburgh; Nisbet, London.

MR. NICHOL is holding on his way with great vigour. Volume succeeds to volume, each a perfect prototype of the other, as so many sovereigns proceeding from the same mint;—displayed in the finest type, the finest paper, and the getting up worthy of both. We are pleased to think that the enterprising publisher has met with the success he so richly merits. We hear, in our Metropolitan circle, nothing but praises of his edition. We are surprised, however, and almost indignant, at the folly which has prompted more than one publisher to get up, if not rival, at least contemporaneous editions of certain works which have been issued by Mr. Nichol. The public cannot be benefited by such a course; and that which fails to benefit the public never succeeds, in the long-run, to benefit the publisher. But Mr. Nichol assuredly has nothing to fear from such rivalry; nothing which has appeared in the three or four rival publications admits of a moment's comparison with his volumes, either as to price or execution.

Mr. Giffillan has performed his part

in a manner alike worthy of his reputation, and of the project in which he and Mr. Nichol are embarked. Though brevity is very properly studied by the writer, there is yet a fulness about his criticism which will enable the less erudite reader to proceed advantageously to the perusal, or rather study, of the authors set before him. In the course of a few pages, he presents a vivid and truthful criticism of Goldsmith, with which we are so pleased that we shall extract a portion of it:

We come to speak shortly of his works and his genius. We may pass by his numerous compilations with the remark, that there is not one of them so hasty or so poor but it contains some trace of his fine instinctive sense and unconscious ease. He could not be affected or uninteresting upon any subject. A profound, powerful, or subtle thinker he was not, and his culture, of course, was exceedingly desultory and imperfect. But there lay in him a vein as exquisitely natural and true, within its limits, as any writer ever possessed. When we analyse his genius, we find it to be composed of the following elements:—a keen perception and enjoyment of the surface beauties of nature; an intuitive knowledge of the human heart; a power of instinct of common

sense which supplies the lack of logic and learning, and is all the more powerfully displayed in his writings, that none of it was diverted to the regulation of his conduct or life; a fine healthy tone of moral feeling; an exquisite taste; a mild but sincere enthusiasm; a humour at once rich and delicate; and a style yielding in felicity, transparency, and grace, to Addison's alone. Imagination of the highest order—of that order which constructs great epics, swelters out deep tragedies, or soars up into lofty odes—Goldsmith did not possess, and, with all his vanity, never dreamed that he did. But he had a fine fancy, which sometimes, as in "The Traveller," and portions of "The Deserted Village," verges on the imaginative, and produces short-lived bursts of grandeur. He has pathos, too, of a very tender and touching kind. He opens up at times, as in portions of "The Citizen of the World," a vein of quiet, serious reflection, which, if never profound, is very pleasing and poetical. Best of all is a childlike simplicity, which, wherever it is found in an author, serves to cover a multitude of sins, but which, in Goldsmith, co-exists with manly sense, acute appreciation of character, and refined native genius. His literary faults are, as we have hinted, very few. He is sometimes too severe in his judgments of other writers. His ease of style occasionally degenerates into carelessness; and he often exhibits a dogmatism which his resources are not able to support—a fault incident, we suspect, to all half-taught writers.

His "Traveller" is a poem in the style of Pope—less thoroughly finished than his masterpieces, but warmed by a finer poetic enthusiasm, and abounding in those slight, successful touches which best exhibit the artist's hand. He takes you with him in every step of his tour; you

"Run the great circle, and are still at home."

And the moral he draws from the whole, if not strictly correct, is ideally beautiful—none the less so that the words expressing it are lines which Johnson contributed to the poem—

"How small, of all that human hearts endure,
That part which laws or kings can cause or cure!
Still to ourselves in every place consigned,
Our own felicity we make or find."

In his "Deserted Village" he chooses a less ambitious, but a more interesting field. Like the chased hare, he flies back to his form—his dear native village; and the poem is just a daguerreotype of Lishoy and its inhabitants—only so far coloured as memory colours all the past with its own poetic hues. The same power of delicate, minute, and rapid painting he has applied, in "Retaliation," to living men; and Plutarch, as a character-painter, is a dauber to Oliver Goldsmith; nor has Reynolds himself, in those portraits of his in which, according to Burke, he has combined the "invention of history and the amenity of landscape," excelled these little sketches, where the artist not only draws the literal features, but gives at once the inner soul and the future history of his subjects. The characters of Garrick and Burke have never been surpassed, and have been approached only by Lowell, in his "Fable for Critics."

a poem formed upon the model (and the motive, too!) of "Retaliation."

He has written but one novel; but as we said that the world has only had one Goldsmith, so literature has only had one "Vicar of Wakefield." It is quite unique, and, perhaps, more than anything else in all his writings, stamps the originality of his powers. The ease of the narrative; the genuine benevolence of heart and *bonhomie* of temper which sparkle in every page; the descriptions of nature, so unostentatiously graphic, and so artlessly interposed throughout the story; the characters so new and native, and yet so familiar to all of us, including the delightful group of the vicar's family; the venerable old monogamist himself; his wife, with her program gown, and her hearty laugh; George, the genteel and interesting vagabond; Mosca, the *alias* of the author himself, with his immortal gross of green spectacles; the two beautiful daughters, so finely discriminated from each other; the little boys, with their dear prattle; not to speak of the monosyllabic Mr. Burchell, with his everlasting "Fudge!" Mr. Jenkinson, with his one scrap of rusty learning, about the cosmogony of the world having puzzled philosophers in all ages; the simpering Miss Wilnot; the political butler setting up for his master; and the never-to-be-forgotten and never-to-be-sufficiently-admired Miss Wilhelmina-Carolina-Amelia-Skeggs; the individual incidents, especially that of the family painting and the state journey to church; the thousand quiet glances into the very depths of the human heart—have rendered the "Vicar of Wakefield," next to the "Pilgrim's Progress," "Don Quixote," and "Robinson Crusoe," the most fascinating of all fictions. We had rather, for our parts, have been its author, than have written all Dickens's novels, one-half of Bulwer's, and one-third of Sir Walter Scott's. It is a veritable creation, and yet seems as old as the fields and flowers. You take it to your heart as instantly and as affectionately as you do them; and while, in common with every boy who reads it, you love and bless the kind-hearted author, you at the same time, with all critics, salute him as a "Maker"—a great original genius.

Of Warton, the public of the present generation know but little. He was nevertheless a man of mark in his own day, a man of taste, genius, and literature; he was an object of admiring interest, and his contributions to the public amusement and instruction were very considerable. He was eminently endowed with the critical faculty; and the position he occupied as Professor of Poetry furnished ample scope for the exercise of his valuable vein. He was nevertheless a man who presented nothing of a model for imitation. The following paragraph supplies an exquisite dash of portraiture:

Warton was the *beau-idéal* of an Oxford Fellow. He was at once lazy and studious, fond of luxury, and fond of books. He spent

a portion of each day in reading and writing, and the rest of it in cracking jokes and perpetrating puns in the common-room. His passions were weak, and it is not quite certain if he was ever even once in the predicament of love. He was very fond of the society of boys. When visiting Winchester, he was once assisting the scholars in some culinary operation. On the unexpected entrance of his brother, he fled and hid himself in a dark corner, whence he was dragged by the doctor, who imagined it had been some great boy, and laughed heartily at the discovery. He does not seem to have paid much attention to his parish, and had no name as a preacher. His foibles were, a habit of drinking ale and smoking tobacco with persons much his inferiors; a devout belief in ghosts (if people in these *rapping* days will allow us to call this a foible); a liking, amounting to a passion, for popular and martial spectacles; and a strange *penchant* (in which, it is said, one of the most eminent ministers at present in London resembles him) for attending executions—once disguising himself, it is said, in the dress of a carter, that he might escape recognition while enjoying the spectacle. In his youth he was handsome; but ale and sedentary habits combined to swell him to a little, thick, squat, red-faced man, resembling, according to Dr. Johnson, a turkey-cock, in dimensions, colour, and "gobble."

This is not amiss. But notwithstanding his debased taste and wretched habits, he was still a man of genius; and there is very much in his poetry that will repay perusal.

Poor-Collins! His path was through thorns; and it terminated in darkness. Of the many stars which have shone in the firmament of English genius, few possessed more essential brightness than did Collins. The facts of his history are not numerous; and they are deeply melancholy. But when reason reeled, the point to which the aberration tended was heaven. When Dr. Johnson called upon him at Islington, he found he had withdrawn from all earthly study; and that, wherever he went, he carried with him but one book. Curious to know what that book might be, which a man of letters and genius had exclusively selected, he asked to see it, and found that it was an English Testament, such as children carry to school. Poor fellow! He said, "I have but one book; and that book is the best." It was; and there is reason to believe that the light of that one book guided him to the skies. Our readers would perhaps like to know in what light the great Northern Critic views the genius of Collins. The following is part of his statement:

We come now to the examination of his genius. It was of that highly-imaginative

order, which deals more with abstractions than with human forms or feelings. He was a painter of shadows and gigantic ghosts. The power which Macaulay ascribes justly to Shelley, of vivifying abstractions, and giving them statuesque shapes and pictorial hues, was enjoyed in still greater plenitude by Collins. No one has excelled him in the power of personification. He flushes the pale cheeks of Abstract Ideas. He breathes on their skeleton shapes, and makes them live. All the objects he describes seem seen *at night*; and yet, in general, they are shown in a clear and rich chiaroscuro, as distinctly, but in mellow tone, than though it were day. He has been accused of obscurity, and obscure he often is; but can we wonder that a describer and painter of darkness should often be dark? The wonder is, that he is so clear and picturesque in his representation of forms so shadowy. Witness his great group of the "Passions." Every one of them is a perfect picture:—Fear recoiling from the sound himself had made—Anger with his eyes on fire—Hope, smiling enchanted, waving her golden hair, and "calling on Echo still, through all her song"—Revenge blowing his war-denouncing trumpet,

"While each stand'd ball of sight seem'd bursting from his head!"—

Pity moaning dejected at his side—Melancholy sitting pale and retired, and pouring through the mellow horn her pensive soul—Love dancing with Mirth to the viol of Joy—Cheerfulness in hunter-garb, the bow slung over her shoulder, her buskins gumm'd with morning dew, and blowing her inspiring air, while to the music

"Sport leap'd up, and set his beechen spheres."

With the same glorious instinct, he paints Liberty "weeping" beside the giant statue of Rome, as it falls with heaviest sound; Mercy sitting, a

"Smiling child,

By Valour's arm'd and awful side;"

and Evening with her "dewy fingers" drawing the "gradual dusky veil" over the wild and swelling floods, the hamlets brown, and the dim-discovered spires of the landscape.

Collins is chiefly known by his Odes, more particularly by his sublime Ode to the Passions, which has found place in almost every collection. The whole of his productions, however, are presented here. We have first the Oriental Eclogues; and then the descriptive, and allegorical, to which is added his miscellaneous pieces.

Lectures on the True, the Beautiful, and the Good. By VICTOR COUSIN; increased by an Appendix on French Art, and translated with the approbation of the Author. By O. W. WRIGHT. Third Edition. T. and T. Clark, Edinburgh; Hamilton and Co., London.

This work is dedicated to Sir William

Hamilton, Bart., in a style which bears the stamp of the olden period. It is a long time since anything so racy has appeared in any English volume, which has come before us. Sir William is a man, in the writer's view, not only above the reach of ordinary mortals, but who occupies a place somewhere between the human and the angelic. He has completed the unfinished works of Aristotle; and thus enriched the world of intellect. But neither is Sir William, nor the great author, responsible for this benevolent effusion of scholarly admiration.

This profound and very valuable book is offered by its author as a body of philosophical doctrine, and is the result of his labours in the earliest, and best, and most useful periods of his history. The work has taken the form of an exposition of principles; we have an expression of the writer's convictions on the fundamental points of philosophy. The character and ability of the author are remarkably exemplified throughout. He exhorts the rising generation of Frenchmen to give no heed to those spirits, who set up for profound thinkers, because, after Voltaire, they have discovered difficulties in Christianity! He exhorts them to measure their progress in philosophy by their progress in tender veneration for the religion of the Gospel. Glorious exhortation this for a French philosopher to give to his rising countrymen! He solemnly assures them that in France, democracy will traverse liberty, bringing all right into disorder, and this disorder into dictatorship. The following counsel deserves citation:

Do not bend the knee to fortune, but accustom yourselves to bow to law. ~~Water-~~tain the noble sentiment of respect. Know how to admire,—possess the worship of great men and great things. Reject that enervating literature, by turns gross and refined, which delights in painting the miseries of human nature, which caresses all our weaknesses, which pays court to the senses and the imagination, instead of speaking to the soul and awakening thought. Guard yourselves against the malady of our century, that fatal taste of an accommodating life, incompatible with all generous ambition. Whatever career you embrace, propose to yourselves an elevated aim, and put in its service an unalterable constancy.

This is excellent; but it is not the best. Towards the close of *Lecture XVI.*, we have a disquisition which so

greatly pleases us that we shall extract it. We cannot more appropriately denominate it than as

A PHILOSOPHER'S THOUGHTS ON RELIGION.

Adoration confined to the sanctuary of the soul is what is called internal worship—the necessary principle of all public worships.

Public worship is no more an arbitrary institution than society and government, language and arts. All these things have their roots in human nature. Adoration abandoned to itself, would easily degenerate into dreams and ecstasy, or would be dissipated in the rush of affairs and the necessities of every day. The more energetic it is, the more it tends to express itself outwardly in acts that realise it, to take a sensible, precise, and regular form, which, by a proper reaction on the sentiment that produced it, awakens it when it slumbers, sustains it when it languishes, and also protects it against extravagances of every kind to which it might give birth in so many feeble or unbridled imaginations. Philosophy, then, lays the natural foundation of public worship in the internal worship of adoration. Having arrived at that point, it stops, equally careful not to betray its rights and not to go beyond them, to run over, in its whole extent and to its farthest limit, the domain of natural reason, as well as not to usurp a foreign domain.

But philosophy does not think of trespassing on the ground of theology; it wishes to remain faithful to itself, and also to follow its true mission, which is to love and favour everything that tends to elevate man, since it heartily applauds the awakening of religious and Christian sentiment in all noble souls, after the ravages that have been made on every hand, for more than a century, by a false and sad philosophy. What, in fact, would not have been the joy of a Socrates and a Plato if they had found the human race in the arms of Christianity! How happy would Plato—who was so evidently embarrassed between his beautiful doctrines and the religion of his times, who managed so carefully with that religion even when he avoided it, who was forced to take from it the best possible part, in order to aid a favourable interpretation of his doctrine—have been, if he had had to do with a religion which presents to man, as at once its author and its model, the sublime and mild Crucified, of whom he had an extraordinary presentiment, whom he almost described in the person of a just man dying on the cross; a religion which came to announce, or at least to consecrate and expand the idea of the unity of God and that of the unity of the human race; which proclaims the equality of all souls before the Divine law, which thereby has prepared and maintains civil equality; which prescribes charity still more than justice, which teaches man that he does not live by bread alone, that he is not wholly contained in his senses and his body, that he has a soul, a free soul, whose value is infinite, above the value of all worlds, that life is a trial, that its true object is not pleasure,

fortune, rank, none of those things that do not pertain to our real destiny, and are often more dangerous than useful; but is that alone which is always in our power, in all situations and all conditions, from end to end of the earth, to wit, the improvement of the soul by itself, in the holy hope of becoming from day to day less unworthy of the regard of the Father of men, of the examples given by him, and of his promises. If the greatest moralist that ever lived could have seen these admirable teachings, which in germ were already at the foundation of his spirit, of which more than one trait can be found in his works, if he had seen them consecrated, maintained, continually recalled to the heart and imagination of man by sublime and touching institutions, what would have been his tender and grateful sympathy for such a religion! If he had come in our own times, in that age given up to revolutions, in which the best souls were early infected by the breath of scepticism, in default of the faith of an Augustine, of an Anselm, of a Thomas, of a Bossuet, he would have had, we doubt not, the sentiments at least of a Montesquieu, of a Turgot, of a Franklin; and very far from putting the Christian religion and a good philosophy at war with each other, he would have been forced to unite them, to elucidate and fortify them by each other. That great mind and that great heart, which dictated to him the *Phedon*, the *Gorgias*, the *Republic*, would also have taught him that such books are made for a few sages; that there is needed for the human race a philosophy at once similar and different; that this philosophy is a religion, and that this desirable and necessary religion is the Gospel. We do not hesitate to say that, without religion, philosophy, reduced to what it can laboriously draw from perfected natural reason, addresses itself to a very small number, and runs the risk of remaining without much influence on manners and life; and that, without philosophy, the purest religion is no security against many superstitions, which little by little bring all the rest; and for that reason it may see the best minds escaping its influence, as was the case in the eighteenth century. The alliance between true religion and true philosophy is, then, at once natural and necessary; natural by the common basis of the truths which they acknowledge; necessary for the better service of humanity. Philosophy and religion differ only in the forms that distinguish, without separating them. Another auditory, other forms, and another language. When St. Augustine speaks to all the faithful in the church of Hippone, do not seek in him the subtle and profound metaphysician who combatted the Academicians with their own arms, who supports himself on the Platonic theory of ideas, in order to explain the creation. Bossuet, in the treatise *De la Connaissance de Dieu et de Soi-même*, is no longer, and at the same time he is always, the author of the *Sermons*, of the *Elevations*, and the incomparable *Catechisme de Meaux*. To separate religion and philosophy has always been, on one side or the other, the pretension of small, exclusive, and funereal minds; the duty, more imperative now than ever, of whosoever has

for either a serious and enlightened love, is to bring together and unite, instead of dividing and wasting the powers of the mind and the soul, in the interest of the common cause and the great object which the Christian religion and philosophy pursue, each in its own way.—I mean the moral grandeur of humanity.

France before the Revolution; or, Papists, Infidels, and Huguenots in the Reign of Louis XVI. By A. L. BUNGENER. Authorized Translation. Two Vols. Constable, Edinburgh; Hamilton, London.

THIS work has already taken a very high place in the literature of the period to which it belongs. It is written with great original power, and is throughout largely impregnated with Gallic vivacity; while the general strain is highly pure and elevated. Most of the great questions, and nearly all the great people of the time, more or less, figure in the book. Bridaine, the famous French Missionary, very largely occupies attention; and great is the dignity which that primitive and most eloquent, although very eccentric, man, reflects on the corrupt system of Christianity to which he belonged—the Papacy. The power of his eloquence among the common people was unparalleled in France; and, except in the case of George Whitefield, had no match in Europe, or in any other country. The book will be read with deep interest, and its perusal will impart a considerable portion of useful knowledge. It will animate the dull and interest the lively. As a specimen of conversation, it possesses universal charms. French gaiety, under the influence of a sort of religious emotion, was never better exemplified.

Lectures on Female Scripture Characters. By WILLIAM JAY. Hamilton and Co.

AT length the last is come! For half a century Mr. Jay, from time to time, issued publications of various magnitude, and different value, although all precious; and as the public were never weary of hearing, so they were never weary of reading him. It may be doubted, if in matters connected with the Press, he ever made a decided failure. In the choice of his subjects he was always happy; and in the execution of them, he uniformly succeeded to captivate and to edify a large portion of the Christian public. The moderate spirit of his dissent contributed much to extend the circle of his auditors, and consequently, of his readers. He owed a great deal to the Church of England, to

which he received a passport from the admiration and friendship of a Wilberforce, a Moore, and others.

The last deed on earth of the beloved and venerable patriarch, was the preparation for the press of the present volume. His own account of the publication is very touching. No longer able to labour in the pulpit, he still, on recovery from a long and painful illness, thought he could do a little in the way of the Press; and, with this view, looking over a mass of manuscripts, he stumbled on a course of Lectures, which had been delivered more than forty-eight years ago, on the Female Biography of the Scriptures. It will thus appear, then, that they were the result of his early prime, and that what they may want in the wonderful richness which characterised his later labours, they possess in force and efficiency. Lasting interest will attach to this volume from the fact, that while the last sheet was passing through the press, and had actually been corrected by himself, the venerable Author was summoned to the "house of many mansions," at the full age of eighty-four years. The Lectures are twenty-two, and have for their object a number of the most important characters of both the Old and the New Testament. Had the book been published without the Author's name, those conversant with his writings would have had no difficulty in detecting, at every turn, the presence of their favourite Author. There he stands forth with his beautiful simile, his tender tones, his striking antithesis, his dry humour, his biting sarcasm, his pungent apostrophe,—in a word, the volume is throughout "William Jay, of Argyle Chapel, Bath," and no mistake!

Daily Bible Illustrations. Being Original Readings for a Year, on Subjects from Sacred History, Biography, Geography, Antiquities, and Theology. By JOHN KITTO. Oliphant and Sons, Edinburgh; Hamilton and Co, London.

THIS volume comprises the Evening Series, having for its object the Apostles and Early Church, and comprising October and December. This great undertaking has thus been brought to a close. We have now both the Evening and the Morning Series, containing each four volumes. We congratulate the learned and laborious author on his achievement, and cordially thank him for the invaluable benefaction, which, we cannot doubt, will be duly prized by the Christian Church. He modestly tells us, that while his object has been to make the new familiar, and the familiar new, he is deeply conscious that his performances have fallen short of his aims and purposes. On this ground he may keep himself easy; we think he may leave the matter to the public, which has already pronounced its high approbation, and which will long continue to show the estimate it has placed upon his toil. It were easy to carp; but there are not many who would have excelled in the endeavour which is here presented.

In the present volume, the historical informations contained in the Epistles have been carefully gathered up, and interwoven with

matter from the Acts of the Apostles. The conclusions are founded on a critical reading of the Sacred Text, the special results of which are, whenever necessary, or when peculiarly interesting, explained; but are more frequently embodied in the statement or recital without remark.

We do not say, that we can recommend these eight volumes: in so doing we should almost deem ourselves guilty of an impropriety. It requires no recommendation, either at our hands, or those of others. All that is useful is an examination of the most multifarious and valuable contents. We view it as a great addition to the best order of our popular literature, all of a thoroughly Scriptural tendency. It is, moreover, so thoroughly unsectarian, liberal, and general, as to trench on the peculiarities, whether doctrinal, or political, of no party. It was intended to be a book for all, and such it is.

The Tent and Altar; or, Sketches from Patriarchal Life. By Rev. JOHN CUMMING, D.D. Hall, Virtue, and Co.

HERE are nearly 600 pages from the pen of Dr. Cumming. Having already given the public "Christianity before the Flood," he has here set forth the same glorious faith developed under the shiny tents, and irradiating the holy altars, which the world's gray fathers raised in the desert. Here our celebrated author is not merely prophetic, but poetic. The volume bids fair to be as popular as any of its predecessors. Those opposed to the Doctor's peculiar views will meet with very little to repel them; while they will meet with a great deal to instruct, interest, and edify. It supplies abundance of quotable matter, as well as much of a rich, terse, and racy character; but, in the case of a writer so well known, it is superfluous. Like the other volumes of the author, it abounds with the results of observation, betokening a man whose eye is ever open to the aspects of the living world around him. It is this that imparts so much reality and charm to all Dr. Cumming's writing and speaking. He seems to have learnt in what his power consists; and he has the wisdom to move on in that path, without perilous attempts in other directions.

Christianity in Earnest, as Exemplified in the Life and Labours of the Rev. H. Casson. By A. STEELE. Second Edition. Needham.

IF Mr. Casson is to be judged from his portrait, he was a man of high intelligence and great benevolence,—a man with whom the wise and the good would deem it a privilege to be acquainted. The present volume deals with the main facts of his religious and ministerial history. The book is, of course, thoroughly Methodist, but it abounds in interesting facts, and is pervaded by an intelligent and devout spirit. Mr. Steele appears to possess the necessary qualifications for the discharge of his function, and to enshrine the memory of his friend in a manner calculated to further the objects of his useful life. There is something remarkable in the close of his career. About three weeks before his death, when such an event was not at all anticipated, some friends calling upon him, he

would not suffer them to depart till they had prayed with him. One of these from diffidence, preferring that he should pray, he stopped short, and thoughtfully inquired, "When do you return home?" When it was answered, in almost three weeks, "Well," said he, "when you hear that I am dead and gone, then you will feel sorry at not praying with the old man, before you left, as he wished you." The result was, that the party solicited did pray, and, at the period specified, actually looked at him in his coffin. Although continuing in his usual health for a few days, he speedily became reduced in strength, and the weakness increased till the vital spark fled.

Dale End; or, Six Weeks at the Ficarage.
By the Author of the "Unseen Hand."
Hamilton and Co.

THE object of this work is, to present a sample of a large proportion of the ministers of the Church of England, commonly called Evangelical; who, in these serious times, are earnestly engaged in constant labours to overcome the Wicked One, as well as to undermine the publishers of false doctrine, by a simple, though energetic and persevering manifestation of the truth of the Gospel. The volume is of a remarkably interesting, as well as of a thoroughly practical, character. We have here Dialogues, which will, perhaps, put the reader in mind of many of the fine touches in those of the late Howland Hill. To these are added accounts of parochial visitation, which will suggest much that is important and practical to ministers, both in and out of the Established Church. Human nature is here exhibited in a variety of phases, each fraught with a valuable lesson. This species of publication is very valuable, and deserves to be much more extensively cultivated.

The Mystery Unveiled; or, Popery as its Dogmas and Pretensions Appear in the Light of Reason, the Bible, and History.
By the Rev. JAMES BRILL. Paton and Ritchie, Edinburgh; Hamilton and Co., London.

THIS is another of the valuable additions to the many productions which have recently appeared on the subject of Popery. The view is large, and the analysis complete. The Theory and the Natural History of Popery pave the way for an able dissertation on Popish Objects of Worship—the Supremacy of the Pope—the Rule of Faith—Sacrifices—Romanist System of Pardon—Justification and Acceptance—Celibacy of the Clergy—Converts and Jesuits—Popular Tendencies and Effects of Popery,—the whole closing with a body of excellent remarks on the present position and prospects of Popery, and the necessity of union amongst Protestants. The work is a highly valuable addition to our Protestant literature, entitling its author to special consideration as a great benefactor of the Church of God. One of its chief peculiarities is its adaptation to the present times: much of the reference is to events of the day, and to literature of a recent production. It is in all respects an excellent book.

Mabel Grant: A Highland Story. By R. H. BALLANTYNE. Nisbet and Co.

OUR Northern friends are steadily cultivating a taste for stories. We are not sure, however, that it lies in their line of things. As a whole, they have hitherto come behind England; and America has quite outstripped them. There is, perhaps, too much sense, solidity, and gravity in the North for such work; there may, nevertheless, be exceptions. We believe there are; and the present is one of them. The book is stamped by great variety, and is pervaded by an excellent spirit, presenting a great deal that is calculated to improve the Christian reader as well as to arrest the thoughtless worldling. The close is strongly marked by an enlightened piety; and the perusal of the book cannot fail to leave a savour of sanctity behind it.

Mary, the Handmaid of the Lord. Nisbet and Co.

THE present publication is from the pen of the author of "Tales and Sketches of Christian Life, in different Lands and Ages," and constitutes a very instructive and interesting exposition of one of the most touching portions of the Inspired Volume. The Ministry of Angels—the Salutation of Gabriel—the Handmaid of the Lord—the Friendship of the Cousins—Mary amongst the Disciples—"She is not Dead but Sleepeth,"—these are the topics here elaborated, and extended into a pretty volume of some 110 pages. The book forms excellent reading for Christians of every class.

Noah and his Times; embracing the Consideration of various Inquiries relative to the Antediluvian and earlier Postdiluvian Periods, with Discussions of several of the leading Questions of the present Day. By the Rev. J. MUNSON OLMSTEAD, M.A. Boston, Gould and Lincoln; London, Trubner and Co.

IT is somewhat remarkable, that notwithstanding Noah is the head of the present human world, he has attracted less attention than almost any of his distinguished offspring. His position is undoubtedly wonderful. Born in the year 1662 before the Flood (he lived 950 years), surmounting the watery tomb of all his contemporaries, beginning the New World in the year 2112; and thus constituting the father of the hundreds and thousands of millions who have since lived and moved on the globe, which is the depository of their dust, while their spirits have followed him into the eternal world. There are great difficulties attendant on the subject from the paucity of facts; but if the facts are few, they are stupendous, and they admit of development into a large field of observation. The present writer has shown this, and by connecting the patriarch with his times, and his contemporaries, he has contrived to create a remarkably interesting and useful publication. The Antediluvian Arts—the Origin of Alphabetic Writing—the Institution of the Sabbath—the Degeneracy of Man—its Marks and Fruits—the Family of the Patriarchs—the Ark and its Construction, are matters which occupy the first six evenings.

The writer next proceeds to notice Geology

with its claims, and the uses to which it has been turned by Infidelity. The question of Geology is largely discussed, and in a manner much calculated to interest and instruct. Sacrifices—the Shedding of Blood—the Penalty of Death, are also points on which he has dwelt with intelligent copiousness. Those who are interested in the question of Languages will find here much that deserves their notice.

Thomas Clarkson; a Monograph. By JAMES ELMES. Blackader and Co.

THERE was both need and room for this volume. Clarkson was a great man, the associate of great men, and a prime mover in a great enterprise. His voluminous biography is to the mass of mankind as if it had no existence; it is not known even by name. It is indeed to be seen only in large collections, and in public libraries. There have been various sketches of the renowned phi-

lanthropist of small dimensions, but all of a comparatively insignificant character. The present work was just the sort of thing that was wanted, comprising all the appropriate facts, and pervaded by the appropriate spirit. The book is dedicated, in an interesting and highly suitable Preface, to the Earl of Shaftesbury. That Dedication, like the prefaces of Dryden, is worth reading, apart from the text to which it refers. It is not an effusion of crouching flattery, but a manly stream of important facts, blended with refreshing references to important men, and connected with the subject of the volume it precedes. But if the Dedication be good, the Preface is still better. It is so fertile in fact, so sound in doctrine, so thoroughly wholesome, and every way so calculated to uphold the right, and to uproot the wrong, to implant good principles, and to nourish them where they are, that we have given it entire in our present Number, under the head of "Essays."

Monthly Review.

WE resume to-day our Monthly Notes on public affairs, surveyed from a Christian stand-point. Now that Parliament is met, and the whole earth is once more in motion, there is much to invite attention and reward observation.

At home there is a considerable ferment in the public mind on the subject of the Eastern Question. The prevailing cry is for war, and considerable clamour has been raised against the authorities because of the patience they have exercised and the really patriotic spirit they have displayed. Truly enlightened, discreet, and Christian men, however, rather approve than censure the course pursued. It is easy to plunge into war, it requires neither worth nor wisdom. As the worst of deeds, it has generally been most furthered by the worst of men. The villanous delight in war, the virtuous in peace. The slaughter of men, the waste of means, the diffusion of disease, disorder, immorality, and crime, are not things to be lightly thought of. The end of the Gospel is to destroy the passion for war in the human heart, to put an end to actual strife, and to fill the earth with peace—the condition of the happiness which awaits the world.

At the time we write preparations upon a stupendous scale, both in England and in France, are going on, in the anticipation of hostilities; but still the lovers of mankind have not surrendered the hope that, at the eleventh hour, peace may be established. For this philanthropists hope and Christians pray. Insanity alone can lead the Czar to rush single-handed into the dread conflict. But superstition is hounding him on. The following is the address of the Patriarch of Moscow to the Russian 6th corps on its departure for the Danube:

"Children of the Czar our father, and of Russia our mother, our brothers of the army—the Czar, the country, and Christianity call upon you. The prayers of the church and of the country will accompany you. Russia is again provoked by the enemy who

was vanquished under Catherine II., under Alexander I., and under Nicholas I. Already have your brothers revived the old habit of beating him by land and by sea. If it be decreed by Providence that you are to see the enemy in front of you, recollect then that you are fighting for the *most pious* of Czars, for your dear country, for the Holy Church, against the persecutors of Christianity, against the profaners of the holy and venerated cities which have seen the birth, the passion, and the resurrection of Christ. Now, if ever, victory, glory, benediction, and eternal salvation are due to those who give their life for their faith in God, for their devotion to the Czar and to the country. It is written of the ancient defenders of the country, 'By faith you will gain the victory,' Heb. xi. 13. You likewise will conquer by faith. We bid you farewell with our prayers, and with the symbol of faith. In former times Sergius, an old and venerable father and predecessor, who ever lives for Russia, blessed the victorious contest of your ancestors against the oppressors of the country. The holy image was carried in our regiments, under the Czars Alexis, Peter I., and Alexander I., in the great battles against twenty nations. Let the image of the venerable Sergius accompany you, as a pledge of the pressing and efficacious prayers which he is addressing to God for you. Carry with you and recollect the warlike and victorious speech of the Czar Prophet David, 'Salvation and glory is in God,' Psa. xlii."

Parliament has made a good beginning. There has not yet been time for much work, but a little has been done, and a great deal has been mapped out. Steps are being honestly taken to dry up the springs of corruption by which the nation has been so deeply dishonoured. The new Reform Bill, if passed into law, will much conduce to promote purity, justice, unity, and strength. The classes proposed to be admitted, for the first time, to the franchise, are as follows:

1st. Persons in receipt of salaries, from public or private employment, of not less than £100 per annum, provided their salary be payable quarterly or half-yearly.

2nd. Persons in receipt of £10 per annum, derived from Government Stock, or Bank or Indian Stock.

3rd. Persons paying 40s. per annum to Income or Assessed Taxes.

4th. Graduates of any University in the United Kingdom.

5th. Persons who have, for three years, possessed a deposit of £50 in any Savings' Bank.

In a moral view, there is much to commend in the general features of the Bill.

A number of the notices of motions which have been given possess a philanthropic character. Prospects of a Criminal Code have once more appeared in the House of Lords. It is marvellous and incomprehensible that we cannot get from our lawyers and our judges a simple definition and a list of crimes, with their punishment—which is all that is wanted in a code intended for use, and not for abuse.

Lord John Russell has again put forward his Jew Bill, and we trust that the House of Lords will cease their opposition, which is alike irrational and unscriptural.

The Home Secretary has promised to deal with the subject of Juvenile Criminals this Session; and we observe that another subject closely connected with it, viz., Industrial Schools for Pauper Children, will also, probably, be brought forward.

The Cholera is much abated. Such visitations are a much more serious affair than at first sight may appear. During the sitting of the Government Commission, held at Newcastle-on-Tyne, to inquire into the causes of the fearful ravages of cholera in that town, Mr. J. B. Hume, the chief commissioner, from evidence that had been laid down before him, made a calculation that the epidemic had cost the town £3,800 for medicine and burials alone, and would cost it £50 a week for eight years to support the widows and destitute—nearly £30,000. In addition to this sum, he said, some thousands of pounds had been collected and distributed by the vicar. There are also 200 benefit societies in the town, and taking the average loss at £500 each, made £10,000 more.

The rise in the price of provisions is beginning seriously to affect religious institutions and evangelical operations in a variety of ways, which can only be known from painful inspection. It begins to affect the schooling of children, and likewise attendance on the means of grace; for as much as it touches clothing, collections, and seat-rents. The ultimate effect, however, remains to be made fully apparent, but in the meantime it is involving great distress to many worthy people—city missionaries, home missionaries, poor pastors, teachers of common schools, and even that important and respectable class, the conductors of schools of a higher order.

In the manufacturing districts, great evils have resulted from the Strikes which have prevailed. Religion, in a variety of aspects,

has been injured thereby, and operative society has received a wound which it will require some time to heal. We offer here no opinion as to the merits of the controversy between the masters and their employed. We only state the fact, to deplore it, and to suggest the necessity of great prudence, humanity, and benevolence on the part of Christians throughout those districts.

Nothing so well attests the progress of the nation as the Post-office and the Mint:

In 1850, the number of letters delivered in the United Kingdom was 347,000,000, being an increase on the previous year of 9,600,000. In 1851 the number was 360,500,000; increase, 13,500,000. In 1852, the number was 379,500,000; increase, 19,000,000. And last year 411,000,000 letters were delivered, being an increase of 31,500,000.

There were coined at the Mint, in 1853, 10,597,993 sovereigns, 2,708,796 half-sovereigns, no crowns or half-crowns, 3,919,950 florins, 4,256,188 shillings, 3,837,930 sixpences, 16,038 fourpences, 36,168 threepences, 4,752 silver twopences, and 7,920 silver pence (of these last two coins the same number is printed every year, for Maunday money, we believe), 1,021,110 pennies, 1,559,040 half-pence, 1,028,620 farthings, and 955,224 half-farthings. The total value of the coinage of the year was £12,063,000; the average of the previous five years was only £4,000,000.

In China matters remain much as when we last referred to them. A document of great interest will be found in another part of our present publication. If the present position of the insurgent party be imperfectly known, still the facts which have got abroad are favourable to their progress and ultimate triumph. The home movement for Bibles and missionaries advances rapidly. The Testament enterprise bids fair to be crowned with all success. The effort of the London Missionary Society, both in London and in the provinces, is meeting with extensive favour. There is no fear for the money; the only solicitude is for the men. Where are they to be found? Which of the colleges is to have the honour of presenting the first of the corps of Chinese evangelists? Are there any young ministers, now in churches, with the needful ear of mind, and endowed with the gift of learning language, whose hearts yearn for the millions of the Celestial Empire? Such will be suitable candidates for the service of the London Missionary Society.

Upon the whole, there is much to cheer the heart of the Christian, and yet a great deal to awaken solicitude. The religion of the land is unquestionably low, and greatly needs revival. England is rapidly growing in wealth, but religion languishes. The discoveries of the Census are fearful! The empire is rich in earthly treasures, but not rich towards God.

The public balance-sheet is a wonderful document. It is shown that in the year ended the 10th of October last, the net income was £54,568,351 8s. 5d., and the expenditure £51,320,927 11s. 6d.; leaving an excess of income over expenditure of £3,247,423 11s. 11d. In the year ended the 5th of January last the net income was £54,430,844 9s. 6d.; and

the expenditure £51,174,839, 14s. 11d.; leaving an excess of income over expenditure of £3,255,504 14s. 7d. In the Exchequer the balance on the 5th ult. was £4,485,229 18s. 4d.

Here is substantial ground for thankfulness. May the Giver of all good enrich the empire with the treasures of his grace, that its prosperity may not be its ruin!

Religious Intelligence.

AMERICAN CONGREGATIONAL UNION.

A good example is never wholly lost. The Congregational Union of England and Wales has at length told on the Independent Churches in America. They have been slow to move, but they now promise, by energy, to make up for lost time. Their Union is formed on a vast scale. The following is the

CONSTITUTION.

"I. This Association shall be known in law as The American Congregational Union.

"II. The particular business and objects of the Society shall be to collect, preserve, and publish, authentic information concerning the history, condition, and continued progress, of the Congregational Churches in all parts of this country, with their affiliated institutions, and with their relations to kindred churches and institutions in other countries;

"To promote, by tracts and books, by devising and recommending to the public plans of co-operation in building meeting-houses and parsonages, and in providing parochial and pastoral libraries, and in other methods, the progress and well-working of the Congregational Church polity;

"To afford increased facilities for mutual acquaintance and friendly intercourse and helpfulness among ministers and churches of the Congregational order;

"And, in general, to do whatever a voluntary association of individuals may do, in Christian discretion, and without invading the appropriate field of any existing institution, for the promotion of evangelical knowledge and piety in connection with Congregational principles of church government.

"III. Its business shall be managed by a Board of not more than thirty, nor less than five, trustees."

We have before us a list of its officers,—President, Vice-Presidents, twenty-three in number, its Trustees, amounting to thirteen, and comprising the chief lights of the community. From a communication received a few weeks ago we extract the following:

"From a comparison of the objects of the two institutions, it will be seen that the American Congregational Union does not in any way conflict with the Congregational Library Association, recently formed in Boston. Standing between the East and the West—in the metropolis of America, the great heart of our energetic and growing nation, the Union will so collect and combine the experience and conservatism of the former with the youth and vigour of the latter, as to manifest the Scriptural unity of our churches, spreading from the Atlantic to the Pacific, and to consolidate their sympathies and efforts for the advancement of the Gospel."

"These objects will be accomplished *directly*, by furnishing a central home for fraternal intercourse; an office for information on all subjects connected with the organisation of churches, and the operations of the various religious institutions which draw from them their support, and which in return minister to their vigour and efficiency; and by publishing an annual volume embodying the statistics of all the district and State Associations, a report of the literary and benevolent institutions of the land, and such other information as may constitute it a denominational treasury—which will be sent as soon as published to every member of the Union; and *indirectly* by the various modes in which Christian sympathy, and energy, and liberality, may be concentrated and augmented—for the diffusion of truth and the more rapid subjugation and better cultivation of the wide field which is to become, in part, we trust, by our efforts, the garden of the Lord."

It will thus be seen, that this is, to all intents, a reproduction of our own Union beyond the Atlantic. We wish them the most abundant success; and do hope their progress will not be marred by suicidal fear of imaginary danger to their ecclesiastical liberties.

RESULTS OF THE CENSUS.

THE calculation made by Mr. Horace Mann, in the Census Report is, that while the whole population amounts to 17,927,609 persons, the accommodation to be provided need not exceed fifty-eight per cent. of the whole, or 10,398,013. The remainder is composed of the infantine and very aged, the sick and infirm, and those who must be left in charge of the houses. Dr. Chalmers differed but little from this estimate, only requiring accommodation for *five-eighths* of the whole population.

Now it turns out on inquiry, that, including places of worship of every description, the number of sittings already existing extends to 10,212,563. The whole deficiency, therefore, appears to be only 185,450 sittings.

This view, however, must receive two modifications. The first—that in this total we include, not merely the provision made by the Church, the Wesleyans, and the orthodox Dissenters, but also the chapels of Romanists, Mormons, and Unitarians. The second—that while, on the whole, the supply is nearly equal to the want, it is found that in some places the seat-room is in excess, while in others it is lamentably deficient. Thus, in the City of London, there is more room than is needed; while at the distance of a mile, in the parish of Shore-ditch, there is a great deficiency.

Still, taking a general view, we find, that

for this aggregate of 10,398,013 people, there is provided

| | <i>Seats.</i> |
|------------------------------|------------------|
| By the Church . . . | 5,317,915 |
| Presbyterians . . . | 86,692 |
| Independents . . . | 1,067,760 |
| Baptists (orthodox) . . . | 582,952 |
| Methodists . . . | 2,194,098 |
| Calvinistic Methodists . . . | 250,678 |
| Total . . . | 9,500,095 |

This is not a very appalling deficiency; and, considering the efforts still making, we may hope, in a few years, to find the remaining want nearly supplied.

This want, however, has a more formidable appearance when we look more closely into the details of the case. It is in the great towns, or rather in some of them, that the deficiency of room is principally found. We give a few instances:

| | <i>Population.</i> | <i>Sittings provided by all rel. bodies.</i> |
|---------------------|--------------------|--|
| Birmingham . . . | 232,841 | 66,812 |
| Bradford . . . | 103,778 | 32,827 |
| Brighton . . . | 69,673 | 24,098 |
| Finsbury . . . | 323,772 | 94,165 |
| Gateshead . . . | 25,568 | 9,081 |
| Greenwich . . . | 105,784 | 35,497 |
| Hull . . . | 84,690 | 37,413 |
| Lambeth . . . | 251,345 | 62,307 |
| Leicester . . . | 60,584 | 25,008 |
| Liverpool . . . | 375,955 | 125,002 |
| Manchester . . . | 303,382 | 95,929 |
| Marylebone . . . | 370,957 | 100,208 |
| Newcastle . . . | 87,784 | 30,319 |
| Oldham . . . | 52,820 | 16,976 |
| Preston . . . | 69,542 | 24,642 |
| Sheffield . . . | 135,310 | 45,889 |
| Southwark . . . | 172,863 | 50,237 |
| Tower Hamlets . . . | 539,111 | 187,821 |
| Wigan . . . | 31,941 | 9,777 |

Regarded in this point of view, the remaining want is indeed appalling; but there is this consolation, that we here see almost the whole extent of the evil.

There is, in the results of the census, a

great deal to encourage and cheer. It is there shown that the primary concern now is, not the increase of edifices, but of a disposition to occupy those which exist. Let the Gospel sound from every pulpit, and every place be thronged with serious hearers!

REMOVALS.

Rev. W. L. Brown, M.A., from Balton to New Conduit-street chapel, Lynn, Norfolk.

Rev. R. Stephens, from Todmorden to East Retford, Nottinghamshire.

Rev. William Rose, from Sandwich to Gideon Chapel, Bristol.

Rev. John Stroyan, from Dublin to Battersea Chapel, Burnley.

Rev. John Morris, from Old Chapel, Morley, to the Theological Tutorship of Brecon College, South Wales.

The Rev. C. Bateman, from Newland Chapel, Lincoln, to Charlesworth, Derbyshire.

Rev. Joseph Spencer, from Bakewell, to Tipping-street, Manchester.

Rev. John Gill, from Witham to Sudbury.

Rev. E. Morley, from Hull to Albany Chapel, Brentford.

Rev. Edward Jukes, from Blackburn to Orange-street, London.

Rev. Dr. Hillier, from Tonbridge to Sandwich, Kent.

SETTLEMENTS.

Mr. Green, of New College, at Barbican Chapel, London.

Mr. Robert Wye Betts, of New College, at Hanover Chapel, Peckham.

Mr. Robert Harley, of Airedale College, at Brighouse, Yorkshire.

ORDINATION.

Rev. Joseph Stuchbery, New College, London, at Zion Chapel, Wakefield.

RESIGNATION.

Rev. John F. Glass, late of Hinckley.

British Missions.

HOME MISSIONS.

Now that the Spring—the period at which, of yore, “kings went forth to battle”—is returning, it is proper that those who are conducting the war of truth against error, the war of a world's freedom, should betake themselves, with renewed ardour, to their God-like labours. The great problem now is, by what means most successfully, to get at the perishing masses of the English people. The attractive principle has long been tried, and great has been the good resulting from it; but its power is necessarily limited, and that limit now appears to have been reached. Out of, in round numbers, 18,000,000 of people, only 4,500,000—men, women, and children, including, of course, all Sunday-schools—attended the principal service on the Census Day.

This is the general view; but there are matters of a special character which invite attention. While all cities are bad, that of London may be designated

the worst. There are in London 9,443 public-houses and beer-shops, in 285 of which there are nightly public entertainments of music, dancing, and singing. Besides these, there are 12 casinos, or low theatres. Some of the casinos are large enough to accommodate 1,000 persons; and that number of males and females, of every grade, have been seen in one of them at one time. These places are especially frequented by young men belonging to houses of business, while the female part of the company are of the lowest character. There are also 33 discussion halls, chiefly used by working men, the questions debated being often of the most outrageous character. Infidelity has taken hold of the working population to such an extent, that it is estimated only 6 out of every 100 working men attend a place of worship; whilst in London, the attendance is only 2 in every 100 working men!

The Church, in obedience to the command of her Lord, must go to those who will not come. The Missionary, that is, the aggressive principle, must be worked out to the utmost point of practicability. Our Home and City Missions ought, without loss of time, to be invigorated a hundred-fold. Those whose province it is to manage the affairs of such Institutions will fail of their duty, if they do not bring home this subject to the hearts of their constituents. We shall return to the subject next month; in the meantime, we specially commend the following Appeal to the serious attention of our readers.

HOME MISSIONARY SOCIETY.—URGENT AND SPECIAL.

THE HOME MISSIONARY SOCIETY retains, unrelaxed, its occupancy of the Rural districts as a Mission field, and continues to provide Evangelical ministrations for tens of thousands of the agricultural population. The recent operations of the Society have also embraced smaller towns, in the provinces, which the Committee have desired to occupy with efficient and re-productive ministrations; from whence enlightened and salutary influences may be extended to surrounding hamlets, so as to act beneficially upon remoter villages.

St. Austel, Wadebridge, and Mevagissey, in Cornwall; Morrice Town, Brixham, Chulmleigh, and Witheridge, in Devonshire; March and Newmarket, in Cambridgeshire; Pottou and Hockliffe, near Dunstable, in Bedfordshire; Slough, in Berks, and Brill, in Bucks; Bootle, Maryport, and Brampton, in Cumberland; Lyme Regis and Broadwindsor, in Dorset; Braughing and Puckeridge, in Herts; Margate, Folkestone, Herne Bay, and New Bexley, in Kent; Loughborough and Castle Donington, in Leicestershire; Lincōln and Bourne, in Lincolnshire; Tamworth and Burton-on-Trent, in Staffordshire; Bicester and Witney, in Oxon; Lowestoft and Sudbury, in Suffolk; Ellesmere and the Mining districts, in Salop; and Oakham, in Rutland; besides many smaller towns and densely-populated districts in Yorkshire and in Wales, will attest how numerous are the localities occupied by zealous and efficient Home Missionaries and Grantees. These are regarded only as centres of organization, and sources of Missionary labour; from which local Lay-preachers and diligent teachers shall proceed to their weekly services.

The Missions in the smaller of these towns embrace circles occupied by a population of five, six, or seven thousand; others have a wider and more populous sphere in towns of ten and twelve thousand inhabitants. Not a few parochial Clergy, in those localities, are either deeply steeped in the delusions of Puseyism, or are animated by an influence and a power hostile to the manifestation of Evangelical piety, and Christian liberty.

The attention of the Committee has been anxiously directed to districts in Wales, inhabited by English settlers, and now only partially occupied. Merthyr, Neath, and Brynmaur, receive already the help of the Society. But some special effort is contemplated, by which the Home Missionary Society may impart to thousands, in other neglected districts, the blessings of Evangelical ministrations.

But the position and spiritual destitution of many thousands in the populous districts of the Metropolis, which were urged on the consideration of the Board, four years ago, by the Congregational Board of Ministers, have engaged the attention of the Committee. Probational services, and experimental occupation, by divers Agents of the Society, have led to more permanent operations in Brentford, New Peckham, Mill Wall, and Artillery-lane. In three of these districts chapels capable of improvement have been obtained; and in the fourth, a building previously used as a Literary Institute, has been made subservient for a preaching-room and school-rooms, both Sunday and weekly. Five hundred pounds yearly, besides liberal contributions made directly to the object, have been expended for these stations. It has been said of one of them, with truth, by a Missionary who has been in foreign lands, "The locality on the Lord's day presents a fearful spectacle to the devout and observant Christian. No heathen district has ever more affected my heart, while I have wandered among multitudes perishing for lack of knowledge in a state of utter neglect." The services have at these places been favourably received, and local incidentals for schools and chapels have begun to return in contributions to the support of the work.

While, however, the Missions in provincial towns warrant the appeal to the affluent and self-sustaining churches in those counties where the Stations are occupied, the churches and ministers of London will feel the peculiar obligations under which the Metropolitan Stations have laid them. The districts, occupied by multitudes of poor and working people, have been abandoned by not a few; who began their prosperity among, or by means of, such a population, and who now enjoy ease and comfort in the suburbs of the city. The Congregations which once flourished within the heart of the great capital, with their ministerial and pastoral relations, are now withdrawing from the narrow streets and back lanes, from the alleys and densely thronged thoroughfares, and gathering their strength and resources in localities remote from the impoverished myriads to whom Mission work is now a duty and necessity; if the nation is not to retrograde and deteriorate in its religious character and energies.

The Pastors of the Metropolitan Churches assured the Board of cordial co-operation and proportionate support; when, after grave deliberations, they avowed their conviction that London *should be added to its sphere of labour*. They pleaded, with the Directors, that thus the operations of the Society would "come immediately, and to a great extent, under the eye of some of its warmest friends. Its labours in such a sphere will be truly missionary—leading to the pastorate. It will furnish a just ground of appeal to supply the deficiency of funds now complained of, if it should undertake a great work in the ample field of the metropolis." And when they contemplated the vastness of the field, and the agency and measures required to make "an adequate impression of earnestness on the large and too much neglected districts around;" they anticipated it would open "a sphere of usefulness greater than the Society now labours in; and, when the fruits of its missions in the Metropolis are seen, call forth whatever treasures may be required for a thoroughly efficient and noble effort to increase the agency at present inadequate to compass the necessities of our population."

The work thus proposed has continued in progress, and the results may be seen in the churches formed at Artillery-lane, New Peckham, and Brentford; and in the congregation and educational efforts of the Agent at Mill Wall. A digest of these operations will speedily appear from the statements prepared by the Missionaries themselves. But, in the meantime, the energies of the Committee are restrained by insufficient resources. In not a few congregations, present and, perhaps, only transitory influences have alienated contributions, on which reliance had been placed. The attractions of Colonial Mission-fields, the demands for Missionaries in China, and the pleasant project of sending a million copies of the New Testament to the people of that land, have operated, and have been pleaded as excuses for diminished collections to the Home Missionary Society. The present state, too, of the provision-market, and the consequent sufferings of the humbler classes, have tended to prevent their minute, yet willing, contributions on the stations and in other churches. The time has therefore come, for all whom God has enabled and required, to give liberally of their substance in aid of their evangelical work. ONE THOUSAND POUNDS are specially needed, to obviate the emergency and sustain the stations now occupied.

The appeals which have been, and are yet constantly, made by the Missionaries, on behalf of the indigent people, among whom they labour, occasion much perplexity and unfeigned sorrow. The price of provisions has been so enhanced, that the labourer, receiving eight, ten, or twelve shillings weekly, can scarcely procure dry bread for his family. Multitudes of poor cannot assuage the hunger of their children. This is the lot especially of the rural cottager. Instead, therefore, of contributing to the maintenance of evangelical ministrations among themselves, they often look to their minister for temporary relief. The resources and energies of the evangelist, consequently, are painfully embarrassed, or even paralyzed. The operations of the Society, likewise, are, at this time, rendered peculiarly dependent on the liberality and benevolence of wealthy friends. These are most respectfully solicited.

In ordinary times, when there is no special pressure on the *industrious* and, necessarily, *frugal* classes, the cause of Christ is best sustained by the multitude. Numerous and regular subscriptions, though small, are a surer source of support than are special and fitful donations. But it is most seriously commended to the consciences of God's servants entrusted with wealth, whether the present time does not call for extraordinary interposition by all who are able.

The forwardness of some, may prove the sincerity of the love of others; and the consideration of the grace of Him, "who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich," may stimulate those whom the love of Christ constrains. And if God make all grace abound toward them, who have always all sufficiency in all things, they will abound to every good work. In the words of Apostolic injunction, therefore, it is respectfully and earnestly urged: "Every man according as he purposeth in his heart so let him give, not grudgingly or of necessity; for God loveth a cheerful giver."

JAMES WILLIAM MASSIE, *Secretary.*

4, Blomfield-street, Finsbury, London,

Jan. 31, 1854.

* * * Subscriptions or Donations will be thankfully received by the Secretary, Rev. JAMES WILLIAM MASSIE, D.D., at the Office, Congregational Library, Blomfield-street, Finsbury, London.

COLONIAL MISSIONARY SOCIETY.

It is with much pleasure, but with some anxiety, the Committee anticipate the near approach of the annual meeting of the constituents and friends of the Society. They have endeavoured to discharge with fidelity the trust reposed in them. They have availed themselves, as far as the pecuniary resources at their disposal would allow, of every opportunity that has occurred during the year to send approved ministers to the different colonies in which its agents labour. Some have gone to British North America, and others to Australia. A greater number have devoted themselves to this important work since the last anniversary of the Society, than during any one year from the commencement of its operations. Those of whose arrival at their several destinations the Committee have heard, have entered on their labours under the most hopeful and promising circumstances. Others are still on their way across the mighty ocean. For these the Committee would bespeak the prayers of the churches, that He "who holds the winds in His fists, and the waters in the hollow of His hands," may graciously preserve them amidst the perils to which they are exposed, and conduct them in safety to their "desired haven."

Amongst these are the beloved and honoured brethren, Messrs. Fletcher and Poole of Manchester, and Day of Hyde, who sailed for Melbourne in the *Thomas Fielden*, on the 12th of December last. The valedictory services held on the eve of their departure at the Weigh House, London; at Glasgow, Greenock, and especially during the Autumnal Session of the Congregational Union at Manchester, will never be forgotten. That brethren occupying such stations of extensive usefulness should be invited by the Committee to engage in this enterprise, and that they should feel it their duty to respond to the invitation, is sufficient to show the deep sense that is entertained of the unspeakable importance of the Mission. Indeed, no language the Committee could employ would adequately express the intense solicitude they felt suitably to meet the exigencies of this most pressing case. It is with gratitude to Him from whom "all holy desire and good counsel" proceed, that they recognize the singular and striking providential circumstances by which the entire transaction has been attended. From the commencement of the negotiation with these brethren to its completion, the hand of God has manifestly appeared; justifying the confident hope that the ultimate results of the Mission will be all that the friends of the Society could desire. To transplant such brethren from such spheres of ministerial usefulness which they occupied—adequately to equip them for the kind of effort on which they proposed to enter, and suitably to introduce them to the wide-spread field of labour appointed them to cultivate—the Committee foresaw would involve an unusual expenditure. They did not, however, on that account shrink from the undertaking. Many friends of the Society had already manifested their interest in the object by special contributions

to an "Australian Fund." Money had also been remitted from Sydney and Hobart Town for the express purpose of sending well qualified men to enter on this work. The Committee could not, therefore, hesitate to repose entire confidence in our British churches, believing that they would not only say, which they have universally said, You do right to send such brethren, but that they will also liberally assist in sustaining them now they are sent.

The extraordinary liberality of the Colonists justifies the expectation, that within a comparatively short space of time two of these brethren, at least, will be adequately sustained with but little help from the funds of the Society. It is intended that Mr. Poole should be employed in travelling throughout the colony to originate efforts for the erection of chapels, gathering congregations, forming schools, and by every practicable means advancing the interests of evangelical religion, especially in connection with the principles of the Congregational denomination. For this important work he has been furnished with the necessary equipment for journeying from place to place. He is considered to be eminently qualified for this department of labour, and enters upon it with a spirit and energy that awaken the anticipation of a gratifying result. It is believed that there are many stations in that colony where the population is sufficiently numerous to require a faithful energetic missionary, and that he will be cordially welcomed by many, who are generally desiring to be furnished with the means of religious instruction.

That our brethren might be enabled to enter on their labours as soon after their arrival as possible, it was suggested that a corrugated Iron Chapel should be provided, which might be erected with little trouble or expense. The Bishop of Melbourne had set an example of this by obtaining two churches of the same material, which have been sent for the use of the Episcopalians. As the general funds of the Society are not available for the erection of chapels, the Committee made an appeal for special contributions for this object. They have much pleasure in reporting that their appeal was responded to to a gratifying extent. Still, to save the Society from difficulty, they yet need about £200 to complete this most interesting undertaking. The Committee would, therefore, earnestly entreat all who may read this statement to aid them to meet the outstanding claim for this important object. The chapel was constructed at Bristol, and before it was taken down to be packed and shipped, a service was held in it, when the Rev. J. B. Brown, B.A., of London, preached.

Some months must yet elapse before tidings will be received of the beloved brethren who sailed from Greenock on the day above specified. In the meantime the Committee would bespeak on their behalf the prayers of the churches, that they may be preserved amid the perils of the deep, and that they may find on their arrival such a field of usefulness opening before them as will more than compensate for all the personal sacrifices which the enterprise involves.

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"What manner of persons ought ye to be, in all holy conversation and godliness!"—2 PET. iii. 11.

PETER directs attention to a most momentous era, termed "the Day of the Lord," and "the day of God;" because it is a day in which God will be known by the judgments which he will execute in the earth. Every atheist will be satisfied that there is verily a God, who ruleth over all, and every infidel will see that Jesus Christ was a man approved of God, and that it was the purpose of the Father to exalt him; for to all such he will then distribute sorrows in his anger. He will then execute judgment upon all, and convince all that are ungodly among them of all their ungodly deeds, which they have wickedly committed, and of all the hard speeches which ungodly sinners have spoken against him. This is the day in which he will come to judgment, and hold an assize over the universe! Since the publication of his law, and the proclamation of his Gospel, he hath held his peace while dwelling amid that light which is inaccessible; but, when his own day shall come, he will speak again, and he will be heard. When the heavens are no more, he will come forth, and stand disclosed to the eye of all flesh. When he has taken his seat, before he rise, he will decide the destinies of the whole human family. Then, too, shall the prayer of his saints be fulfilled, and he, whom they love, will come and take them home, that they may be for ever with the Lord; when they will gladly see that he has not been unmindful of their work of faith and labour of love.

We are called to notice the suddenness with which this day of God will come on—it will be as a thief in the night. The whole of the wicked will be quiet, and at rest, enjoying their repose in perfect security, until the fatal hour when the cry will be made, that the Bridegroom is come. Ought not such, then, as wish to enter with him, to be on the watch? This is his own command; and what he says unto us, he says unto all. Let it not be said that these things concern simply those who shall be at the end, and that such exhortations are suitable to them, but not to us; say not this, for

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they were given of Christ to those who heard him, and in succeeding days by his Apostles. To their contemporaries they said, "The end of all things is at hand; be ye, therefore, sober, and watch unto prayer;" "The night is far spent, the day is at hand; let us, therefore, cast off the works of darkness, and put on the armour of light;" "Let your moderation be known unto all men, the Lord is at hand."

Such were the statements made, and the exhortations given, eighteen hundred years ago; and is it not plain that even to them, and, therefore, to us, there was a sense in which the Lord is at hand? When the traveller has wandered towards his home, many a weary league, and has, at last, reached its vicinity, says he not "my beloved home is at hand," although it makes no advances to him, but he towards it? So it is with man. In this sense, therefore, he is not far from every one of us. As much depends upon the state in which we are found, when we go to him at death, as will depend upon the state in which he shall find a thoughtless world at his second advent.

Another circumstance enters into the considerations whereby the subject is enforced,—the dreadful events which will be concomitant with death and judgment. The whole frame of nature will be racked and shaken to its very centre. Its component elements will be dissolved. Then will be effected, not the destruction of a Sodom, or a Gomorrah, but the universe! It lies at present under a curse; and the day of God will bring the infliction of its doom. Its whole furniture of cities, and of citadels, its forests, and mountains, and islands, and continents, and oceans, its planets, sun, and moon, shall all be visited with the blast of desolation. But, observe, you have only a part for the whole—the foretaste for the full fruition. These things are mere preparations for the work of this mighty day of God. This is only as the mustering of the hosts, and the marshalling of the columns; the shouts of the combatants, and the din of arms, and the thunder of battle,

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are still behind. The reader is left to supply what is wanted to clothe the subject with its own glory and terror, by calling to mind the grand object of the day of God. If these considerations fail, then, to solemnize the mind and to enforce the duty, to what quarter in the sphere of things created, can we look for materials of imagery to supplement and reinforce them?

Let us next unfold the duty contained in the words of the Apostle. Here we have a question instead of a precept; but this is a figure of speech by which we are given to know the unutterable importance which attaches to the course which, it is assumed, we should adopt and follow. It is here taken for granted, that we are most deeply interested in the day of God, and that our welfare requires us to be found in a certain given condition. This preparation is that alone which will constitute our safety; and we must not merely have it, but possess it in an exalted measure.

We are here instructed that this preparation consists in two parts; 1st. Eminence in holy conversation. 2nd. Eminence in godliness.

First, then, as to *conversation*; which, in Apostolic language, is a word of latitude, comprehensive of our conduct in every respect, and under every variety of circumstance. When Paul adverts to the whole of his character as a blinded and persecuting pharisee, he does so in one word, saying, "Ye have heard of my conversation in time past;" and so of many other instances. "What manner or sort of persons then, ought ye to be in all holy conduct"—as subjects, as citizens, in your conjugal relation, as parents, as children, as masters, as servants, as men of business, in your purchases, in your manufactures, in your sales? How honourable in your motives! How true to your word! How righteous in your dealings! Such is the spirit of the passage. Now this requires, that we give ourselves up unreservedly to the guidance of the Word and Spirit of the blessed God. In purpose, speech, and action, the presence, will, and authority of the great Jehovah, will be recognised and submitted to; and thus our rejoicing will ever be, that "in simplicity, and godly sincerity, not by fleshly wisdom, but by the grace of God, we have our conversation in the world." Then

will be an entering into the spirit of the passage, "Whether ye eat, or drink, or whatever ye do, do all to the glory of God;" all which demands the suppression of the old man, and the mortification of all his lusts, and the uncontrolled ascendancy of the new, with his fullest supplies of promised grace. This will be found a most arduous undertaking—a race up a steep ascent, in which there is neither breath nor pause, until our mantle fall, and we are caught away to heaven. It demands a continued struggle within, and the sustension of an endless opposition without; it is a long voyage, in a stormy latitude, where there are occasional and terrible hurricanes, when the bark must be propelled against wind, and tide, and tempests, by the power of faith alone. If we would be what the text requires, we must be "strong in the Lord, and in the power of his might," and take unto ourselves the whole of his armour. The maintaining of such a conversation requires many a costly sacrifice, and abstinence from many a cherished pleasure. In a word, it imperatively demands that a man deny himself, and take up his cross, and follow Christ. Does not this, then, show the vanity of that profession, which is so cheap and so prevalent? Does it not show us the danger of making convenience the standard of our attainment, or merely filling the dimensions that custom gauges for us? Does it not force upon us the duty of not measuring ourselves by ourselves, and comparing ourselves among ourselves? Does it not show how needful it is to have in our eye the example of our Lord? We shall now proceed to the second part of the preparation, which our text sets forth as necessary, which is,

Godliness.—This, though mentioned last, is first in importance, and the foundation of the other, as there can, by no possibility, be holy conversation where there is no godliness. The well-spring of this godliness is that change which is termed in the Scriptures a being "born again," a being "born of God," a being "born of the Spirit." The mind becomes thus enlightened, and capacitated to see God in his works, and in his word. Thus we become susceptible of impressions from the character of God, as displayed in the Law and in the

Gospel. It is then the evil and danger of sin are first seen, and the true, native condition of a sinner disclosed; and then it is, too, that the mercy of God, in the gift of Jesus, is apprehended, and the amazing provision thus made for the salvation of souls understood; then it is that the import and evidence of the Gospel are perceived and felt, and that the whole of the record of God concerning his Son is believed. It is then the man begins to walk with God, and hold communion with him. Where these things are not, there is no godliness. Where these are, they will appear in the rectitude of our judgments, the spirituality of our affections, and in a spontaneous delighted occupation in sacred exercises. This godliness, as contradistinguished from conversation, is the religion of the heart,—that latent principle which directs and regulates all the movements of the outer man. It comprehends everything within us which is of a spiritual nature, which is originated by faith and Divine teaching. It regards our judgments concerning the Divine character and procedure, relative to which there will be the most implicit confidence, cordial resignation, and reverential adoration. Our views will ever harmonize with his views; even the opposing sigh will be suppressed; yea, although his work may fill our foolish hearts with anguish, we will be silent, because he did it. Look to Gethsemane: "Not my will, but thine be done!" This is piety in matters of judgment. It regards our affections, which will be set on things above, on the treasure which we have in heaven. Our hearts are with him in whom our life is hid; as being risen with him, we rest our affections on those things which be at his right hand. The world has lost its hold of us, and its right in us; we have become crucified to it, and it to us. It sees no beauty in us, and we see as little in it; we are as putrid corpses in the eyes of each other! We henceforth love neither the world, nor the things of it, but the Father, whose favour and fellowship constitute all our bliss, and, when enjoyed, make our cup run over. Wherever, then, this true godliness exists, this last and largest idol is destroyed. By faith we overcome the world. This being the last victory is the best criterion of true godliness. Tell us not of a man's

talents, knowledge, attainments, zeal, or devotions; tell us of his victory over the world, of his ability to brave its "dread laugh," to meet its sullen frown, to appeal from its decisions to a higher power, to cross its spirit, to question its maxims, to despise its pleasures and its honours, and to scorn its treasures, unless for the bare uses of pilgrimage and philanthropy; tell us that he is characterized by these things, and such as these, and we shall, to a certain extent, be convinced that this man has been with Jesus.

If, then, these things be so,—if distinguished eminence in all holy conversation and godliness be indispensable to enable us with comfort and hope to wait for the Son of God from heaven, with consistency and safety to love his appearing, and pray for his speedy arrival; and if godliness be the source of that power, through which we attain to holiness of conversation or conduct, shall we not, as much as in us lies, endeavour to preserve our present measure of godliness, and labour our utmost to enlarge it? If we conceive aright of the importance of this, and are truly sincere in our aspirations after it, while we attend most sedulously to everything that is calculated to promote our godliness, will we not, with at least equal solicitude, strive to avoid everything that must more or less obstruct it, and, above all, that would blast and destroy it? If he who quickened us while we were dead in trespasses, and implanted in us the germ of eternal life, has enjoined upon us certain states and exercises of soul, in which he has promised to impart unto us successive portions of spirit and of life, can we neglect those states, and abandon those exercises, at the expense of losing these blessings? If God warns us against approaching certain rocks, or quicksands, or whirlpools, shall we steer recklessly on, neither watching nor sounding? Above all, shall we bear away until within the compass of death and desolation? Now, most distinctly are these warnings given us in the word of God: "If ye live after the flesh, ye shall die;" "Love not the world;" "Be not conformed to this world;" "Be not deceived, God is not mocked, what a man sows that shall he reap;" "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven;" "He that

keepeth my commandments, he it is that loveth me."

Now, these Scriptures involve principles and duties of high moment to every child of God, and render it clearly obvious that the salvation of our souls is the one thing needful, the great business of human life. Yet certain it is, that while this conviction is felt and acted upon by many of the Lamb's people, there are among them those who are yet in a strait between two, whether to serve God or Mammon. They have receded so far from the world that it looks sour at them; yet they so lurk about the outskirts of profession, that the warm-hearted among the saints stand in doubt of them. They are objects of pity. They have so much of religion as to prevent them from enjoying the world; and so much of the world about them as to prevent the enjoyment of religion. They are amphibious, but are miserable in either element. They are strangers to the joy arising from the testimony of a good conscience, and are destitute of even the deathful peace proceeding from a seared one. These, always hovering about the outskirts of the camp, will be holding converse with the adjacent heathen. It is well, if, by folly, inconsistency, and conformity to the world, in addition to all the spiritual and eternal hazards they incur themselves, they do not vex the Church with which they are united, weaken the ministry, and disgrace the Gospel. It will be found no easy achievement to restrain them from the sinful vanities of earth. If they neglect not business and justice in their dealings, and the forms of religion, they conceive all is well, and danger as distant as guilt. Hence, although constantly treading on the confines of territory prohibited, and making frequent excursions toward the inland country, it will be found no gentle undertaking to awaken them to a true sense of their condition. Their lurking attachment to the world will operate in many ways and directions; it will lead them to trim, and balance, and concede, and compromise. While they do so the world will smile, and by its blandishments bring them nearer to it; and, well it is, if in due time, many of these do not show themselves the posterity of Demas, and if they be not wholly carried away with the error

of the wicked. But if one such read this page, let him solemnly ponder the issue; for there is a way that seemeth quite right in a man's own eyes, but the end thereof is death. The spirit which those display has little affinity to that inculcated by the Apostle. The course they pursue is at utter and irreconcilable variance with the course which it calls us to follow. Indeed, in many cases, the procedure of such renders it rather questionable whether the root even of the matter be in them. Did they conceive of sin as they ought, and of the danger of defilement from the pollutions of the world, and the almost impossibility of contact without contamination, they would run no needless hazard.

If we enter into the spirit of the Apostle, we shall be thereby induced to think that the path of safety lies in taking a road as distant from all the fashionable follies and vicious recreations of the world, as possible; for, while in these spiritual profit is impossible, spiritual loss is inevitable. No man can drink of these poisoned waters without injury. Some may say, how can you deal forth such measure unto harmless amusements? Just because they are not harmless, and because amusements is a deceitful name. By the deceived heart it is defined recreation,—a little unbending of the mind from severer occupation, a transient devotion to innocent hilarity; and then it is asked, pray what of this?—is there harm in it? Surely none but a sour misanthrope can utter a syllable against it; every one, but an iron-hearted bigot, would blush to say a word about it. Were this an accurate definition, we are agreed, and would be the last to find fault. To such pursuits as can be thus defined we are far from hostile. But the things to which we refer are of another stamp, and such as none can plead for whose eyes have been opened to the perils which surround them, and to the consequent necessity of watching and prayer. SENEC.

Jan., 1854.

ENMITY OF THE HUMAN HEART.

"The carnal mind is enmity against God."

THIS enmity is implacable, unchangeable, and eternal. It is unaffected by the relations of craft, country, or common interest. It is but little mitigated

by the claims and subduing sympathies of marriage, parentage, and brotherhood. It remains alike unimpressed by the mercies and the judgments of Jehovah; no moral worth perceived in, or benevolence experienced from fellow creatures, can slay it. This quarrel between the world and the Church is of very long standing; grace was no sooner seen than hated, even in a brother; and its effects soon exasperated jealousy to rage, and rage embroiled its hands in the blood of that brother, simply because his works were righteous! The death of Abel, and the banishment of Cain, did not end the strife; for new combatants came forth, from age to age, as the Lord quickened his chosen from a state of death in trespasses and sins. David prays for deliverance from the wicked; the men of the world who have their portion in this life. Solomon, his son, has attested that, in his time, he who was upright in the way was an abomination to the wicked. When the Lord of Glory came, he received a larger portion of persecution than any of his prophets had sustained. At a very early period of his life and labours, he told his brethren after the flesh, "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." It and they were agreed, and, therefore, they walked together; but he, both by the lustre of his example, and the light of his word, discovered its darkness and deformity. Long before their hour arrived, they breathed threatenings, and attempted slaughter; and, after they had murdered him, they persecuted his people. The most marvellous career of purity, and wisdom, and benevolence, and supernatural action, was quite lost upon them, whose father was the devil—whose example they followed, as he was a murderer from the beginning! Our Saviour, before he passed into the heavens, solemnly warned his disciples of what they had to expect; that, as the world had hated him, it would hate them; as it persecuted him, it would persecute them; and the Apostles universally transmitted the same truths, and administered the same exhortations to his followers. As the Scriptures begin with this subject, so they end with it. What is the book of Revelation but a chronicle of successive conflict and carnage? All heaven,

earth, and hell, are there shown to be in commotion and action, for the decision of this terrible conflict. We are there, as it were, furnished with an experiment of the influence of punishment. Transgressors are tortured by every method imaginable. Chastisement is administered in every way, and in the last measure, short of annihilation itself. Even when their woes had become unutterable, intolerable, and they were driven to gnaw their tongues with pain, as if to exclude distress from without, by originating it from within, with stifled voice or frenzied scream, they blasphemed the God of heaven, and repented not! Yea, nothing could convince them of their sin, or danger, or the hopelessness of their enterprise. They showed, that while there was being, there would be enmity; and, while vicinity to the saints made it possible, there would be hostilities. When, at last, the merciful Saviour resolves to put an end to the conflict, by a separation of the sheep from the goats, the wolves from the lambs, and issues a mandate to the elements, to prepare for his personal approach, at which the earth quakes, the sun becomes as sackcloth, and the moon as blood, and the stars of heaven fall into the earth, even as a fig-tree casteth her untimely figs when shaken of a mighty wind, and the heavens depart as a scroll, when rolled together, and every mountain and island is moved out of its place,—not one rebel surrenders; they fear, they flee, but they sue not for mercy. The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every free man, and every bond man, hide themselves in the dens, and in the rocks of the mountains, and unite in prayer, but not to God. In a paroxysm of despair, and rage, and terror, they implore the agitated and dissolving elements to shelter them from the tempest of wrath which is coming on. Thus, from the first family, until the last child of man is born, the hand of enmity has lighted and waved the torch of persecution up to the day when the devil, and the beast, and the false prophet, and death, and hell, are cast into the lake of fire.

Now, all these have a god, but not the God of heaven; they have a prince, but not the Prince of Peace; they have a captain, but not the Cap-

tain of Salvation. Their god is the god of this world; their prince is the prince of darkness, and of the powers of the air; their captain is he whose name in Hebrew is Abaddon, and in Greek, Apollyon. He extends his domination over this accursed world, and gives it to his followers as their reward. This is the fountain of their delights—the paradise of their pleasures. It contains the objects of all their lusts, and circumscribes the boundary of their desires—not a wish have they beyond it—not a passion which it does not gratify; for the lust of the eyes, and the lust of the flesh, and the pride of life, are all of the world. This, then, is their dwelling-place, and the land of their tabernacles. Hence Christians, who are pilgrims and strangers, have nothing here, but are viewed as intruders and a nuisance. Every true Hebrew is still an abomination in the Egypt of this world. Every genuine Lot finds himself to be in a Sodom, and wants not for causes to vex his righteous soul; and as he gently administers salutary counsel, still he will hear the maddened cry,—Stand back; and he will hear yet again, “This one fellow came in to sojourn, and he will needs be a judge.” How needful, and seasonable, then, the caution, Beware of men! See that ye walk circumspectly—always looking, always listening, always distrustful. Love not the world, neither the things that are in the world. Whether we look at ourselves, or our circumstances, at things seen or unseen, at the present, or the future, we are fearfully and wonderfully situated; all is calculated to inspire fear and solemnity, and to stimulate to ardour and exertion. A realizing of these things will form the best possible preparation for entering on the duties of active life, and encountering the perils everywhere besetting the path of the pilgrim from this to a better world. While this is one of the most momentous lessons, it is one which men are slow to learn; and in proportion to their ignorance, or their obliviousness, is their danger. We speak as unto wise men, and beseech our readers to judge what we say; and may God give them understanding!

CERHAS.

Jan, 1854.

SCIENCE AND THE BIBLE.

THE Bible, being the revelation of the will of God concerning human duty and human salvation, and being designed to continue through all time the standard of truth in matters of religion, carries with it this amongst other proofs of its authenticity and Divine inspiration, that, even in its most incidental statements and allusions, it is true to nature and in harmony with all the facts and discoveries of science. Since nature and science are emanations of Divine power and wisdom, a true revelation of the Divine will, we may be sure, will be ever found to possess these characteristics. Allowance being made for occasional discrepancies, arising from mistakes of translators or transcribers (although these are only found in matters of trivial importance), and for some obscurities resulting from the necessary imperfection of human language and the variations to which it is liable at various periods—allowing for these, as we must do, in the case of every ancient writing—if the Scriptures asserted anything that was demonstrably untrue,—if they contained anything wholly irreconcilable with acknowledged and well-ascertained facts, historical, geographical, geological, astronomical, or of any other kind, this would constitute a serious obstacle to our belief. But when we find that the penmen of these writings, notwithstanding the diversity of their gifts, habits, and circumstances, and the widely different periods at which they severally lived, were marvellously led, even in many instances beyond any knowledge which they could then have acquired, so to express themselves as not to contradict any portion of natural science, or to stand in opposition to any discovery of subsequent date, our faith in its testimony is confirmed, and we are increasingly assured that its Author is indeed Divine.

Men of infidel principles, yet of keen intellect, have often attacked the bulwarks of our faith, and impugned the authority of the Holy Scriptures, by endeavouring to show some inconsistency or opposition of the kind to which we have alluded, between their statements and the truths or discoveries of modern science; but their efforts have all signally failed. Sometimes they have boasted in the imagin-

any triumph; yet it has invariably ended in their confusion and the confirmation of the truth of the Bible. It has been thus, in a remarkable manner, in regard to geology. The Mosaic account of the creation of our earth was supposed by some to be at variance with newly-discovered facts in connexion with this science. More careful comparison, however, between the two soon removed this misapprehension and alleged discrepancy, as the late Dr. Pye Smith and other able writers have satisfactorily shown; and the sublimely simple narrative of Moses is only the more fully established as a rational and authentic history.

The Bible was not designed to teach us natural science, or to instruct us in the knowledge of things that lie within the capacity of the human understanding to discover, or of human invention and skill to work out. Its object is rather to reveal to us that which we could not otherwise know,—matters of the highest importance to us, but which were wholly beyond the reach and grasp of man's reasoning powers, unaided, to ascertain. The sacred writers, therefore, properly adopt, when speaking of other subjects, the ordinary language of mankind. Thus they speak of the rising and going down of the sun, just as we continue to do, although we know that the rotation of the earth on its own axis, and not any movement of the sun, occasions the alternation of day and night. Had it been otherwise, the Scriptures would not have been intelligible, especially to those who lived previously to the discovery of this established fact. And thus it is also in many similar instances, wherein scientific accuracy gives place to intelligibility.

Sometimes, however, the very language of Scripture seems to be purposely adapted to scientific facts brought to light long after the period at which that language was written. The foresight of Scripture is no new or doubtful theory: it is expressly spoken of, Gal. iii. 8. It is reasonable to suppose that the Divine Author of the Bible, "known unto whom are all his works from the beginning," would thus speak consistently with the real facts of the case, when this could be done without affecting the intelligibility of the language. A conspicuous instance

of this nature is found in the book of Job (chap. xxvi.): "He hangeth the earth upon nothing." What scientific man, now living, could furnish a more simple and truthful description of the position which our earth is proved by science to hold in the vast expanse of creation?

One of the most remarkable instances of this verbal accuracy of Scripture, although not so obvious to many readers, is in Psalm ciii. 12: "As far as the east is from the west, so far hath he removed our transgressions from us." The full force and beauty of the figurative language here employed are not at once apparent to every eye, nor could they have been rightly appreciated at the period when it was written, not even by David himself, who wrote it. For until the discovery of the rotundity of the earth, and its daily rotation on its own axis, this language conveyed no idea different from what would have been conveyed, had it been said, "*as far as the north is from the south.*" But to us, who know these facts, it has a new and different aspect. The north and the south, in relation to our globe, are fixed points, the distance between which can be computed. We can approach nearer to the one or the other. We can even conceive the possibility of passing by or over the north pole, and proceeding beyond it; but the instant we did so, our course would no longer be northward, but southward. Not so with the east and the west: they are indefinite and relative terms. Go we ever so far to the eastward, we get no nearer to the east. Should we traverse half the globe's circumference, the east would still be as far before us as when we set out. Proceed we eastward until we come to the point from whence we started, eastward we might still go, without any alteration of our course; and should we compass the globe again and again, the east would still be ever before us. Hence we see the propriety and force of these terms, "*as far as the east is from the west.*" to express an interminable, unapproachable distance. On the other hand, the Psalmist says (Psa. lxxxix. 12), "The north and the south, Thou hast created them." Why were not the terms used in these two Psalms transposed? Was it by mere accident? To David's mind we cannot conceive any ground of distinction

to have been perceptible. Must we not, then, conclude that Infinite Wisdom guided his thoughts and his pen, when he placed them each in the appropriate position in which we find them?

The penmen of the prophetic parts of Scripture were often led to utter and to write that which was beyond their own full comprehension. This seems to be the import of Jeremiah's words (chap. xx. 7-9); and it is more clearly apparent from Daniel's confession, "I heard, but I understood not," Dan. xii. 8; coupled with Peter's declaration:—"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into," 1 Pet. i. 10-12. Here the ancient prophets, David, Isaiah, Daniel, and others, who prophesied concerning "the sufferings of Christ and the glory that should follow," are represented as sitting down to the study of their own prophecies, and as being given to understand that the clear and full perception of their meaning and application was not to be attained by themselves, or by any who lived in their day, but by those who should live in and after the several periods of their accomplishment. In like manner, it is evident that the sacred penmen were often directed by the Spirit of Truth to express themselves, as in the instance just adverted to, in terms, the full meaning of which, uncomprehended by themselves, would remain undiscovered, until the advancement of scientific knowledge, or the progress of events, should place it in a new light. And in the same way, it may reasonably be expected, much that is now found in the Scriptures involved in a measure of obscurity, will, by the further prosecution of scientific inquiries and historical research, as well as by the successive fulfilment of predicted events, be rendered plain to

persons of the humblest capacity; and the symbolic and figurative language in which important truths are frequently set forth, will be seen to possess a beauty and a force never before attributed thereto, and which no ordinary form of speech could exhibit. Thus will each succeeding age be furnished with accumulated evidence of the truth of the Holy Scriptures, ever increasing in brightness, in proportion to its distance in time from the date of the inspired record.

We will now advert to an instance of a different kind, which is particularly worthy of note, wherein an apparent omission in the Christian Scriptures is more completely accounted for by a fact with which science has made us acquainted. No positive command is found in the New Testament concerning the alteration of the day on which the Christian Sabbath is observed, from that of the Jewish Sabbath. This has, no doubt, been a matter of surprise to many. The change evidently took place from the day of our Lord's resurrection onward, by his own example and authority, and no express command was deemed necessary to be inserted in the sacred canon; for this, probably, among other reasons,—lest the ceremonial exactness attaching to the Jewish Sabbath should be transferred to the Christian Sabbath, and too much importance be given to the observance of particular hours. Christianity, being intended to become the religion of the world, and precise uniformity in the time of commemoration being impracticable all the world over, it is a mark of its Divine Founder's far-seeing and all-perfect knowledge, that the matter was left as we find it to have been. Had it been otherwise, we may easily conceive what difficulties would have arisen, under certain supposable circumstances. For example; suppose two ships sailing from England to the South Seas; the one eastward, by the Cape of Good Hope, the other westward, by Cape Horn. When they meet at the antipodes, they will differ in their reckoning a whole day. The one sailing eastward having gained time, and the one sailing westward having lost time, the result is, that the day which is Sunday on board the one ship, is Saturday on board the other. Each ship's company is equally conscious of the correctness of its reckon-

ing: how is it to be determined which day is to be kept as the true Sabbath? Were it a matter upon which any great stress were laid in the New Testament, both parties, if conscientious believers in the Divine authority of that book, would be involved in inextricable perplexity. As it is, however, the matter is seldom attended with any practical difficulty, each ship's company properly conforming, in this respect, to the general practice among the Christians in the land to whose shores they have come.

The following brief extract from "Stewart's Visit to the South Seas," is interesting, as illustrating the point in hand:—"The first missionaries to the Georgian Islands, having made the voyage from England by the Cape of Good Hope, without an allowance for the gain of time in sailing eastward, were, on their arrival at Tahiti, a half day and more in advance of visitors coming to the islands by Cape Horn. This difference still continues; and, consequently, to-day, though only Saturday the 22nd of August, 1829, in the record, on board the *Vincennes*, is Sunday, the 23rd, on shore." See vol. ii., p. 18. This fact is often mentioned in the narratives of those who have circumnavigated the globe.

Science, whatever progress it makes, never gets before the Bible, so as to render it an obsolete, unnecessary, or uninteresting book. No fear upon this head need for a moment be entertained. To whatever heights it may soar, to whatever depths it may penetrate, to whatever distances it may extend its researches,—the Bible foresees and anticipates all its acquisitions, all its discoveries, and shows itself prepared to turn them to some useful account, in promoting the glory of God, and the highest interests of man. True science, therefore, is not the enemy of the Bible, but its friend, its ally, its supporter. Rightly applied, it illustrates its teaching, and confirms its truth: and in many other ways it is found subservient to Divine Revelation. All its past achievements have contributed to throw fresh light on these sacred pages; and so, we doubt not, it will be in the future, in a yet more remarkable and abundant measure. J. B.

THE COVENANT OF GRACE.

WE read of several covenants in the Bible, and to understand the inspired volume aright, it is essential that we distinguish between them.

1. There is the covenant of works: the conditions of this covenant no human being, except Christ, ever did or ever will fulfil.

2. The Abrahamic covenant, mentioned Gen. xv., and more largely defined in the seventeenth chapter.

3. The national covenant with the Jews, of which Moses was the mediator, Exod. vi. 4. To this covenant there is a constant reference in their history, both by God himself and his prophets. They lost their standing as a nation through the violation of this covenant.

4. The covenant of royalty with the house of David, 2 Sam. vii. 12—17. But this also was violated, forfeited, and lost by their repeated transgressions. By this God teaches us the necessity of the "better covenant, which was established upon better promises," Heb. viii. 6; called "new" (verse 8), not as it regards the date of its existence, but in reference to the order of its introduction into the Church. This is the covenant promised, Jer. xxxi. 31—34, and what divines call the covenant of grace. This covenant was revealed by degrees through Adam, Abraham, Jacob, David, and the prophets, and was completed in the New Testament. Concerning the covenant of grace, three questions arise:

What are the blessings it contains? Summarily, salvation through Christ, and every blessing promised in the Scriptures for time and eternity, Titus i. 2. But more particularly, it engages each person in the ever-blessed Trinity in certain relations to every Christian.

God the Father here enters into covenant obligations to become your God, Jer. xxxi. 33; Heb. viii. 10. *Father*, 2 Cor. vi. 18: *Husband*, Isa. liv. 5: *Hos. ii. 19, 20*: *Shepherd*, Psa. xxiii. 1: *Sun and Shield*, Psa. lxxxiv. 11: *Guide*, Psa. xlviii. 14: *Portion*, Lam. iii. 24: and every other relation God sustains towards his people.

God the Son, by this covenant, engages to become your Saviour, Matt. i. 21: *Prophet*, Luke xxiv. 19: *Priest*, Heb. iv. 14: *King*, Rev. xv. 3: *Captain*, Heb. ii. 10: *Righteousness*,

Jer. xxviii. 6: complete Redeemer,
1 Cor. i. 30: Friend, Cant. v. 16:
Brother, Heb. ii. 17. Yes, Christian,

"In all the characters he bears,
And all the forms of love he wears."

Christ has pledged himself to thee.

God the *Holy Spirit*, in this covenant, engages to become your Teacher, John xiv. 26: Comforter, John xiv. 16: Sanctifier, 1 Cor. vi. 11. By virtue of this, he calls convicts converts, and seals you an heir of heaven, Eph. i. 13, 14; iv. 30.

What are the properties of this covenant? David mentions three, 2 Sam. xxiii. 5. It is here said to be:

Everlasting.—"A covenant of eternity," not in the full sense of the term, which means without beginning or end; this applies to God alone; but that while it had a beginning, it shall have no end; that all its benefits and blessings will be unalterable and eternal in their duration to the people of God.

Ordered in all things, or well ordered. That is, every person, place, and thing adjusted in the most correct and skilful manner. This was to be expected. It was planned by Infinite Wisdom, and executed by Almighty Power. No mistake, nothing left out, no flaw shall ever be found in this instrument. It can never be forged, so that no mistake shall ever be made as to the parties interested in it. For it is so well ordered that the weakest child in grace—who is a child—shall be known and recognized, nor shall any portion of his part be taken from him. The skill, harmony, and order of this covenant, excite the wonder and admiration of angels, 1 Peter i. 12. And well it may, for "twas signed, and sealed, and ratified; in all things ordered well."

And sure: Isa. lv. 3; Ps. lxxxix. 25—34; Isa. liv. 10; Rom. xi. 29. Nothing can be more sure; and this will appear, if we mention the security upon which the covenant rests. For its fulfilment we have the purpose of God, Eph. i. 11; iii. 11. And shall that be frustrated? The promise of God, Titus i. 2; 1 John ii. 25. And shall that be forfeited? The oath of God, Heb. vi. 17. And shall that be falsified? The blood and intercession of Christ, Acts xx. 28; Rom. viii. 34; Heb. vii. 25. And is there no virtue in the one, or no power in the other? The power of the Spirit in the heart.

Eph. i. 13, 14. And shall this seal be obliterated and destroyed? Unless God can change or lose his power, the covenant of grace must remain sure through eternity.

How can I become interested in its gracious provisions? An important question this for every child of man, inasmuch as this covenant alone contains every blessing which God confers upon guilty mortals, Acts iv. 12. Christ alone is the Mediator of this covenant, Heb. ix. 15. And through faith in him you may become interested in all its blessings, Acts xvi. 31. But in order that you may not mistake fancy for faith, we subjoin the following, for the Devil has counterfeited all the graces of the Spirit; and notwithstanding the Church of God possesses the true standards of heaven, much of this base coin passes current in the professing church.

1. It will produce in your heart repentance for sin. There will be godly sorrow, a holy mourning (Zech. xii. 10—14) in retirement, characterized by intensity and prayerfulness, not merely at the tragedy of Calvary, as at any other tragedy. But the chief cause of your sorrow will be a sense of guilt, arising from the conviction that you are personally implicated in the crime of the crucifixion of the Son of God.

2. It will lead to the belief of the truth and to trust in the mercy of God through the blood of Christ for the forgiveness of sin, the acceptance of the person, and the imputation of righteousness. Mere repentance, without this, is not repentance unto life: it is still the sorrow of the world, that worketh death, or a mere passing emotion.

3. It will produce love to Him who gave, and to Him who was given—to God and the Saviour—and love to all that bear the Saviour's image, and breathe the Saviour's spirit. Love is the end and essence of the Gospel salvation. Till this be accomplished, there is no salvation; and those views which produce love cannot be fatally erroneous.

4. It will produce in you holiness of heart and life. If you thus mourn for sin, you will hate and forsake it. In proportion as you by faith look to the crucified Saviour, you will become holy. It is his blood that "cleanseth us from all sin." 1 John i. 7. Here

alone can the old man be crucified, with his affections and lusts. There is no way into this "new covenant" but through the "new birth."

5. In this way God invites every hearer of the Gospel to enter this covenant: "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David," Isa. lv. 3. Coming to and believing on Christ are one and the same thing, John vi. 35—37. If you thus come to God, he, by his Holy Spirit, will put you into the covenant, and make you a joint heir of all its blessings. According as he has said: "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people," Heb. viii. 18.

This covenant was to David full salvation, and all he desired, 2 Sam. xxiii. 5. Is it so to you, or are you trampling the blood of it under your feet? Heb. x. 29.

SCRIPTURE ILLUSTRATIONS.

"The wine of Lebanon."—Ecc. xiv. 7.

HARMER has collected from travellers some distinct notices of the still superior quality of the wine of Lebanon, or, at least, of one of its wines; and we can ourselves confirm their statements, having had opportunities of comparing it with other wines of the Levant. Rauwolf relates that the patriarch (at Canaan) gave him some white wine in Venice glasses, of which he was tempted to drink a good deal, for it was so pleasant that he never, in all his life, drank any like it. Le Bruyn, when at the same place, says he found there more delicate wines than were to be met with anywhere else in the world: "They are red, of a beautiful colour, and so oily that they adhere to the glass." After citing the present text, he adds, that there were other wines, not

so good, but more abundant: "As the patriarch had a great esteem for us, he always caused the best to be given to us. I found it so excellent, that I did not think I ever tasted any kind of drink more delicious." La Roque, at the same convent, observes that it would be difficult to find elsewhere more excellent wines than can be there obtained, "which caused us to think the reputation of the wine of Lebanon, of which the prophet speaks, was well founded. These wines are of two sorts: the most common is the red, and the most exquisite is of the colour of our muscadine wine. They call it 'golden wine' on account of its colour."—*Pictorial Bible*.

"He came near Damascus."—Acts ix. 8.

The Christians of Damascus have not been less diligent than those of Jerusalem, in identifying the site of every transaction which Scripture records to have occurred in that city or its neighbourhood. Among these is the presumed spot where St. Paul was stricken to the ground. It occurs about half a mile from the eastern gate of the town. It is thus described by Dr. Hogg, who passed it on leaving the city: "We turned into a wide, open road, and passing through a large unenclosed Christian cemetery, soon reached the place, still highly venerated, of the Apostle's miraculous conversion. The present track deviates from the straight line, leaving a few yards to the right, the precise spot believed to be that where he 'fell to the earth.' This is evidently a portion of an ancient road, consisting entirely of firmly embedded pebbles, which, having never been broken up, stands alone, like the fragment of an elevated causeway. The sides have been gradually lowered by numerous pilgrims, who, in all ages, have sought the pebbles, to preserve as relics. A wide, arch-like excavation, through the centre of the causeway, produced by the same superstitious industry, has given it the semblance of a dismantled bridge. Through this aperture it is considered an act of devotion to pass; and one of our attendants performed this ceremony with all due solemnity, rubbing his shoulders against the pebbly sides, while he repeated his prayers with exemplary earnestness."

Lessons by the Way; or, Things to Think On.

WISE SAYINGS.

We are indebted to our friend, the Rev. Samuel Dunn, of Sheffield, for the following valuable extracts:

Oh, happy heart, where piety affecteth, where humility subjecteth, where repentance correcteth, where obedience directeth, where perseverance perfecteth, where power protecteth, where devotion projecteth, where charity connecteth.—*Augustine*.

The superior light of the Sun of Righteousness will cause every human cloud to disperse; and superior holiness will level all the

petty distinctions which so divide, through the influence of our carnality, the visible Church.—*Dr. Burne*.

The ingenious sculptor of the monument erected for the poet Cowper, has surmounted the inscription by a Bible standing upright, and "The Task" leaning upon it, and supported by it. In every counting-house, every shop, there should be a similar hieroglyphic: the Bible standing upright, and the ledger leaning against it, and supported by it.—*George Cuthbert*.

The difference between rising at five and seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at

the same hour at night, is nearly equivalent to the addition of ten years to a man's life.—*Philip Doddridge.*

The mind of a minister should have sufficient strength to exercise itself in lofty and elevated thoughts.—*Jonathan Edmondson.*

The soul that is once truly touched with the magnetic force of Divine love can never relish anything here so pleasantly as that entirely he can rest upon it.—*Feltham.*

A broken and a contrite heart is infinitely more acceptable to God than either thousands of gold and silver, or the most perfect philosophical morality.—*William Garner.*

Knowledge is the sceptre that gives us our dominion over nature; the key that unlocks the storehouse of creation, and opens to us the treasures of the universe.—*Dr. Hawes.*

I am going to another world—just stepping into glory.—*Mary Ivey.*

The glory of Christ is the mainspring that should set in motion all the machinery of Christian ordinances and religious institutions.—*Dr. Jenkyn.*

The man that believes God's testimony, because it is his word, is the one that honours him most.—*E. Kennedy.*

Love is the shadow of the morning, which decreases as the day advances; friendship is the shadow of the evening, which strengthens with the setting sun of life.—*La Fontaine.*

He who cannot find time to consult his Bible will find one day that he has time to be sick; he who has no time to pray must find time to die.—*Hannah More.*

The Bible is the foundation of our hope, the rule of our life, and the food of our souls: it directs us to a hiding-place, a resting-place, and a dwelling-place.—*John Newton.*

To hold communion with God in the blood of his Son is a thing of a different nature than is once dreamed of by many who think they know well enough what it is to be pardoned.—*John Owen.*

No exertion in the cause of God can be utterly useless, or be entirely lost.—*James Parsons.*

Pride loves no man, is beloved of no man; it disparages virtue in another, by detraction; it disregards goodness in itself, by vain-glory.—*F. Quarles.*

There is no gold so inestimable as our precious faith; and in combination with this faith, there is no jewel so fair, there is no crystal so clear, there is no flower so fragrant, as love.—*Dr. Redford.*

Hide on, O Lord, in glorious war,
Make clouds thy rent, and flames thy car,
Till earth shall be subdued;
Display thy radiant beams of grace,
And manifest thy righteousness,
Till all shall know their God.

Joseph Smith.

At the last day there will be the sudden waning of the morning sun, the blackening of the heavens, the decaying of stars, the growing thunders of coming wrath, the clang of the trumpet whose notes break the slumber of the dead, the crash of the pillars of earth, the bursting forth of treasures of fire, and the solving of all things in the fervent heat.—*Isaac Taylor.*

Every unregenerate man is earthly in his nature, and in the tendency of his desires

and dispositions, preferring earth, and the things of earth, to heaven, and the things of heaven.—*William Vipond.*

Those who fall asleep in Jesus are not lost to those who survive them: they are only parted from them for a time, to meet again, and to meet at home.—*Dr. Wardlaw.*

Calmness under contradiction is demonstration of great stupidity or strong intellect.—*Zimmerman.*

The whole blame of the sinner's ruin, who refuses to come to Christ, will lie at his own door: the only obstacle is his own perverseness and unwillingness.—*Dr. Alexander.*

Could no power but that of man be enlisted, the conversion of the world would be, of all experiments, the most ridiculous and hopeless.—*Becher.*

If a man is not rising upwards to be an angel, depend upon it he is sinking downwards to be a devil. He cannot stop at the beast. The most savage men are not beasts; they are worse, a great deal worse.—*Coleridge.*

The good old man is gone!

He is gone to his saintly rest;

Where no sorrow can be known,

And no trouble can molest;

For his crown of life is won,

And the dead in Christ are blest!

George W. Doane.

An honest man who is acquainted with his rights will not take what is not his. The Sabbath-day, for secular business, is not his: so to take it for that purpose is not honest.—*J. Edwards.*

Next to the delight of immediate communion with God himself, there is none like that which arises from the harmonious exercise of the graces of the saints in their mutual duties and communion one with another.—*John Flavel.*

In the grave vice is dumb and powerless, and virtue is waiting in silence for the trumpet of the archangel and the voice of God.—*Greenwood.*

Heaven is called a Sabbath, to make those who love Sabbaths long for heaven, and to make those who long for heaven love Sabbaths.—*Matthew Henry.*

Faith is the beginning, love the end; and both being joined in one are of God: all other things pertaining to perfect holiness follow.—*Ignatius.*

The Bible comprises the largest variety of materials with the closest unity of design, and the most majestic harmony of proportion.—*Bishop Jebb.*

Ignorance of God's character is that which keeps men from peace with God; they have wrong conceptions of the relation in which he stands to them.—*E. Kennedy.*

The Scripture is one book, the creation is another: in the Bible God tells us of himself, in creation he shows us himself.—*Dr. Leitch.*

Consistency presents Christianity in her fairest attitude—in all her lovely proportion of figure, and correct symmetry of feature.—*Hannah More.*

We are not saved because we love God, but it is our duty to love him; and we are not saved by the works of the law, but by faith in Christ.—*Felix Nef.*

In the cross, to see all sins gathered up in

the hand of God's justice, and made to meet on the Mediator, and eternal love springing forth triumphantly from his blood, flourishing into pardon, grace, mercy, forgiveness,—this the heart of a sinner can be enlarged unto only by the Spirit of God.—*John Owen.*

Oh, who would heed the chilling blast
That blows o'er Time's eventful sea,
If bid to hail, its perils past,
The bright wave of Eternity!

W. B. O. Peabody.

Pride hates superiors, it scorns inferiors, it owns no equals: in short, till thou hate it, God hates thee.—*F. Quarles.*

Regeneration is a Divine change in the conceptions, choice, and affections of the soul.—*John Ryland.*

It is not the worth or excellency, but the strangeness of a thing which draws the eyes and admiration of men after it; for can anything in nature be imagined more glorious and beautiful than the sun shining in his full might? and yet how many more spectators and wonderers does the same sun find under an eclipse!—*Robert South.*

Never put off any duty or any opportunity to do good, because you do not like doing it now; you may never have the opportunity again.—*J. Todd.*

Where much is felt to have been forgiven, there will be much love; where there is the greatest consciousness of benefits, we expect the greatest measure of obedience.—*Dr. Vaughan.*

No man ever acted greatly in difficult circumstances whose soul was not filled with elevated impressions of the cause which he served. This nerves the arm of the warrior; this, sanctified by the spirit of Christianity, inspires the resolution of the martyr.—*Daniel Wilson.*

The tranquillity of mind gradually reposing in the clearest hope of a better world, is an enjoyment that cannot be purchased at too dear a rate.—*Arthur Young.*

Put this restriction on your pleasures: be cautious that they injure no being that has life.—*Zimmerman.*

He who believes himself able to satisfy his desires by the possession of that for which he wishes is like the man who endeavours to put out a fire by heaping straw upon it.—*Abubecre, a Mohammedan.*

Faith must be like the pendulum of a clock; it must be kept moving, to put the whole soul in motion: and as your faith increases, you will more quickly mount up, run faster, labour more, love more, rejoice more, and drink the cup with greater cheerfulness.—*William Bramwell.*

Good sense is the body of poetic genius; fancy, its *drapery*; motion, its *life*; imagination the soul that is everywhere and on such, and forms all into one graceful and intelligent whole.—*S. T. Coleridge.*

Prayer is simply taking God at his word; asking, because he has commanded us to ask, and upon a promise of receiving.—*J. Douglass.*

Thanks be to God, I see a need, a great need, for such a stroke and affliction as I now experience: as a rod, to correct me for my faults; as a furnace, to purge me from my dross; as a bridle, to restrain me from my rebellious; as a spur, to excite and stir me

up to my duty and work; and as a glass, wherein I see both more of my own sinfulness and more of the glory of God.—*Ralph Erskine.*

What will be the theme of our heavenly discourse? The very same which employed the glorified lips of Moses and Elias,—the death of Christ.—*John Fawcett.*

The Church is the garden, Christ the fountain, every ordinance as a pipe from him to water all the beds of this garden; and why, but to make them more abundant in the fruits of righteousness?—*Gurnal.*

There are phenomena in nature which cannot be solved, secrets which cannot be fathomed or accounted for. But from what we see of heaven and earth, we may easily enough infer the eternal power and Godhead of the great Creator, and may furnish ourselves with abundant matter for his praise.—*Matthew Henry.*

He who made heaven and earth fills heaven and earth with his presence; and when he would make himself known to his people, he reveals himself to their faith, he reveals to them his name.—*Iota.*

We read of some birds that never make a noise but at the approach of foul weather; and there are persons who never cry to God but when his chastening hand is upon them.—*William Jay.*

Under the baneful shade of the Upas-tree of Popery nothing flourishes but despotism, superstition, priestly intolerance, ignorance, beggary, and moral and social corruption.—*Kirwan.*

The Gospel of God is his embassy of peace to men, the riches of his mercy and free love opened and set forth, not simply to be looked on, but laid hold on.—*Archbishop Leighton.*

Jesus Christ is the fountain of true happiness. In his eternal and communicable fullness he is that living water, which possesses two properties peculiar to itself—it is satisfying in its nature, and permanent in its results; and all those who drink of it shall never thirst after inferior pleasures.—*W. Marsh.*

The word of God is the treasury of promises and precepts, which furnishes him who believes them with all the noble and lofty motives which bear up the soul above the sordid objects of this world's ambition, and which excite it to the pursuit of those which are God-like and eternal.—*G. J. Noel.*

The shield of faith will resist the progress of time, the effects of disease, and the fear of death. It will pass unhurt through the dark and cheerless valley, survive the dissolution of nature, smile over the ruins of the universe, and reign and triumph in immortality.—*William Orme.*

Hope is the ruddy morning ray of joy; recollection is its golden fringe; but the latter is wont to sink amid the dews and dusty shades of twilight; and the bright blue day which the former promises breaks indeed, but in another world, and with another sun.—*J. Paul.*

He alone is our life, as being the principle of the Christian life, and of all the actions thereof, by his grace.—*Pasquier Queneh.*

If we love the Master, we shall love the service he requires from us, and with especial delight attend those duties by which his holy name is more eminently honoured, his sove-

reignty acknowledged, and the glory of his kingdom manifested to the world.—*Dr. Rogers.*

Virtue and honour are such inseparable companions, that the heathens would admit no man into the Temple of Honour who did not pass into it through the Temple of Virtue.—*Robert South.*

The gladness of the news of salvation consists in this—that all this inconceivable felicity is attainable by every one who hears of it. There is no obstacle; all are invited: the gay, the worldly, those who are far from righteousness.—*Jane Taylor.*

If there be little difference to be discovered between us and those who are professedly given up to the world, it is because we have

so little intercourse with those things which alone can communicate a real superiority of character, and so much with those which have a direct tendency to reduce us to their standard.—*M. Vincent.*

Spiritual food contains no seeds of mortality, nor noxious principles, to clog the powers of life; but, on the contrary, it yields a constant increase and strength to the powers of understanding and enjoyment.—*Dr. Andrew Wilson.*

Very few public men but look upon the public as their debtors and their prey: so much for their pride and honesty.—*Zimmerman.*

Biography.

ONE of the peculiarities of the Gospel is, its adaptation to all classes, under all circumstances, in all countries. It is everywhere "the power of God to salvation." The Gospel, known and believed, is always felt, and always seen; and hence the value of Biography. We shall, to-day, group together a few individuals on their dying beds, in all respects widely apart, but all partakers of the common salvation. And first,

THE EARL DUCIE.

The Rev. Samuel Thodey, of Rodborough Tabernacle, has issued a Sermon, entitled, "Life in Death," preached on the occasion of the death of the noble Earl, which is dedicated by permission to the Countess Dowager of Ducie. This is every way a laudable and a graceful action. The Earl of Ducie, although a Peer of the Realm, and a Churchman, was something greater: he was a Christian of a very high order,—of an order so high that both his peerage and his prelacy may be said to be lost in it. His charity was comprehensive of the universal Church; he was alike at home among all the children of God.

In his life he honoured piety, although bearing the stamp of Dissent; and in death Dissent has honoured him, although bearing the stamp of Episcopacy. This is as it should be. Mr. Thodey has here done honour to himself, to his denomination, and to the Gospel, in the testimony he has borne to the worth of his late neighbour. We are not surprised that the Dowager, with her household, felt gratified, and permitted the dedication. We hesitate not to say, that none of

the tributes which have been paid to his Lordship by his own, the Episcopal Church, will, for a moment, admit of comparison with this remarkably able and every way excellent sermon. It is very copious and highly finished, replete with a mass of valuable matter, both doctrinal and biographical.

The noble Earl came to the knowledge of the truth slowly, and his experience at the outset was attended with considerable difficulties; but as he advanced, the light shone more clearly, till at length he entered into the full liberty of the Gospel. Once decided, he became devoted to the cause of truth. Let us hear Mr. Thodey:

The closing period of Earl Ducie's life was marked by a great accession of religious peace, and by a more full development of that inward life of personal godliness which had been growing up very much in secret, and now appeared, like a river flowing long way under ground, to break forth into light as it approached the termination of its course. It seemed to those around him as though his long and anxious search after truth, and his solicitude to be right with God, and to know that he was right, were now fulfilled to the utmost. His chief concern, when his disorder assumed a more threatening aspect, and little prospect remained of ultimate recovery, was to obtain a clearer evidence of his personal faith and acceptance, and his full participation in the blessings of salvation. He had long had, as he himself expressed it, "an historical faith—no one a stronger, in the truth and excellence of the Gospel;" but he now wanted more; a higher conviction of his interest in the favour and love of God; a knowledge that his hopes were definitely based on the right foundation, and his prospects secure for the vast eternity that was opening before him. He had earnestly interested the prayers of his more intimate Christian friends in reference to this;

and this, to his delight and theirs, appeared to be granted to him before the final struggle came on.

After a sleepless night of pain and weakness, mostly spent in the exercise of that effectual fervent prayer that availeth much, a great increase of light and joy seemed to break in upon him. For though it was evident, to those who knew him best, that he had often before attained both joy and peace in believing, yet he had not previously possessed them in so high a degree, nor entered so fully into the experience of his own interest in the blessings of salvation.

From this time his confidence and hope were uninterrupted, and even increasing, to the very end. He was now wholly occupied and engrossed with a sense of the abounding of God's grace to him, yet penetrated with the deepest sense of contrition and lowliness, thinking that he had glorified God so little in life, who had done so much for him. It was as though he could never abase himself enough; nor exalt Christ enough; nor magnify enough the power of that religion which had achieved in him so great a triumph.

Mr. Thodey, referring to the close of his career, proceeds:

Very impressive was the testimony he bore to his friend, Colonel Kingscote, whom he had long known and valued. "I thank God I have found a Saviour, and such a Saviour! Never doubt him! Oh, what a God has he been to me! Nothing is too hard for him; never doubt him! Oh, if Christ was to be doubted, who ought to doubt so much as me? If one sinner ever was greater than another, I am he; but Christ is able to save to the uttermost those who come to Him. I have now no fears; I thank my God that I feel clear of all my sins. Oh, God, do what thou wilt; but suffer me not to be tempted above what I am able to bear. Only those who have been forgiven much, love much. Come and stand by me when I am passing away. Pray for me in that hour, when flesh and blood shall shake; pray that God may be with me then!"

The finish is so beautiful, that we cannot withhold it:

His children will never forget the earnestness with which he sought their salvation, and entreated them to give a young, fresh heart to God; and not to leave it till it became old and rusty, as he feared that he had done. Alluding to the firmness of his own hope in God, which made him willing to resign all for heaven, he once pathetically said, "Never had a man such ties to life as I have; never such a family to leave,—and yet I long to be away."

To his servants, whom he summoned to his bedside, he spoke with much kindness, thanking them for their careful attention, and expressing his concern lest, during his long illness, he might have overlooked their strength or their patience; but earnestly exhorting them, from the encouragement of his own example, to commit their souls to Christ for salvation. One of them, upon leaving

the room, wrote down, as near as she could remember, his words upon this topic. "I would not pass away without saying a word to you, to let you know what the Lord has done for me. A short time since this heart was cold, and dead, and obdurate, but now he has turned my darkness into light. It is not of myself, no work of my own, but of grace. I have no doubt; no, I could not doubt. Do not you doubt, for the vilest have obtained mercy. May the peace of God be with you all; and may the light of his countenance shine on you, as it does upon me at this moment." He sent special messages to his friends and neighbours, with whom he had so often worshipped in the chapel he had erected, expressing an unchanged interest in their highest welfare, and recommending them to apply the blood of Christ to their souls. He requested Mr. Sibley, his own Scripture-reader, to impress upon them all, that it is not too late to come to Christ; that the greatest sinner can be saved. "Tell the people," he said, "that I die a Christian. I accept God's promises in the fullest way."

To some in his own rank of life, with whom he had been in the habit of friendly intercourse, he did the same, commending to them the claims of Christianity, and assuring them, as one who spoke from the borders of the tomb, that these were no old wives' fables, as he and they might once have thought them, but certainties, capable of the clearest proof, which he could attest from experience. Upon his medical attendants he urged the importance of seizing the opportunities their profession gave them of ministering to the maladies of the soul, no less than to those of the body, by the faithful presentation of the truths of the Gospel. The impression produced by his earnestness on this point, in connexion with all they had previously witnessed of his own Christian fervour during his illness, might well call forth, as it did, the exclamation, "This must be a reality!"

From the original strength of his constitution, and his great tenacity of life, the vital principle being enshrined in a frame of no ordinary mould, the final struggle was protracted and severe. The bodily suffering was extreme. His descent into the valley of the shadow of death, according to his own uniform anticipation and dread, was attended with circumstances of pain and exhaustion, and physical endurance, which demanded all the sympathy of his friends, and all the strength of grace. Over scenes like these we must draw a veil. But we rejoice to know, from every concurrent testimony, that in this great shipwreck of nature, his faith and patience did not fail. The power of religion was not only sufficient, but triumphant throughout. That anchor which never gave way in any storm, proved to him both sure and steadfast. The presence of the good Shepherd was with him to the last; and he leaned on the staff of the promises, with unshrinking firmness till death was swallowed up in victory. One of his last messages, as the final crisis drew on, was to the venerable Mr. Jay, of Bath, who had visited him at Tortworth shortly before, thanking him for his kindness, and espe-

cially for his prayers, to which he attached great value, believing that they had now been effectually answered in his behalf. One of his latest audible expressions was,—“And now, blessed be God, I can say, I can read my title clear to mansions in the skies.” He said to a Christian minister, standing by his bedside,—“I shall soon be praising God for all eternity. Think of that;—for all eternity!” But exhausted nature could sustain no more. His warfare was accomplished: the springs of life at length gave way. “And so an entrance was ministered to him abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ,” leaving the mourning survivors overpowered with the deepest emotions of grief and wonder, absorbed in mingled tears and triumph—tears not soon to be wiped away on their own account—and triumph never to be forgotten on his; for that room has been to him, and to them, like Bethel to Jacob, “none other than the house of God, and the very gate of heaven.”

Such was the Earl of Ducie. Peace to his honoured memory! May the day soon come when the entire Aristocracy of England shall so live, so labour, and so die!

The next in order is

DR. SYMINGTON,

Late Professor of Divinity in the Reformed Presbyterian Church of Scotland.

Dr. Symington, the surviving brother of the deceased, has issued a Sermon, entitled, “Departed Worth and Greatness Lamented.” The subject was great, and it is worthily dealt with. Dr. Symington was one of the most distinguished men of his time, and his departure is a loss not only to the community he adorned, but to his country. The following are extracts from this very valuable discourse:

Were I to draw my dear brother's portrait, something like this would be the outline. As a man and a Christian his endowments were of a superior order. His dispositions were amiable. His manners were kind, bland, and courteous. He was a lover of peace; and, in true-hearted catholicity, a lover of all good men. While warmly attached to his denominational principles, and zealous for their maintenance and propagation, nothing could be farther from him than the contractedness of the bigot or the moroseness of the cynic. With the feelings of a real patriot he sought the best interests of his country; and, with a large-hearted philanthropy seldom surpassed, he threw his whole soul into schemes formed for the good of mankind at large. The Bible Society, Home and Foreign Missions, and Sabbath-schools, found in him a powerful supporter, while he delighted to give his aid to any movement which promised to loose the fetters of the slave. The crowning, pervading feature of his character was piety, piety cherished by

secret devotion, and manifested in a holy walk and conversation, as well as in meek submission to the will of the Father in heaven. There are three brief sketches mentioned in Scripture, all of which perhaps may be combined in describing your late pastor's character:—“a man in whom the Spirit of God is”—“a man greatly beloved”—“the disciple whom Jesus loved.” (Gen. xli. 38; Dan. x. 11; John xx. 2.)

Even his bodily appearance was indicative of his character. In his case the countenance served as an index to the mind, more than in that of any one else whom I have happened to know. Its leading indications were those of dignity, power, and benignity; all so happily blended as to suggest to the observer that he had before him no ordinary man.

You know, brethren, what kind of a preacher he was. It was in the pulpit that his endowments and acquisitions shone out in happiest and fullest manifestation. There was a massiveness of thought, a richness and felicity of illustration, a marvellous facility in the adaptation of Scripture, and a melting pathos, which gave to the matter of his discourses a marked peculiarity; which, taken in connexion with the earnestness of his manner, the sublimity of his thoughts, and the visible evidences of being himself deeply affected, serve to account for the attention he attracted, and the deep impressions which he left on the minds of his hearers. Few preachers ever combined, in an equal degree, the qualities of a Boanerges and a Barnabas. And it was scarce possible to witness the mastery with which he could handle the word of God, as an expositor, without being reminded of, “a certain Jew named Apollas, born at Alexandria, an eloquent man and mighty in the Scriptures,” Acts xviii. 24.

What he was as a pastor this congregation cannot need to be told. His faithful counsel, his friendly warnings, his diligent attention to the young, the sick, the dying, the bereaved, you have long been privileged to enjoy. And well will it be for you, if your sense of responsibility and improvement bear any proportion to the character and extent of your opportunities.

As a presbyter, he was always well-informed, judicious, and conciliatory. His brethren were not more disposed to defer to him than he to them. And the amount of time and labour he bestowed in the construction of her symbolical books, shows how willing he was to spend and be spent in the service of the Church.

As a theological tutor, I had no opportunity of judging of his qualifications, from personal attendance on his lectures. But all those who enjoyed the privilege—and they are many—unite in bearing testimony to the solidity and orthodoxy of his lectures; to his wisdom and care in training the young men, by ~~other~~ means; to the accuracy of his criticism, and to the fatherly kindness manifested in his whole intercourse with his students. It is a touching circumstance, that one of those who had been attending on his instructions, during the session of this year—a young man of great

excellence and high promise—died only two or three days before him. And, in reflecting on the circumstance, one can scarce help thinking what must have been the surprise and delight of the glorified youth, when he found his revered preceptor so soon following, to occupy one of those places which are being constantly filled up around the Throne of God and of the Lamb!

These passages are more especially important to the servants of God who labour in the sanctuary; but the following is illustrative of the common salvation, and will speak to the hearts of all:

Thursday was his last day on earth. I hastened to his sick-bed as early as I could find means of conveyance. Before my arrival he had told a member of his family to "trust in the Lord;" and, to the inquiries of another how he felt, he repeatedly made reply by pronouncing the Latin word, "Excelsior," which perhaps may be taken to mean that he felt a wish to mount higher and higher. At another time, when the words, "Thou wilt keep him in perfect peace whose mind is stayed on Thee," were repeated, he observed, "Sweet is the rest of a Christian." On a part of the description of the New Jerusalem being read to him, he said, "Very beautiful." On its being said a little farther on in the day, "To them that believe He is precious," and a hope being expressed that he found him so, he said, "Very precious." Again, when one, seeing him distressed, quoted the words, "O Lord, I am oppressed, undertake for me," he added, "We'll just leave the matter in his hands." After a part of a psalm had been sung, he was asked whether he had heard and been able to join, when he said, "There's moral (meaning mental) singing," and to the remark that he would soon have the celestial singing, he assented by a sign. Some time afterwards, when, from his seeming to look round the apartment, it was inferred that there was more consciousness than usual, an opportunity was taken of repeating slowly the words—"For me to live is Christ, for me to die is"—at which place he put in distinctly, as heard by all present, the finishing word "gain." And this, brethren, was the last word uttered by these lips on which you have so often hung with rapture. Every after attempt to rouse him by other passages proved ineffectual. He soon closed his eyes, and fell into a slumber from which he never awoke. His breathing was laborious, but not distressingly so. Weeping bystanders thought they could perceive signs of inward anxiety, grief, or defiance, passing like momentary clouds over that noble and expressive countenance, which retained its likeness unimpaired to the last. But the habitual predominant expression was that of perfect serenity. At length when his affectionate family were all around him, looking on in solemn silence, the good man breathed out his soul and fell asleep in Jesus, as peacefully as ever child fell asleep on the bosom of its mother. With reference to him, one

could easily fancy that he heard the words—"Well done, good and faithful servant, enter thou into the joy of thy Lord." And, with reference to ourselves, some audibly, and all perhaps mentally, sent out the ejaculation, "Let my last end be like his!"

We must now glance at the Antipodes, to which we are directed by a Funeral Sermon, transmitted to us from Sydney, delivered by Dr. Ross, entitled, "Grace and Glory," preached on the occasion of the death of

MRS. LOUISA FOSS.

Dr. Ross closes the discourse with the following portraiture:

Not having been the member of a Congregational Church at home, she was received into this, as soon as it was formed here. As a church member, as a Christian wife and mother, there were several features of character exhibited by her worthy of remark and observation.

1. She was in an especial manner remarkable for her love of the public services of religion, and the regularity of her attendance upon them. Never was she absent either on the Lord's day or the week day, when it was possible for her to be present; no ordinary excuse, no trifling ailment, no domestic inconvenience, could keep her away. She did, indeed, love the habitation of his house, and the place where his honour dwelleth. In all weathers and at all seasons, whoever might be absent, she was found in her place; until at last the hand of God fell heavily upon her, and she became the prisoner of Divine providence, and then she waited patiently until she was called to join in nobler worship, with a nobler assembly, in a nobler temple.

2. Nor was she satisfied with merely attending the public services of religion, and listening to the Gospel preached; I am informed that when she returned from the Sabbath day services, she frequently retired to her closet, and, like the Hebrews of old, searched the Scriptures to be satisfied whether the things she heard were so or not. This was the case especially when the more difficult portions of Scripture had been discussed in the pulpit. Often has she been discovered in this exercise—unexpectedly discovered—to the regret of those who had inadvertently disturbed her in her meditations. Oh, that all would imitate her example in this respect!

3. I need not say that she felt deeply interested in the spiritual welfare of her children. She took considerable pains to impart to them the knowledge of the Scriptures; for many years she formed them into a Bible class, and devoted the Sabbath afternoon to the most interesting of all exercises in which a Christian parent can engage, nor did she give it up until the delicate state of her health forbade its continuance, and the occupation of some of them as teachers in the Sunday school rendered it impossible for them to be present. May their mother's instructions never be forgotten by them! May they never cease to praise God for

having had such a mother! And oh, may it be their highest wish and their constant endeavour to follow her to the skies!

4. Although a person of few words, she was deeply interested in everything connected with the prosperity of this church, and in the progress of religion generally. She was never backward to take her part in any exertions that were necessary to be made for the promotion of the one or the other. She was the reverse of an idle, selfish, indolent Christian. When a good cause was to be supported, she gave her aid; when distress was to be relieved, when wants were to be supplied, when cases of wretchedness were to be visited, she cheerfully performed her duty.

And now she must die: for the last two years her health had been visibly declining. God had no more work for her to do: she must die, and she died as she lived, quietly, peacefully, saying little, but what she did say, expressive of hope, of holy confidence: all fear was taken away, no doubt seemed to disturb her mind; again and again, in reply to affectionate inquiry, she said that she was happy. One friend having asked her how she felt in reference to Jesus, her reply was, "He is all my salvation and all my desire." On another occasion, I began to repeat the verse, "To me to live is Christ," when, to my surprise, she took up the remainder, and, with all the emphasis of which she was capable, finished it; saying, "To die is gain." About a week before her death, one of her daughters asked her if she could trust in Jesus; her answer was, "He is my only hope." When the same daughter repeated the beautiful language of the Apostle, "I have fought a good fight, I have finished my course, I have kept the faith;" to her surprise and joy her mamma raised her voice more than usual, and added, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day." She seemed sweetly to repose upon the bosom of her Saviour to the last, the sting of death was taken away, and she calmly fell asleep in Jesus.

We shall now return to Scotland, to the

REV. JOHN CAMPBELL,

Late Pastor of the Congregational Church, Oban.

We have before us a pretty volume, published by Messrs. Fullarton and Co., entitled, "Missionary and Ministerial Life in the Highlands: being a Memoir of the Rev. John Campbell, late Pastor of the Congregational Church, Oban." This publication is fraught with much that is interesting, and tends especially to illustrate the condition of Scottish society, and the circumstances of the Independent Body, at the outset, in that country. We cannot, of course, enter here into multifarious particulars; and must, there-

fore, at once proceed to the climax—the close of his laborious, chequered, and useful life, simply adding, that the volume deserves extensive circulation, and will be perused with much interest by the English reader. The good man was cut off before he anticipated his removal. A worthy minister of the United Secession Church of Scotland furnishes the following facts to the Biographer:

In the month of January last, I was kindly invited by Mr. Campbell's congregation, to be present at a public *soirée* connected with his church, to be held on Thursday, the 3rd of February, when it was proposed to make a valuable presentation to him. I reached Oban on the Tuesday preceding, and, on the afternoon of that day, called on Mr. Campbell, who had been rather poorly for some days previous. I found him peaceful and happy, but I observed a change upon him. He gave me a hearty welcome, and seemed delighted to see me. I had not sat long beside him, till he showed me a prospectus of a new work on the book of Revelation by a friend of his, of whom he spoke in terms of high esteem, and as a man of great ability. He had succeeded in securing a few subscribers, and I could easily see he was very anxious to add to their number. I was struck with his appearance, and my impression then was that his end was not far distant. We had some delightful conversation, and I left him for the night. Next day, Wednesday, he was much worse, and it became evident that he could not be present at the public meeting appointed for Thursday evening; so it was arranged that I should preside, and also accompany the deputation to his house for the purpose of presenting to him the testimonial which had been provided. I called two or three times in course of the day, and had much sweet intercourse with him. My soul was refreshed by his Christian conversation and his expressed hope and confidence in the Lord his Redeemer. I prayed with him and the family on these occasions. On Thursday forenoon, when I called, I found him very feeble, and it was difficult to know what he said; but his thoughts were all heavenward, and, as I stood by his bedside, I could hear him say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." "I have a desire to depart and to be with Christ, which is far better." I shall never forget the sweet smile on his countenance, radiant with faith and hope, while he gave utterance to these words. At his request I prayed beside him. The public meeting took place in the evening; it was an exceedingly interesting one. According to previous arrangement, I accompanied the deputation to Mr. Campbell's house, and, when we entered his room, he was sitting in bed, supported by pillows, and, after hearing the address and receiving the presentation (which consisted of a writing-desk, time-piece, silver spectacles, and a number of valuable books, with

suitable inscriptions upon all), he attempted to reply, but it was deemed proper not to allow him to make an effort to speak; however, what he did say was most appropriate, and it was with prayer for the blessing of God to descend upon his kind friends who had remembered him in their sympathy, and honoured him with their gifts.

On Friday morning, I called immediately after breakfast, and, on going into his room, I was greatly surprised to find him sitting at the fireside with his new desk before him, his new spectacles on, and signing his name to some documents. This being done he laid down his pen, and said to me that he should have liked to have had some matters settled before his death, which, though of a worldly nature, had been occasion of considerable anxiety to him. I said these would be all attended to, and his wishes carried out as far as practicable. He replied, "Yes, yes, I know all will be right." Seeing him very feeble, I advised him to lie down in bed, and assisted him accordingly; and then we got into a conversation as to his state of mind in the prospect of death. I found him firm and steadfast, relying with implicit confidence on the Rock of Ages—the foundation laid in Zion, Christ Jesus. As I repeated these words of the psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," he said, "I have no fear, for the Lord is with me." Seeing the members of his family present, weeping, he spoke words of comfort to them; "comforting them with the comfort wherewith he himself was comforted of God." I proceeded to read the fourteenth chapter of John's Gospel. When I had got over the first three verses, he said, "O what a glorious place heaven must be!" and he looked as if he saw it; and he observed, there are many who have very limited, very contracted views of heaven and of its inhabitants, yet Christ says, "there are many mansions," and John says, "I beheld, and lo a great multitude which no man could number stood before the throne and before the Lamb;" and then again he said, the blessedness of heaven is to be with Christ there, to see him as he is, and to sing, "Salvation to our God, who sitteth upon the throne, and unto the Lamb." As I proceeded with the reading of the chapter, he seemed to feast on the words of Christ; and when I had done he remarked, "That is a precious legacy Christ has left,—peace." I felt as if reproved for my own weakness of faith and joy, when I saw how he could die with calm composure, without fear or dread, and in triumph over death and the grave through Christ his Divine Saviour.

The last thing I read to him was that beautiful hymn, "The hour of my departure's come," &c. After some remarks, to which he listened with evident attention, I prayed shortly. I took him by the hand, as I saw him sinking fast, and asked him if he had still the presence of Christ with him, and felt himself safe and secure in his hands; he pressed my hand, and attempted at the same time to express his confidence and his peace. So he departed—fell asleep in Christ, and entered upon his rest. "Mark the perfect man, and behold the upright, the end of

that man is peace." As he lived, so he died, full of faith and hope: "he came to his grave in a full age, like as a shock of corn cometh in his season."

We shall conclude with Memoirs of

AN EX-CAPUCHIN;

Or, Events of Modern Monastic Life. By a Converted Priest.

This is a volume of deep interest, constituting a valuable addition to a class of works which tend to illustrate the darkness and the wickedness of Popery. This is not an abstract discussion. It is a living development of the thing as it exists at this moment in Papal countries. We incline to class it with the most interesting publications on the subject that have appeared for many a year. The first part, entitled, "The Tormentors and the Victims," is fraught with thrilling interest, as it descends on Vocation, Probation, Profession, and Studies: the second part shows how the "Victims become the Tormentors." We have here a most affecting development of the mysteries of the system—a striking illustration of Conventional life: Voluntary Poverty, Abstinence and Fasting, the Sacred Tariff, and a multitude of things besides, all important. The volume concludes with the writer's conversion, the whole of which is so interesting that we should like to cite it. It exhibits an amount of mental struggling which few will be able to read without emotion. Extended as our Article is, we cannot withhold the following extract. Having determined to leave the Convent, he carried out his resolution. The following is part of what succeeded:

I obtained from a friend two letters of recommendation to Geneva, and to that place I bent my steps. One of them was addressed to a person engaged in commerce, who, on my arrival, I found had failed; but it served to introduce me to another person, by whom I was hospitably entertained for some days. One day, some visitors being present, the conversation turned upon the subject of personal conviction. I expressed myself freely upon the state of my mind, and concluded by asking them if they could direct me to a religious person to whom I might look for counsel. The gentleman of the house asked me, "Why would you trouble yourself to look for a religious person? Here everybody leads a quiet life. They eat, drink, sleep, and do good if they can; they are honest, and trouble themselves but little about Christ and religion." I felt so deeply shocked and disappointed at these words, that I decided to leave the place immediately. I did not

deliver my second letter of introduction, fearing that the person to whom it was addressed was among the number of the incredulous. I formed his acquaintance later, and had the pleasure of finding in him a sincere Christian. Thus I had the opportunity of disproving, at least in part, the assertion of my Genevese friend. I now began to doubt if unmix'd truth existed in the world, and to think that the errors of Rome were not so great as I had imagined them to be. I found myself in so terrible a state of perplexity and uncertainty, that I seriously entertained the idea of returning to Rome, to confess my error, and be received again as one of her members. Deluded simpleton that I was! Instead of being counselled and assisted, I should have been rejected and thrown into prison to die. Had I abjured my religion, under circumstances to excite attention in the world, and afterwards returned to Rome, I should have been received with open arms, to parade the triumph of the true faith in regaining an erring son. But my apostacy was not publicly known, and had I gone to Rome, my defection would have been punished without mercy. I was not, however, calm enough to reason then, and with the idea of returning, I actually went as far as Locarno. Here my disquietude increased, and I remained a week in the most terrible condition of mind. Total discouragement took possession of me. I knew not what to do, or where to find help. My heart was completely abandoned to despair, and my only desire was to die. But a helping arm was nigh, which suffered me not to be crushed under the load which oppressed me. In that solemn hour the Spirit inspired me with fresh confidence to seek Him who is ever ready to listen when men seek Him in sincerity and truth. At this juncture of the most soul-sickening oppression which human nature could possibly endure, God bestowed upon me his quickening grace. Oh! then I could appreciate the blessed invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Then I could cry with confidence, "Abba, Father." I enjoyed the full liberty of prayer for the first time. I prayed the prayer of faith, and was made strong in the strength of the Almighty. From that moment I was another man. Faith pervaded my heart, and joy shone into my mind.

Flinging aside all cares and disquietude, and all rancour against my former associates, I set out for Basle. I reached Hellinzona; but there I was subjected to a trial, which, however, I bore with Christian fortitude. I had taken my place by the diligence for Lucerne; but missed the conveyance, and lost my money. I set forth on foot, carrying with me a secular dress, which I had procured, and walked as far as the foot of St. Gothard. Here I took a place to Lucerne. On entering the inn in that town, I met with the driver of a car, who kindly offered to take me to Basle. He was a Protestant, and did not know that I was an unfraternalized friar; but believed me to be in earnest, as I still was in dress, a brother of the monkish fraternity. We were two days performing the journey. I took the opportunity, while we were travelling, to go alone into a wood, and exchange my monk's frock for my new garments. I felt as if I were relieved from a weight of iniquity by throwing off that garb, under the protection of which I had seen committed so many enormities. I exclaimed sadly, as I cast it aside, "Would that all were disposed thus to abandon you, and exchange for you that blessed hope which God has been pleased, of his great goodness, to impart to me!" I returned to the driver so completely metamorphosed that he did not recognize me. "I am ready to go on as soon as you please," said I. "What, what?" said he, completely bewildered, looking round for the monk whose voice he heard, but could not see. "You can go on now," repeated I. "What! what! what!" said he, as if in a dream, and unable to articulate. At length he stammered out, "What does this mean? Is it you?" "Certainly," returned I, laughing, "it is I, myself." "But are you not —?" "I was a friar," said I, interrupting him; "but I am one no longer;" and here I briefly related to him my story. Good as the kind man had been to me before, he was doubly so now. When we parted, he positively refused to accept any remuneration. I could not bid him good-bye without a feeling of sadness and regret. Though he was in the humble position of a poor driver, he had manifested noble sentiments and a warm heart. The lowest in rank may possess true nobility of soul, and the most exalted in station may be, in reality, the meanest hearted of mankind.

Popery.

JUDGE AND PARTY IN THE SAME CAUSE.

BY A SPANIARD.

SUCH a judge did a section of the Roman clergy wish to be in adjusting the distinctions which existed among their doctors in the sixteenth century; and it does so still.

It is a maxim which, generally speaking, nobody has ventured to deny, that in order to judge with ability and with justice in any cause, we must hear both parties with attention and impartiality; we must examine

attentively what each may allege in his own favour, and against his adversary. Nor has it ever been denied, at least explicitly, that the same maxim is equally applicable in cases of religious controversy; for, on the contrary, inasmuch as the judgment to be pronounced must carry with it more serious results than those consequent on a decision in other cases, it is more natural and more

conformable to reason that both parties should be heard with even greater impartiality and attention on that account.

The professors of Christianity, belonging to the Roman Church in the sixteenth century, were divided into two great sections. In that age, one of these sections was known by the name of the Protestant Church, and the other continued by the old name of the Roman Church, and in subjection to the same chief which both had formerly acknowledged. It is clear that the one which separated itself from the other, was the Protestant Church; if that separation was an evil, she herself must bear the blame; but, if that separation was good, she is to be commended for it. We cannot, however, either blame or commend her, until we first know the nature of that separation, because it must be admitted there are cases in which separation, so far from being an evil to be avoided, is positively a duty which every Christian is bound to discharge. St. Paul, writing to those who in his time composed the Roman Church, says to them, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple," Rom. xvi. 17, 18. Those of whom the Apostle speaks, and from whom the Romans were to separate themselves, were, without doubt, doctors, or, at least, gave themselves out as such, for it was doctrine with respect to which they sinned and scandalized. They were, besides, apparently of a religious and pious character, for they used good words and fair speeches; but, far from serving Jesus Christ in doing so, and far from being his ministers (that is to say, *servants*), and looking after his interests, they, in their services, consulted only their own interests; thus deceiving the hearts of the simple, viz., those who were satisfied with words and fair speeches, without taking the trouble to examine the foundation of things. The doctrine in respect of which such doctors sinned, was that which the Romans had been taught; but these Romans, in the time of the Apostle, were not to know any other doctrine than that which he himself, or St. Peter, or some other of the Apostles, had taught them; which was no other than the true doctrine which has been handed down to us in the sacred Scriptures. Thus that admonition of St. Paul to the Romans, in former times, and applicable to the present, reduces itself to this: keep a vigilant eye on those who teach contrary to what is taught in the Scriptures, and avoid them, or separate yourselves from them; for, by good words and fair speeches, they deceive, all who allow themselves to be carried away by such things. Here, then, is a case in which separation was not only proper and convenient, but one in which it was enjoined on the Roman Christians. Now that is the position in which one section of the doctors of the Roman Church verily believed they found themselves, in the sixteenth century, when they separated from their colleagues. They believed that she

abused the Holy Scriptures, in attributing to them false and arbitrary senses in order to support human opinions; and, for the most part, heathen ones, too; and by fair words and specious pretences, many of her doctors deceived not only themselves, but also the simple and unsuspecting among the people. Those who succeeded that section, believed the same thing, and down to our day, do so still, and with reason; for the motto of the other section is, and always has been, *not to vary in any respect from that which has once been taught by their predecessors*. For this reason the separation continues. But more than this; the accused doctors who continue to call themselves Romans, cast the like accusation upon those, who, ever since the separation, have been called Protestants, inasmuch as (which was very proper), these separated under a solemn protest. Thus were the doctors of the Roman Church divided into two parties, which may be designated the accusers and the accused. The first were to justify their accusation; the second were to defend themselves; but, as the accusation became reciprocal, even the accused themselves were obliged to justify their accusation which they made against their adversaries.

Under these circumstances, in which the so-called Church of Rome found, and still finds herself, no man, however impartial, if he believes not the Holy Scriptures nor the religious doctrines deduced from them, has a right to take a part in ascertaining which of the two parties justly accuses the other, unless, indeed, it be out of mere curiosity; but he who believes that the doctrines found in the Scriptures, or deducible from them, have a powerful and beneficial influence on the well-being of the human race in a future and eternal state, or even in the present life only, cannot reasonably show himself indifferent on the subject, and he will consequently be desirous of adding the weight of his testimony in favour of that party which he believes to be in the right, and that, too, as much for his own individual interests, as for those of mankind in general. He may think, at first, that both parties justly accuse each other; if, for example, he conceives that both one and the other abuse the Holy Scriptures, in attributing to them a false and an arbitrary sense; or he may believe that only one of them teaches religion according to the true and legitimate sense of the Scriptures. And in both one and the other case, when he once believes the matter to be important, reason and justice require that he should examine. But he asks himself, what is there to examine? There can be nothing else than the Scriptures themselves, for in them lies the truth,—supposing that each party professes to teach only what the Scriptures contain, or what may be legitimately deduced from them; and to these, therefore, both parties do and must appeal at last, although in a very different way, as we shall presently see.

If you tell a Roman doctor that he does not teach the doctrine of the Holy Scriptures, but merely that of the Popes and Councils, he will doubtless answer, that if he takes directly from these that which he

teaches, it is because he is certain that what they teach is exactly that which is taught by the Scriptures; and that, consequently, his own doctrine must be identically the same as that taught in the Scriptures. If you tell a Protestant doctor that he teaches what is contained in the works of Luther or Calvin, he will be able, in his turn, to answer, that if he does so, it is because he has ascertained that the teaching of both one and the other is the teaching of the Bible. Now, in this way, the common test, by which both parties are to be tried, is by an appeal to the Scriptures. He who so addresses, or interrogates, both parties, cannot believe both, seeing that there is a diversity in their teaching, and in many cases a direct contradiction; and if he has any interest in going into the case at all, he will at once propose to examine the Bible for himself, in order to compare its teaching with that of each of the opposing parties. The Protestant doctor will at once accede to the proposition, without exacting from the examiner any other condition than that he shall examine with impartiality and good faith, asking God, with sincerity of heart, that he would illumine his understanding and direct the investigation. The Roman doctor will not, absolutely speaking, shrink from the examination, because, when he condemns it, as Mr. Jaime Balmes does, he will tell you that then he is only speaking of *private examination*. Therefore the Roman doctor will answer, perhaps in similar language, and possibly imposing the same condition as that required by the Protestant; but adding as a condition, more important and more necessary still,—that in pursuing such examination there is not to be given to the Scriptures any other sense than that given by the Holy Catholic Church! Indeed, without this condition the Roman doctor is prohibited from making any examination at all. The examiner, willing to be bound by the observance of any just conditions during his examination, then desires to know, who, or what, the Catholic Church is; to whose construction of the sense he is to confine himself exclusively in seeking to ascertain the meaning of the Holy Scriptures. The answer is, that such church is neither the universality of believers, nor the universality of the clergy; but merely the head, the Pope, according to some, or the Pope in union with the bishops whom he has approved, according to others,—for these, alone, are those, who, properly speaking, teach; the incumbency of the rest being nothing else than merely to accept what they have decided. He now has present to his mind the idea that those who teach,—viz., the Pope and bishops,—and whose doctrine, or decision, must be received without appeal, are themselves the very same persons who are accused of perverting and corrupting the sense of the passages in question, in order to accommodate them to their own theological opinions; because all besides are bound to allow themselves to be blindly carried away from the true sense to the one to which it has been perverted. Now that answer, which is the one constantly given, and that which of necessity must be given, by every Romanist, who adheres strictly to his principles, is

one which presents to us a moral phenomenon, to which we refer in the heading of this article,—viz., that it is possible learned and religious men, and many of them in good faith, which cannot be denied, gravely propose, that, in order to decide upon an accusation, mutually brought by two parties, one against the other, it may be reasonable, just, and ordered by God, too, that one of these parties may decide the case in his own favour. Could such a thing have been believed possible, considering the ordinary notions of the human species, as to justice and rectitude, if it were not justified by the fact?

We have said, already, that the Roman Catholic doctor will consent to the examination of the Scriptures, in order to confront what they teach with his own doctrine, derived from his church,—that is, from his own doctors; but our readers ought to know, that, if he does so, it will be merely out of condescension, for every Roman doctor, strictly adhering to the principles of his chiefs, ought to refuse any such examination, and answer him who argues from the Scriptures, in the same terms in which an English Roman Catholic theologian answered in a similar case. Dr. Milner, in a work of his, which has for its title, "The End of Controversy," says:—"Before entering with you on the discussion of any part of Scripture, I see myself obligated, in conformity with my rule of faith, as explained by the Fathers, and especially Tertullian, to protest against all right, on your part, to argue with me from Scripture, and, as is proper, I must deny that there is any necessity on my part to answer any objection taken from it, which you may state to me. I have shown you that 'no prophecy of Scripture gives its own interpretation,' and I have proved to you that all that there is to do with the Scriptures pertains to the church (to us). . . . Hence it is that it is impossible the true sense of Scripture can ever be against her and her doctrine (us and our doctrine): hence it is, also, that I can overcome every objection that you may present to me, drawn from any passage of Scripture, with this short answer:—The church (ourselves) understands the passage in another sense than that in which you do; consequently you necessarily deceive yourself as to its sense." Thus, every Roman doctor must, in the last resource, say, "I and mine understand it differently; consequently, you and yours are in error." This, then, is what may with propriety be called, Judge and Party in the same Cause. J. P.

ANECDOTE.

A Roman Catholic gentleman coming out from the service of the Mass, met a poor Protestant peasant coming out of his place of worship, and accosted him thus: "My good fellow, tell me now, supposing you as well as I sincerely worship God, what real difference can there be between your religion and mine?" "A great deal," answered the peasant; "for you are just come from adoring a god made by the priest, and I come from adoring the God who made the priest." P.

HISTORY OF THE CONGREGATIONAL CHURCH ASSEMBLING IN EBENEZER CHAPEL, NECKINGER-ROAD, BERMONDSEY.

This church was gathered about the year 1711, according to the testimony of Mr. Walter Wilson, in his "History and Antiquities of Dissenting Churches and Meeting Houses in London, Westminster, and Southwark." Some of the persons that first joined together had been members of the church of which Mr. Joseph Jacobs was pastor; but left him upon his removal to Turner's Hall, in the city. A remnant of another church appears to have united with some members of that which had been under the care of Mr. Jacobs, and which assembled in Parish-street, Horsleydown. The church thus newly-formed, at first met in a large room, only, the precise locality of which is not known. In a short time they removed to a place of worship at Dockhead, in which the Church of England service had been used, and which seems to have been a chapel of ease for Bermondsey parish. Here the congregation increased very fast; and though the place was of a very considerable size, it became well-filled. The building used to go by the name of a Tabernacle. Quickly after the settlement of the congregation here, Mr. John Sladen became their pastor, and laboured among them more than twenty years. During his pastorate, the meeting-house in Back-street, Horsleydown, was erected; and in the year 1729, the congregation commenced the occupation of it. It is a building of good size, with three large galleries. Here the church remained one hundred years, quitting it on account of the expiration of their last lease of it, in the year 1829. On removing from Back-street, Horsleydown, they occupied their present place of worship in Neckinger-road, Bermondsey. This place had been recently built for a young minister, who had been educated at Cheshunt College, but who occupied it only a few months. As it had fallen into the builder's hands, who was desirous of disposing of it, the church at Back-street, who were, at that time, in need of another place, purchased it, and had galleries erected in it, and other improvements effected. It was opened for their use, October 7th, 1829, by

the late Rev. Dr. Fletcher, of Stepney, and the Rev. G. Clayton, of Waltham: and they have continued to worship in it to the present time.

A separation from this church occurred in the year 1822, which included a considerable number of the members who then constituted the church at Back-street. The separatists built the chapel at present standing in Parish-street, Horsleydown, which is known by the name of Union Chapel. The church assembling in the said chapel in Parish-street, was for a while under the pastoral care of the Rev. W. Deering, now of Leytonstone, Essex; and, subsequently, of the Rev. J. Cooper, who had laboured at West Bromwich, and is now believed to be at Norwich, without a pastoral charge. The present pastor of the church in Parish-street, is the Rev. John Adey, formerly of Ramsgate, who has laboured among that people with great acceptance and usefulness near eighteen years, and under whose pastoral care the church is now in a flourishing condition.

The church now assembling in Neckinger-road, a sketch of whose history is here presented, has had nine pastors, including the present one. A brief statement in regard to each of them is here subjoined:

John Sladen was the first pastor. This excellent minister was born in London, about the year 1687. His first serious impressions he received under the ministry of that pious and judicious divine, Mr. Richard Taylor, by whose direction and advice he was placed under the tuition of the eminent Mr. Timothy Jollie, of Sheffield. About the year 1711, when he was twenty-four years of age, he was ordained to the pastoral office in this church, then newly-constituted. In this situation he proved himself a skilful and laborious minister, earnestly desirous of the salvation of those committed to his care. He was a minister of great reputation in his day. He took an active part in the debates at Salter's Hall, during the Trinitarian controversy, in the year 1729, and his name appears in the list of ministers, who, at that time,

agreed to subscribe their names to the first article of the Church of England, and the answers to the fifth and sixth questions in "the Assembly's Catechism." He was one of the ministers selected to preach the lectures in Lime-street, upon the most important doctrines of the Gospel. The subject handled by him was the doctrine of particular election, grounded on 2 Thess. ii. 13; and may be found in the first volume of these discourses. Mr. Sladen departed this life on the 19th of October, 1733, in the forty-seventh year of his age. His funeral sermon was preached by Dr. Ridgley, from 1 Tim. i. 15, and afterwards published.

Mr. Sladen was succeeded in the pastoral office at Back-street by Mr. John Halford, who was a native of Northampton, but did not pass through any preparatory studies for the ministry. He had been previously settled at Bishops Stortford, in Hertfordshire, and Market Harborough, in Leicestershire. He was set apart over the church in Back-street, Horsleydown, October 24th, 1734. Here he continued his ministerial labours till his death, which occurred May 22nd, 1763. Joseph Pitts was the next pastor of this church. He was born in 1702, at Exeter, in Devonshire, in which county it is probable that the family had been located for some time, and produced several persons of public reputation among the Nonconformists. He was educated for the ministry at a private dissenting academy, supposed to be that which then flourished in London, under the care of Dr. Ridgley. He exercised his ministry at Hitchin, in Hertfordshire, and Braintree, in Essex, previously to his settlement at Back-street. Some time before his death he resigned the pastoral office in this church, and retired to Taunton, in Somersetshire, where he finished his course, December 5th, 1788, aged eighty-six years. One of his daughters was married to the late Rev. Joseph Barber. In the time of Mr. Pitts' ministry, Mrs. Priscilla Sharp,—whose maiden name was Tichbourn,—was a member of this church. She was a descendant of the famous Sir Robert Tichbourn, one of the judges of Charles I., and whom she used to call her grandfather. The celebrated John Wilkes, whom she called her cousin, was descended from the same

family. Mr. Pitts became co-pastor with Mr. Halford, of this church, in 1758: upon the death of that gentleman, in 1763, he succeeded to the whole charge, and resigned his office, it is supposed, about the year 1775.

William Dunn succeeded Mr. Pitts in the pastoral office in this church: but the exact date of his settlement is not known. He was educated under the Countess of Huntingdon's patronage, and preached some time in her connexion. In 1785 he retired to Bradford, in Wilts, where he died, in May, 1805, at the age of forty-five. He was an acceptable preacher, and in his life and conversation exemplified those truths which he enforced with much energy.

John Batten, after the resignation of Mr. Dunn, accepted the pastoral charge, and settled here in 1780. He was a young man of good abilities, and a sensible preacher; and was the pastor of this church several years. No information is possessed in reference to his removal or his death.

John Holmes succeeded Mr. Batten, and was the pastor of this church till the year 1797. In his doctrinal views he is understood to have been a high Calvinist, and in his temper somewhat hasty. No particulars have been transmitted to us in reference to him.

John Randall was ordained here, May 17th, 1798. He retained the pastoral charge about two years. He was a man of good natural abilities, but he had been destitute of the advantage of an education for the ministry. We have been informed that the congregation very rapidly increased under him during the first year of his labours, and as rapidly dispersed during his second year. The church was in an extremely low condition when he gave up his charge, in the year 1800.

Henry Hunt commenced his labours here in August, 1800, being then about seventy-five years of age. He was a native of Dublin. The preaching of Mr. Carrick and Mr. Whitfield, in their labours in Dublin, had been greatly blessed to him. He was ordained, in the Congregational mode, in Stafford-street meeting-house, Dublin, in October, 1762. Here he continued till the year 1766, when an irreparable breach took place between him and some of the leading men, on the important doctrine of the trinity. However, those who remained firm in the

belief of that doctrine, furnished him with commendatory letters to England: and the providence of God led him successively to Lancaster, Delph, in Yorkshire, Ellesmere, in Shropshire, Stourbridge, in Worcestershire, and finally to Back-street, Horsley-down, in Southwark. He at first, we have been informed, engaged and rented the meeting-house in Back-street, on his own responsibility: when the little remnant of the church, which continued after Mr. Randall had given up his charge, willingly accepted him as their pastor. He preached here several years, and though the congregation remained small, his labours were attended with the Divine blessing. He continued occasionally to preach till he had entered his eighty-eighth year, and his sermons were often extremely long. He finished his course in calm serenity, June 26th, 1815, about four months before he had completed his ninetieth year.

John Bodington, the present pastor, was educated for the ministry at Hoxton Academy, under the tuition of the late Dr. Simpson: the late Rev. J. Hooper, and Dr. H. F. Burder, having previously received preparatory instruction, for a few months, from the late Rev. J. Thornton, of Billericay. He settled at Back-street, at Midsunmer, 1813, and was ordained co-pastor with Mr. Hunt, October 20th, 1813, before he had completed the twentieth year of his age. He laboured at Back-street till the church removed, in October, 1829, to Neckinger-road, Bermondsey, where he removed with the people. He has now completed forty years of pastoral labour, in connection with this church. A special meeting of the congregation was held on the 20th of October, 1853, to congratulate

him on the arrival of the fortieth anniversary of his ordination, when a purse, containing fifteen sovereigns, collected by the ladies, was presented to him as a token of the affectionate regard of the people. During the long period of his ministry the church has experienced many vicissitudes; being sometimes in a prosperous, and sometimes in a depressed condition. Of late the emigration of many connected with it, and the unexpected removal of many others to distant neighbourhoods, has considerably reduced its numbers: but having obtained help of God, the church continues to this day.

There is a burial-ground, belonging to this church, in Long-lane, Bermondsey, adjoining the Quakers' burial-ground; and which, there is reason to believe, they possessed in the early part of Mr. Sladen's ministry. His remains were interred in it, in October, 1733. This burial-ground can now be used no longer as a place of interment. By an order of Her Majesty's Council, of the 25th of November, 1853, interments were ordered to be discontinued, from the 6th of December, 1853; and it does not appear that any compensation can be obtained for the pecuniary loss which will be thereby sustained.

The above is a brief sketch of the history of the Congregational Church now assembling in Neckinger-road, Bermondsey. The particulars are mostly gathered from Mr. Walter Wilson's "History and Antiquities of Dissenting Churches and Meeting-Houses in London, Westminster, and Southwark:" those which relate to Mr. Hunt are taken from his funeral sermon by the late Rev. T. Smith, of Trinity chapel, Leather-lane, Holborn. J. H.

Dec. 23rd, 1853.

Essays, Extracts, and Correspondence.

CHURCH GOVERNMENT.*

MR. STEWARD has signalized his voluntary withdrawal from the Wesleyan Conference, by the ablest production of its class that ever emanated from the realms of Methodism. He who was equal to such a performance was not an ordinary man; and his withdrawal

is to Methodism no ordinary loss. The severance of several hundreds of its preachers—in their way worthy and useful men—had weakened it less than that of the Author of the present work. The book, intellectually, presents some striking points of re-

* "The Principles of Church Government, and Their Application to Wesleyan Methodism." By GEORGE STEWARD. London: Hamilton, Adams, and Co.

semblance to Graham's "Ecclesiastical Establishments," and Ballantyne's "Voluntary Principle,"—two of the most masculine performances of modern times. Had either of these eminent men been Methodists, they might have been expected to have produced just some such work as this. In thus speaking, we are aware we pay Mr. Steward a high compliment; but while so doing, we pay a high compliment also to Methodism, which had the honour of producing such a man.

Our readers are not to expect from Mr. Steward a regular treatise, of the established type, on Church Government; for that was not his object. It was not so much to depict a complete portrait of Church Polity, as to show that the scheme of Methodism is not in harmony with the Word of God. He has, nevertheless, done a good deal, even in that way; while on his avowed theses he has performed a great service to the general cause of Christian liberty.

Mr. Steward divides his work into three parts: first, he descants, with great power, on the idea of Government as applied to Church Questions. Here he deals with Government in its Principles; he then proceeds to the Scripture Theory of Government, and applies the balance to Ministerial Theories, laying his hand heavily on Absolutism. He next applies it to Democracy; and here he admirably distinguishes between things that differ, pressing very hard on *ultra* Independency. There is much in the chapter deserving the attention of those who view the Christian pastor "simply as a functionary, not a power." Mr. Steward holds, that, according to the New Testament, the ministry is first, the church afterwards. He also holds, that the ordinance of the ministry is fundamental to the church, so that the powers, included in it must, to some extent, be independent of it. The following is Mr. Steward's view of the Democratic Theory. Referring to Eldership, he says:

"It may be pleaded for the democratic theory in the church, that Christ's headship being acknowledged, and the New Testament as his law, the chief prerogatives of a ruler are thereby precluded; the state of the church, both as to ministers and people, being simply subjective. The law is explicitly recorded as ordained by

them both, and open to joint inspection, and interpretation,—there is the rule—and nothing beyond this can oblige as to matters of conscience. All church duty is comprised in it; and human canons can consequently have no force in a church, but as they originate in full church council and consent. The legislative power cannot belong to any order of men agreeably to this view, in any sense whatever, whether singly or combined,—it appertains rather to the church as distinguished from the pastorate, than to the pastorate acting over, or even with the church. But if the functions of government made over to the church be viewed as administrative only, then the responsibilities of administration devolve on the whole church alike, and duties are only representatively performed by its officers. To watch over the church—to teach and guard it—to look into the conduct of its members, and to institute courses against such as are faulty—to lay down the Divine law in its application to imputed delinquency, and to put the church upon its duty, as under the eye of Christ—to prepare and lead members into its fellowship by doing all that is initiatory to church action in such cases, or more generally to warn, direct, and stir up the church against evil, and for good—in a word, to preside and lead as a disciplinary functionary in general—these points of pre-eminence appertain to the minister, but no magistracy, in the sense of inherent official right—he merely inquires for the placet of the church—'Velitis, Quirites' is the judicial fiat carrying sentence from which there is no appeal, even when the judgment of the pastor is dead against it. His duty is supposed to be discharged, and his responsibility satisfied, when his best endeavours have been put forth in behalf of what he deems a righteous act by the church—theirs, when the same dispositions have led them to action, with whatever issue. To the doctrine of power, the moral of its exercise must of course correspond, whatever that doctrine may be.

"On the theory of democracy, popular rights of jurisdiction are more than co-ordinate, they are supreme; co-ordination being a mere conventional arrangement, when power disjoined from office is supposed to be resident in the people only. The minister's

duty is merely economic, he is concerned with an apparatus more than himself—his concern is not so much to move himself or others, as to be moved by them. It is not the duty of the church to entertain the motions of the pastorate where higher considerations do not forbid, but for the pastorate to ascertain what are the wishes of the church. Rule is therefore hardly his; even in the sense of delegation, because really kept in hand by a whole community, and as duty is diffused throughout it by this assumed right of universal co-equal action, responsibility is so likewise; it is not modified as an individual affair by the diversities of individual trust, nor lodged in the community, in a loose corporative sense, as applicable to nations—but equally in every one of its members; nor does office, as such, confer superiority over even the meanest member of the fraternity."

Such is Mr. Steward's exposition, and it must be allowed to come tolerably near the truth, although the Independents are neither few nor small who would, on Scriptural grounds, claim pastoral prerogatives considerably higher.

The Second Part of the work deals with Scriptural Views of the Ministry; and here we have able disquisitions on the Apostolate—The Eldership—The Church—Ministerial and Church Functions in Government. This last point is discussed at great length. The following passage comprises thoughts entitled to serious consideration:

"Churches are so many bodies divinely compacted, but their action depends on the 'effectual working in the measure of every part,' not on the mere behests of a ministerial head. This is the law—but it is a law subject to abeyance by derangements, which may occur in the head, as well as any other part of the body. The Divine message simply respects the Divine ordinance, as its assumed ground of relevancy—compliance is therefore demanded from the whole—and no rules seem to be given for economical purposes, whenever the creative ordinance has been abandoned. Things, as it respects both ministers and people, are supposed to be in their true normal state; and not a word is dropped, giving directions how ministers or people may act alone; or, in a condition of mutual

repugnance. No directions are given to pastors as to what amount of power they may lawfully wield to coerce a rebellious people—or in what cases it is lawful for a people to put down, or cast off their pastors. It confines itself solely to the range of duties—to a state of obedience—not of anarchy (by whatever causes introduced); passing over the whole field where passion and antinomianism have committed their ravages, as over a field of death—the slain, 'whom God remembers no more.'

"Finally, it may be observed in reference to the charges to the churches, that the recognition in them of a power to uphold the ministry in the performance of its duties, must imply a counter-power of restraining it from acts which may be judged to be abuses of office; or, what amounts to the same thing, to be an undue extension of its power. No people can have any right to deprive a minister of the prerogatives essential to his office; putting them into commission, as it is familiarly called—absorbing them into the body of the church (as if the church were a mere society, which can give and take away power at its pleasure);—thus putting a mock sceptre into his hands, and a crown on democracy,—this they may not do—while, on the other hand, a minister may as little claim to appropriate the functions of his people, and transform himself into a sort of Polyphemus, by the addition of their powers to his own. Mutual observance of the line of demarcation between them, to be maintained by mutual study of the word—by singleness of purpose—and by a prevailing spiritual intelligence—these must obtain—or the church will be lost in the counter whirlpools of anarchy and despotism."

The views of Mr. Steward, in this very elaborate portion of the volume, may, in substance, be stated in a few words. The Church is always addressed as an organised community, whose affairs are in its own keeping. All deliverances are broadly given, as if meant to be a common law to both officers and people. The New Testament provides for the universal participation of its members in its Government, agreeably to their relations and functions, as parts of the body; the eldership, whether limited to one or more, as intrusted with the rule, while

the people are the subjective portion of the community. The functions of authority are modified by the voice of its subjects; while their liberty is restrained by a becoming regard for the prerogatives of office. Let us hear our author:

"These two principles forming the pivot of church polity, are inseparably combined, and their union makes the bond of good government, and the bond of righteous peace. Accordingly, it is the prerogative of office, to take counsel—to initiate—to exhort—to command—it is the obligation of the people, to hear—to judge—and to confirm by formal placet, if required, the motion of the pastor—or, to veto it, when put to them, if convictions of superior obligation should impel them to deny its will."

Mr. Steward here cites a passage from Dr. Davidson, as expressing his own views:

"In looking at a church of Christ, constituted after his own word, we observe in it the appearance of a democracy and a proper aristocracy. In regard to the elders who rule, it is an aristocracy; but with relation to the powers of the members generally, it resembles a democracy to a certain extent, though it is not a real democracy. The two classes, the rulers and the ruled, each possessing its own rights, need not clash with each other. A due balance may be maintained between them. The golden equipoise of prerogative may be preserved. It is possible, indeed, that the government of the elders may become oppression; while the prerogative of the people may become lawlessness and anarchy. But where the vital peaceable power of godliness prevails, neither party will encroach on the other."

Mr. Steward further holds, that these principles are recognised in the New Testament, because examples are sufficiently numerous to show that laymen sat in deliberation in church assembly, as well as elders, and shared in the discussion of the highest questions of economy.

The following is to the point:

"Thus the whole gist of the matter is this—the church, including ministers and people, share a common responsibility, founded on a common law—but distinguished either by office or by relations to office—that ministers are made responsible for the duties of

office, as holding it by Divine warrant—the people are made responsible for upholding or controlling office, as they may see good—both are equally in their power, as it is for their benefit that office was instituted. It is in this potentiality that their responsibility lies, as this is the province of their action; and they are, therefore, equally put on their duty with pastors, by the Head of the Church. According to this statement, the ministry is held responsible to Christ for compliance with all its instituted relationships to his church—its duty is co-extensive—nor is its responsibility fully met, if any of these relations are practically overlooked. By these the ministry is also made responsible to the church, as well as to its Head, for a performance of duty answerably to the scope of its existing relations—of which the people claim to be judges—and not the ministry only of itself. No ministry can be right, if it ignore these relations, and these secondary obligations to the church. It cannot separate from the church, and shut itself up to its own counsels, without an infraction of the cardinal principles of church constitution, as gathered from the sacred records. It can hold no title to administer even Divine laws, much less to institute conventional ones, but as the church is a recognised party to both. But, on the other hand, the people are not co-ordinate with the ministry, much less supreme over it, in Scripture recognition. Elders are rulers and guides to them in the Lord. Hence, reverence and submission are due to them from the people, because of their office, as well as for their virtues and labours. A factious and unruly temper is a great sin in any people, and often leads to another akin to that which bears the brand of Scripture—speaking 'evil of dignities.'

These views show the profound reverence of Mr. Steward for the Word of God, and the success with which he has studied its contents. The sum of his teaching is, that the obedience to pastors is regulated, not by the will of Wesley, or of any other good man, but by the Word of God as spoken by the pastors and accepted by the individuals called on to obey. He holds, that unless the pastor be more than a guide—even a priest—the Word of God must overrule his bare authority. Such a conclusion as this, of course,

makes short work of Methodistic despotism. As our author views the matter, the pastor's place is "in the midst of the church, as well as over it;" for it is joined with him in determining what things or persons are to be bound or loosed therein. Mr. Steward, having devoted about three-fourths of his work to principles, proceeds to deal with Methodism, in its connexionalism—in its polity—in its condition and prospects. This portion of the dissertation will test the Methodistic body as to the metal of which it is made. They are here supplied, in the course of Providence, with a most able teacher; and there is serious responsibility connected with the reception they shall give to his lessons. It was scarcely possible, perhaps, within the same space, to do more execution against the general system of Methodistic absolutism. The writer's knowledge is so perfect as to yield him the utmost advantage in arguing. He has demonstrated, as far as language can demonstrate anything of the sort, that the system is alike abhorrent to reason and to Scripture. He shows that Wesley was the father of a family—a ruler over his own household—a patriarch, an elder, and a bishop—a sovereign in his own kingdom, without any to share his rule—an autocrat in the strongest sense in which the name can be honourably realized in a servant of Christ. The people were the "clergy," and he their "father." Wesley was this—all this, and a great deal more—a prototype to his sons and successors. Substituting Conference for Wesley, what the thing was then, the thing is up to the present moment. Mr. Steward has made short work of the "collective pastorate," of which the world has heard so much of late years. He shows that the whole system rests simply on *prerogative*; a system which must, in such a region as England, either be modified, or ultimately perish.

STATISTICS OF RELIGIOUS WORSHIP.

By Edward Baines, Esq., Leeds.

We believe that extremely few persons, whether friends of religious establishments or even of the voluntary support of religion, have anything approaching to an adequate conception of what has been done in our own day by what is generally called the voluntary principle. In and out of Parliament from Cabinet Ministers down to the humblest

writers in the newspapers, we have heard for years the cuckoo cry that "the voluntary system is a *failure*;" and this has been applied not merely to education, but also to religion. It has been our duty, having many years ago obtained, through our own inquiries, pretty accurate information concerning places of worship and schools in the manufacturing districts, in 1800 and 1843, as well as concerning other parts of the kingdom, steadily to maintain the opposite opinion; and before Committees of the House of Commons on Church Rates and on Education, as well as through the press, to assert the power and sufficiency of the voluntary system. We have done this, under the absolute knowledge that we were right, with a perseverance which has been regarded as unaccountable. In so doing we have had a few faithful coadjutors, in the Metropolis and the Provinces; but in Parliament, till very lately, scarcely a man has ventured to raise his voice on behalf of so decried and scouted a doctrine. The impartial census of 1851, and no less impartial report of Mr. Horace Mann accompanying it, will perhaps at length obtain a degree of credit for this great principle, which our own advocacy, through the strength of the prejudices opposed to us, quite failed to secure.

Before proceeding further, let us observe, that during the ten years that we have been continually fighting the voluntary battle, we have never done it from sectarian motives, or with the slightest wish to disparage the great exertions of the friends of the Established Church. We knew that in one department (that of day-schools) they had done more than the Dissenters, whilst in another department, or rather two (namely, in places of worship and Sunday-schools) the Dissenters have done more than the Churchmen. But we have proclaimed the benevolence and public spirit of Churchmen as cheerfully as those of Dissenters, and we never concealed from ourselves that they had very superior wealth and power when they choose to put them forth. What we have been zealous for has been a *great principle*, which is indissolubly connected with the purity and freedom of religion, as well as with civil liberty: and if ever a principle was established in this world, the power of the voluntary principle is established by the exact, detailed, and cumulative evidence of the official documents now published.

The best method of testing the merits of the voluntary system, especially as compared with that of Governmental action, is to see what each of those systems has done to provide the means of religious instruction for the people of England during the most important half-century in our history, within which there has been the most rapid increase in our population. The report of Mr. Mann affords us the means of doing this. From his figures we learn what was the extent of religious accommodation in 1801, what it was in 1851, and by what parties and in what manner the great augmentation made in those fifty years was effected. The leading facts appear at a glance from the following table, which is constructed from the two tables at p. 181 and p. 140 of Mr. Mann's report:

PLACES OF WORSHIP AND SITTINGS IN
ENGLAND AND WALES.

| Years. | Of the Establishment. | | Not of the Establishment. | |
|--------|-----------------------|-----------|---------------------------|-----------|
| | Churohes. | Sittings. | Chapels. | Sittings. |
| 1801 | 11,379 | 4,289,883 | 3,701 | 881,240 |
| 1811 | 11,444 | 4,814,388 | 5,046 | 1,209,900 |
| 1821 | 11,558 | 4,367,860 | 7,238 | 1,787,120 |
| 1831 | 11,983 | 4,481,891 | 10,530 | 2,625,200 |
| 1841 | 12,068 | 4,775,836 | 18,349 | 3,778,300 |
| 1851 | 14,077 | 6,517,915 | 20,390 | 4,894,648 |

INCREASE IN FIFTY YEARS.

| Increase of Churches. | | Increase Dissenters Places of Worship. | |
|-----------------------|-----------------|--|-----------------|
| Churches added. | Sittings added. | Chapels added. | Sittings added. |
| 2,698 | 1,028,032 | 16,689 | 4,018,408 |

It would appear, then, that in fifty years the Church of England has added 24 per cent. to its religious accommodation, and that the other religious communities have added 455 per cent. to their accommodation.

But this is not all. By very far the greater part of what has been done in the building of churches within the fifty years has not been done by Government grants or Church property, but on the voluntary system. The following table from p. 41 of Mr. Mann's report gives the due credit to the voluntary benevolence of Churchmen:

| Periods. | No. of Churches built. | Estimated cost. | |
|--------------|------------------------|-----------------|--|
| | | Total. | Contributed by Public Funds. Private Ben. |
| 1801 to 1831 | 500 | £ 3,000,000 | £ 1,152,044 |
| 1831 to 1851 | 2,029 | 4,967,000 | 511,385 |
| 1801 to 1851 | 2,529 | 9,967,000 | 1,663,429 |
| | | | £ 1,347,928 |
| | | | 5,675,615 |
| | | | 7,423,571 |

Thus, then, individual benevolence contributed £7,423,571, whilst the Government granted £1,663,429—the former being *four and a half* fold more than the latter.

Now can we form any fair and moderate estimate of the money expended by other Religious Communities on the building of chapels within the same time? The apparent number of places of worship added since 1801 by the Dissenters, is 16,689; but we showed last week that some thousands of these are not "chapels," but either school-rooms or rooms in private houses. Some of the school-rooms may have been built for the double purpose of worship and teaching. But we wish to take a very moderate view, and therefore we will throw off the large number of 6,689, and only assume 10,000 "chapels" (properly so called) to have been built since 1801. The probable average cost of the land, building, and furnishing of each chapel must be a mere matter of judgment. It seems that the average number of sittings in the churches built since 1801 is 381, and in the chapels is 240; the latter being about in the proportion of *two-thirds* of the former. If chapels were generally built in a manner as expensive as churches, we might therefore take two-thirds of the proportionate cost estimated by Mr. Mann for the churches; which, as appears from the table above, is £6,000 per church from 1801 to 1831, and £3,000 per church from 1831 to 1851. But, instead of doing this, we shall, on the ground of the greater plainness and economy, with which chapels are built, assume only *one-half* of the *lower* of the above sums; which would make £1,500; a sum scarcely too high, when it is to include the land, building, furnishing, legal, and other expenses, and especially when the number of chapels we have thrown out is remembered. Then we have 10,000 chapels (at the reduced number), assumed to cost £1,500 each; the aggregate amount is £15,000,000.

NUMBER AND COST OF DISSENTING CHAPELS BUILT BETWEEN 1801 AND 1851, reducing the number from 16,689 to 10,000.

| Number of Chapels. | Estimated average cost of each. | Total cost. |
|--------------------|---------------------------------|-------------|
| 10,000 | £1,500 | £15,000,000 |

Now, then, we must add the amount voluntarily expended on Churches of the Establishment, as shown above, to the amount voluntarily expended on chapels, and compare it with the amount granted by the Government for providing religious accommodation within the same period:—

COMPARATIVE AMOUNTS CONTRIBUTED BY THE GOVERNMENT AND BY THE VOLUNTARY SYSTEM TOWARDS RELIGIOUS ACCOMMODATION, BETWEEN 1801 AND 1851.

| | By Government. | By the Voluntary System. |
|---------------|----------------|--------------------------|
| On Churches | £ 1,663,429 | £ 7,423,571 |
| On Chapels... | Nil. | 15,000,000 |
| | 1,663,429 | 22,423,571 |

Thus private benevolence has exceeded Parliamentary benevolence in the proportion of thirteen and a half fold!

But it will at once occur to the reader, that whilst the clergy of the Establishment are supported out of public funds very modestly by Mr. Mann, at "considerably upwards of £5,000,000 per annum," and whilst the churches have been kept in repair and service conducted at an expense of £500,000 a year, the whole charge of the ministry and worship among the Dissenters rests upon themselves. It must be a very vague conjecture formed on this point, especially as the number of regular ministers among the Dissenters is perhaps not half as large as the number of their congregations; the smaller congregations being mostly supplied by local preachers, though, from time to time, visited by the regular ministers. Let us suppose that the Dissenting ministers numbered 3,000 in 1801, and 10,000 in 1851. But of course the other expenses of worship have to be borne for the whole 20,390 places of worship. Let us assume a very low medium for the places of worship which were increasing so rapidly from 1801 to 1851; let us take them at 8,000 for the whole period, and estimate the cost of maintaining their ministers and worship at £100 a year for each. This would give an aggregate cost, as the medium or average for the fifty years, of £800,000 a year; which, multiplied by 50, gives £40,000,000 for the whole period. At present the annual charge borne by the Dissenters must exceed £1,200,000 a year.

Nor is this all. Whilst the poor Dissenters have been paying forty millions sterling for their worship, and *after* millions for the erection of their chapels, making a total of £55,000,000 sterling; there are several thousands of clergymen of the Establishment, including the incumbents of new churches and the curates, who have also been supported on the Voluntary principle. But on this point we are so destitute of materials, that we shall not attempt to form an estimate.

The great facts are sufficiently strong, namely, that, in half a century within which England doubled its population, she also doubled her religious accommodation; but that of the 19,387 places of worship newly opened during that time, Parliament contributed a *portion* of the expense of building 520 of them, whilst the other part of the expense of those 520, and the entire expense of the remaining 18,867 churches and chapels were provided by Voluntary benevolence.

But it may be said—"Oh! but you make a prodigious omission; you forget that during that whole period, the Establishment was supporting its episcopate and clergy with funds of no less than £5,000,000 a year, which, in fifty years, amounts to £250,000,000." No, indeed, we do not forget this. It is a part of our case. Here is the richest establishment in the world doing its routine duty, but contributing nothing, *out of its own property*, to provide religious accommodation for a doubled population; whilst the so-called Voluntary system has been providing 5,041,440 sittings (abating a portion of those in the 520 Parliamentary churches) at an expense to individuals of £22,423,571. We

do not deny the cathedraled pomp and palaced grandeur of a church whose prelates are nobles. We would not willingly disparage the eloquence of its bishops, the learning of its clergy, or the value of some of its institutions. Still less would we be insensible to the voluntary zeal and liberality lately displayed by many of the clergy and many Churchmen. All we maintain is, that for the preaching of the Gospel, and especially for adaptation to increasing population and altered circumstances, the Establishment, as an Establishment, has been proved to be very inferior indeed to the Voluntary system; whilst that same Voluntary system, despised and stigmatised by statesmen, by clergymen, by school-inspectors, by authors, and by editors, as utterly impotent and a failure, has carried us on its heroic shoulders through the social battle with infidelity, vice, and ignorance, and has proved itself by its acts much nearer of kin to the Apostles than their vaunted "successors."

GENERAL SUMMARY.

| DENOMINATIONS. | Number of Places of Worship. | Number of Sittings. | Estimated Total Number of Attendants. |
|-----------------------------|------------------------------|---------------------|---------------------------------------|
| <i>Protestant Churches.</i> | | | |
| Church of England | 14,077 | 5,817,915 | 3,778,474 |
| Scottish Presbyterians | | | |
| Ch. of Scotland | 18 | 13,789 | 8,712 |
| Un. Presb. Church | 66 | 31,361 | 23,207 |
| Pres. Ch. in King. | 79 | 41,553 | 28,312 |
| Ref. Irish Pres. | 1 | 120 | |
| Independents | 3,244 | 1,007,760 | 793,142 |
| <i>Baptists.</i> | | | |
| General | 53 | 20,539 | 12,328 |
| Particular | 1,947 | 582,693 | 471,288 |
| Seventh Day | 2 | 899 | 52 |
| Scottish | 15 | 2,647 | 1,246 |
| New Con. General | 182 | 52,604 | 40,027 |
| Undefined | 530 | 93,310 | 63,047 |
| Society of Friends | 371 | 91,550 | 18,172 |
| Unitarians | 229 | 68,554 | 37,150 |
| Moravians | 32 | 9,305 | 7,364 |
| <i>Wes. Methodists.</i> | | | |
| Original Connex. | 6,579 | 1,447,580 | 907,313 |
| New Connexion | 290 | 90,964 | 61,319 |
| Prim. Methodists | 3,371 | 414,080 | 204,555 |
| Bible Christians | 422 | 80,334 | 38,012 |
| W. M. Association | 419 | 98,813 | 56,430 |
| Independent Moth | 20 | 2,263 | 1,658 |
| Wes. Reformers. | 339 | 67,314 | 53,494 |
| <i>Calv. Methodists.</i> | | | |
| Welsh Cal. Meth. | 823 | 211,951 | 151,046 |
| Lady Hunt. Con. | 104 | 38,727 | 26,779 |
| Sandemanians | 6 | 956 | 497 |
| Now Church | 60 | 12,107 | 7,083 |
| Brethren | 132 | 18,229 | 10,414 |
| Isolated Congreg. | 539 | 104,481 | 63,372 |
| Lutherans | 3 | 2,608 | 1,284 |
| French Protestants | 3 | 800 | 241 |
| Ref. Ch. Netherlands | 1 | 850 | 70 |
| German Prot. Ref. | 1 | 200 | 140 |
| <i>Other Churches.</i> | | | |
| Roman Catholics | 576 | 136,111 | 305,393 |
| Greek Church | 3 | 801 | 240 |
| German Catholics | 1 | 808 | 567 |
| Italian Reformers | 1 | 156 | 30 |
| Cath. & Apost. Ch. | 32 | 7,487 | 4,908 |
| Latter-Day Saints | 223 | 30,783 | 18,800 |
| Jews | 63 | 8,433 | 4,150 |
| Total | 34,467 | 10,812,568 | 7,261,682 |

OUR SUNDAY-SCHOOLS: WHAT THEY DO AND MIGHT DO FOR ENGLAND.

To Superintendents and Teachers.

FELLOW WORKERS.—Two Parliamentary documents have lately appeared which must deeply interest you,—one of them, as showing the vast importance and capabilities of the Sunday-schools of England,—and the other, as showing how great a work they have yet to do for God and man.

The first of these documents was a Return made to the House of Commons last spring,* from which it appears that at three several periods, at which Parliamentary inquiries have been made concerning schools, the numbers of Sunday-schools and scholars in England and Wales were as follow :

| Years. | Number of Sunday-schools. | Number of Sunday-scholars. |
|--------|---------------------------|----------------------------|
| 1818 | 6,468 | 477,223 |
| 1833 | 16,823 | 1,548,890 |
| 1851 | 23,498 | 2,407,409 |

The second of these Parliamentary documents has just appeared, and it contains a Report and Returns concerning the means of "Religious Worship," with the attendance upon it, as ascertained by the Census of 1851.† By this important Report we are informed of the interesting facts, that the number of Sunday-school Teachers, and the actual attendance of Sunday-scholars on the Census Sunday, March 30, 1851, were as follow :

| | |
|--|-----------|
| Number of Sunday-school Teachers | 302,000 |
| Number of Sunday-scholars in attendance on the Census Sunday.. | 2,280,000 |

These facts, attesting, as they do, the wonderful growth and extent, of the Sunday-schools of England, cannot but give a thrill of delight to every philanthropic and pious breast. When it is remembered that the very origin of the system was so recent as 1782, that it is the spontaneous growth of the religious and educational zeal of the churches, and that the services of the teachers are purely gratuitous, we cannot but see in these great assemblages of teachers and scholars over the whole land matter of devout thankfulness to Him who has raised up so mighty an agency, together with lively hope for the future condition of our country.

It is known to all who have practical experience of Sunday-schools, that they have been the means of incalculable good. They have been the nurseries of our churches; and from them considerable numbers of our ministers, and of our most useful and distinguished missionaries, have arisen. They have sent a sanctifying influence to multitudes of cottages, workshops, and fields. They have smoothed and blessed thousands of death-beds. They have reclaimed many parents from ungodliness. They have diffused

Bibles, hymn-books, tracts, and sacred literature among the least-instructed classes. They have done much to discountenance profanity, Sabbath-breaking, gambling, and the low forms of vice and cruelty, which Mr. Raikes describes as prevalent when he began his sacred enterprise, and which made the Lord's day eminently the devil's day.* They have furnished active agents of our Temperance Societies. They have relieved distress, refined vulgarity, encouraged cleanliness of home and person, improved both dress and speech, promoted intelligence and providence, moderated violence, checked incipient disaffection, and cemented classes of society too prone to mutual jealousy.

To the Teachers the blessing has been almost as great as to the scholars. The Sunday-school affords a sacred direction to youthful ardour, a happy exercise for intellectual activity, a powerful incentive to piety, an easy introduction to the self-denying duties of visiting the poor and the sick, a safeguard against pride, conceit, indolence, backsliding, and scepticism,—in short, a social, moral, and religious training which is altogether invaluable. If the scholars did not in numbers so far exceed the teachers, I should be disposed to think that the latter were the greater gainers from their Sabbath employment. Every conscientious teacher will be ready to say from experience—"It is more blessed to give than to receive."

To the philosophical historian, the rapid rise of Sunday-schools, with the beneficial influences they have spread over the country, must appear as one of the most remarkable features of our modern history. Blind, indeed, must be the statesman, who does not recognize them as a bulwark of our moral greatness. When we remember that in no other country of Europe, with exceptions that scarcely deserve mention, does the religious Sunday-school exist at all, and that even in the United States it does not prevail so extensively as here, the English people may regard this English institution with thankful congratulation, and bend their efforts to increase its efficiency to the utmost.

It was not, however, in the spirit of complacency that I took up my pen. If the Parliamentary documents to which I have referred afford us legitimate cause for rejoicing, the more recent publication furnishes perhaps still greater cause for humiliation. To all who are interested in Sunday-schools it presents reasons for anxiety, and a call to new and more powerful exertion.

The Report of Mr. Horace Mann, which is both able and impartial, draws out the

* In 1784 Mr. Raikes thus describes one of the suburbs of Gloucester: "On Sunday, the street is filled with multitudes of little wretches, who, released on that day from their employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell, rather than that of any other place." Again: "The Lord's day has hitherto been prostituted to bad purposes. Farmers and other inhabitants of the towns and villages complain that they receive more injury in their property on the Sabbath than all the week besides; this, in a great measure, proceeds from the lawless state of the youngest class, who are allowed to run wild on that day, free from every restraint."

* Entitled, "Schools: Returns of the Number of Day-schools and Sunday-schools, and of the Number of Day-scholars and Sunday-scholars, in England and Wales, in 1818, 1833, and 1851." Parliamentary Paper, No. 487.

† Entitled, "Census of Great Britain, 1851. Religious Worship. England and Wales. Reports and Tables." An octavo volume, of which an official abridgement is published, price 1s.

result of the Census Returns on Religious Worship in a very interesting manner. Some of the results afford matter for congratulation, but others for deep regret. It appears that in England and Wales, we have 34,467 places of worship, containing 10,212,663 sittings, and that 19,387 of these places, containing 5,041,440 sittings, have been opened within the present century, through the efforts of all denominations of Christians. On the Census Sunday, however, the attendance at these places of worship was only 4,617,182 persons in the morning, 3,184,135 in the afternoon, and 3,064,449 in the evening. As some might attend only once, and some twice, Mr. Mann estimates that these three attendances probably show "a total of 7,261,032 separate persons who attended service either once or often on the Census Sunday." He then further estimates, that the population of England and Wales being 17,927,609, after making allowance for young children, sick persons, and those detained by other causes, 10,398,013 persons are ordinarily "able to attend" Divine service, if willing, at one and the same time; and that as many as 12,549,326 persons are able to attend "once at least" in the day. As, then, only 7,261,032 persons attended on the Census Sunday, he infers that 5,288,291 persons were absent on that day; and though he guards himself against supposing that all these are "habitual neglecters of religious services," yet the figures leave upon the mind a painful conviction that vast numbers of the people attend Divine worship but occasionally, and that the number of "habitual neglecters" must be exceedingly large. Mr. Mann further expresses his opinion, that the absentees are not to be found to any great extent among the middle or upper classes, but among "the labouring myriads;" and that many of them have attended the Sunday-school. He speaks of "the vast amount of Christian zeal and influence displayed and exercised by teachers in Sunday-schools;" and says—"It is difficult to overstate the value of these voluntary labours, much as the effect of them, unhappily, is lost, when, verging on maturity, the scholar ceases to attend the school without commencing or continuing to frequent the church."*

The undoubted fact that the greater number of the Sabbath-breakers have at one time or another been in our schools, results inevitably from the other fact, that *nearly the whole of the working-class attend Sunday-school for a longer or shorter period.* This is proved by the figures already given. Our population is 17,927,609, of whom 4,097,175 are from five to fifteen years of age, that is, within the ten years of life usually called "the school age."† The classes which send their children to the Sunday-school are about two-thirds of the whole population in some parts, and three-fourths of the whole in others. If we take a medium between these two proportions, we shall find 2,902,165 work-

ing-class children of the school age. If the whole of these attended Sunday-school ten full years, we should have 2,902,165 Sunday scholars at all times; and, as the number of Sunday scholars in 1851 was 2,407,409, it might show that the *whole of the working-class children attended Sunday-school for eight years and four months each.* We know, however, in point of fact, that the whole of the working-class children do not attend our Sunday-schools,—that many who do attend are with us for a much shorter time,—and that, on the other hand, many remain with us to a more advanced age than fifteen, even to eighteen, and some to adult years. Again, some do not come to school so early as five years of age; and some are kept at home by sickness, by distance, by weather, by defective clothing, to assist their mothers, or (where there is no mother) to take charge of the house. These circumstances, some on one side and some on the other, prevent us from forming an exact estimate; but the great and important fact is this, that the 2,407,409 children in Sunday-schools give an *average of more than eight years of Sunday-school instruction for the whole of the working-class children;* and though some stay more than eight years; some less, and a few never come at all, yet such is the *average,* and that average proves us to have at one time or other *NEARLY ALL the working-class children in our schools.*

There, Teachers and Superintendents, take that fact, and think upon it. In one view, does it not shame us? In another view, does it not show what is possible of future achievement? **WE HAVE THE CHILDREN!** Repeat it to yourselves, till the mighty import of the fact is fully understood, and can never be forgotten. **WE HAVE THE CHILDREN,** just at the age when they are most susceptible of kindness, and most amenable to authority. **WE HAVE THE CHILDREN,** before they become Sabbath-breakers. **WE HAVE THE CHILDREN,** before they become drunkards. How often have philanthropists and reformers of every class sighed over the adults, and said—"Oh! if we could but have begun our softening, enlightening, and evangelizing influences *when they were children,* before they hardened into shamelessness and recklessness!" Well, **WE HAVE THEM!** under our hands,—within our walls,—in presence of our Bibles,—hearing our Ministers. **WE HAVE THEM,** on the right day, in the right place, and under every good influence. **WE HAVE THEM!** And yet we lose them! Multitudes of them slip out of our hands, escape our observation, and re-appear as the millions of "habitual neglecters of divine service!"

Who have thus possession of the children? Is it a small number of individuals, too feeble and disorganized to have any influence? Look round, teachers! You are a great army. Nay, more; you are the mightiest moral agency existing in England. You outnumber TEN-FOLD all the Clergy and Ministers. We may have 25,000 or 30,000 men devoted to the ministry, and occupying our pulpits. We may have 60,000 Teachers of Day-schools. We may have 20,000 or 30,000 Local Preachers. We may have 3,000 or 4,000 City or Town Missionaries. We

* Mr. Mann's Report, p. xlv.

† That part of the Census Returns showing the ages is not yet published; but at the Census of 1841, the children from 5 to 15 constituted 22·854 per cent. of the population; and their proportion of the population of 1851 would be 4,097,175.

may have a few hundreds of editors, and a few thousands who more or less take the quill. But you, Sunday-School Teachers!—you number the amazing number of THREE HUNDRED THOUSAND! You outnumber our army, our navy, our magistracy, our police, as well as the militant host of our ministers and pastors! Every sixtieth person of our population is a Sunday-school Teacher!

Stand forth, then, Young Guard of England! Your country has need of you. To your arms! The enemy is among you. Yes, the strongest, subtlest, basest enemies of our honour and welfare:—Drunkennes, Sensuality, Infidelity, Sabbath-desecration, Dishonesty, Profanity, Godlessness. Against these, and against their Prince, you are sworn to wage eternal war.

It is not for me, with my views of the depravity of human nature, to say that Sunday-schools, or Day-schools, or ministers, or any other agency less than Divine, can subdue all the moral evil amongst us. But nothing can be clearer than this, that it is our duty to attempt it, and to carry on the contest as long as we live. Nor can we doubt that God works by these means. With such an agency as that of the Sunday-schools,—so vast a force of Teachers, having opportunities of influencing the bulk of our people at the most impressionable age,—much more may and ought to be done than ever has been done; and a responsibility rests upon us who enjoy these opportunities, the full weight of which the last day will alone reveal.

Now, then, Fellow-Workers, shall we make our labours more effective?

May we not, in the first place, invoke our ministers, the officers and members of our churches, the rich, the educated, the gifted, and those in the early vigour of life, to fix their attention on this great though humble institution, the Sunday-school? May we not ask them to remember, that there lies the next generation, in its bud and bloom,—plants full of sap, pliable, having opposite tendencies, heavenward and earthward, and opposite influences in full play upon them within the school and without? There it lies, not as a mass to be operated upon at leisure, but in one perpetual change,—its living particles flowing on, and each day some passing out of our reach for ever.

There it lies, with all its indefinite power of good and evil, social, intellectual, and religious. There it lies, to-day an infant, to-morrow a giant grown. Yes, there, in the Sunday-school, lies cradled the future of England.

We may, then, assuredly, ask the ministers of religion to give the Sunday-school their warmest interest, their kindest counsels, and their fervent prayers, with as much of their presence and active aid as their other duties permit, and as may be consistent with leaving a full responsibility and authority to the officers of the schools.

We may also suggest for the consideration of Ministers, Superintendents, &c., whether it is not possible to devise some means of making the service of the sanctuary more interesting and useful to the Sunday scholars. Separate services for the younger children

are, I am sure, of great value, because there everything is adapted to the understandings and attainments of the children. But it is to be feared that much of the service and sermon for adults is beyond the comprehension of the majority of the scholars, and that their attention, once lost, can hardly be regained. Would it be wise to extend still further the system of the separate service? or to adapt any part of the public service more distinctly to the Sunday scholars? Or can any better method be found of making public worship a more intelligent and pleasing service to the children? It is evident that advantage ought to be taken of the afternoon, when the attendance is the most numerous (if the scholars do not attend public worship at that part of the day), to combine an impressive address with the devotional service in the school. But the desideratum is, to make the children feel it a privilege and pleasure to attend public worship; which, it is to be feared, from their ceasing to attend when they leave the school, is hardly the case at present.

It is obvious that every effort should be made to render the discipline of the school good, and the instruction given there in the highest degree effective. But how much does this imply on the part of Superintendents and Teachers!—what invariable regularity and punctuality of attendance,—what conscientious study to win the hearts and impress the consciences of the scholars,—for this end, what cheerful kindness, combined with self-respect,—what steady firmness,—what quick vigilance,—what scrutiny of the characters of the children,—what diligent preparation of the things to be taught,—what care to fix and sustain attention,—what ingenuity to enliven the instruction by questions, by anecdotes, by collateral information,—what personal inquiries and appeals,—what promptness to seize every circumstance that may aid impression,—what a devotional spirit,—what solemn representations of eternity,—what constant recollection of the grand objects of all teaching, the conversion and salvation of the soul!

But the direction in which the usefulness of the Sunday-school remains to be most developed, is, I apprehend, in the kindly and almost pastoral interest to be taken by the Teachers in their scholars out of school. I can scarcely set limits to the possible benefits that might flow from this source. The Teacher who visits his scholars at their own homes learns their characters and circumstances, and whether he should minister to them respectively encouragement or rebuke, comfort or correction. He ensures a more regular attendance. He has the opportunity of producing a favourable impression on the parents, in regard to the treatment of their children, their attendance at worship, and their own spiritual interests. He may reclaim from serious error, the effect of youthful folly. He may be able in some cases to assist with his counsel, if not otherwise, at critical periods of a young person's history. He may give or lend useful books, suggest a good employment of time, caution against dangerous habits or associations, avail himself of the seriousness produced by sickness, and in

every way win his young friends to see the beauty and excellence of religion. In short, the Teacher who merely attends in school does but half his work. Most of the shortcomings and defects of the Sunday-school are owing to the neglect of that field of benevolence which lies in the dwellings of the scholars. The cultivation of this field would give results beyond calculation. If the next Census is to show a better state of things than the last, there is no one source so likely to produce it as the visits of Sunday-school teachers to the homes of their scholars. The Teacher has every advantage, from the disinterested kindness he is showing to his scholars, for acting as the pastor and the town-missionary to them and their families. And to himself, let him be assured, the influence would be most salutary, tending to invigorate his Christian character, and fitting him for additional usefulness in his passage through life. In all that I have said on this subject, I speak from observation of the practical effects of visiting and neglecting to visit.

My final suggestion has reference to the greatest danger which besets young men in this country, and the most prolific source of future misconduct and misery, namely,—the habit of taking intoxicating liquor. The debauch of the Saturday night is greatly chargeable with the desecration of the Sabbath. The associations and tastes formed in the public-house or beer-shop are as opposed to religion as light is to darkness. The chaplain of the Leeds Gaol, the Rev. G. B. de Renzi, in a public speech made in this town, and also in his last report to the magistrates, remarks:

"He found that out of the 1,041 prisoners referred to (committed in one year, 1852-3), there were only 138 who had never been at school. Must there not, then, be some other reason for this vast amount of ignorance? He could trace it to nothing else but to the existence of dram-shops and beer-houses; their young people, when they quitted school, being tempted into these dens of infamy and vice."

All the other chaplains of gaols and all the judges of the land bear similar testimony, only adding, as Mr. de Renzi did in another passage, the music and dancing saloons as places of danger.

To guard the young against this perilous temptation, Juvenile Total Abstinence Societies, called "Bands of Hope," have been established in many Sunday-schools, and I believe them to be attended with the happiest results. It is quite a mistake to suppose that children are not aware what they are doing, when they sign the pledge to abstain from intoxicating drinks. Too many of them have suffered from the intemperance of relatives. Too many see the wretchedness and wickedness spread around their neighbourhoods by this cause. Many children whom I know are the most zealous spectators, and some have been the means of reclaiming their parents and others. To prevent the young from acquiring the love of drink, would be to burn away the root of the hydra's heads. No one conceivable cause would do so much to diminish vice, crime, and irreligion.

If this be true, I ask Ministers, Superintendents, and Teachers to consider what is *their own duty*.

An experience of six and thirty years in connexion with Sunday-schools has emboldened me to declare with confidence the goal they have effected; and the position they are now officially shown to occupy relative to the bulk of our population, has stimulated me to appeal thus earnestly to my fellow-labourers to make the schools all that they might and ought to be. Humble and recent in their origin, they are already an honour and blessing to our land. With the improvements of which they are capable, they would be still more our glory and defence.

I am, Fellow Workers,
Your sincere well-wisher,
EDWARD HAINES.

Leeds, Jan. 18, 1851.

CORRESPONDENCE OF THE REV. G. WHITEFIELD AND DR. BEN- SON, BISHOP OF GLOUCESTER.

To the Editor of the *Christian Witness*.

THE following correspondence has not, I believe, been published in any Life of Whitefield, nor in any edition of his works. Some of your readers may consider it valuable.

Yours very faithfully,

SAMUEL DUNN.

Sheffield, January 2, 1851.

WHITEFIELD TO THE BISHOP.

Glooucester, July 2, 1789.

MY LORD,—Hearing that your Lordship is secretly displeased at my preaching in the fields, I should be obliged to your Lordship if you would be pleased to acquaint me wherefore this offends your Lordship! My Lord of London himself told me there was no law against field-preaching. And since the clergy, without cause, exclude me from their pulpits, what must I do? Surely, your Lordship would not have me be silent? God knows I am a true friend to the present constitution of the Church of England; and, if so, my Lord, why am I not countenanced? Why does not your Lordship *confess me before men*? Not to be for Christ in this respect, I think is to be against him. Perhaps your Lordship may urge, "that I promised reverently to obey my ordinary;" but then it was only in their godly admonition. God knows my heart; I would be subject to the higher powers in all things lawful; but when I see the clergy preach themselves, and not Christ Jesus, their Lord, feeding themselves, and not their flocks, neglecting to catechise their children, or visit from house to house, and entirely falling away from the articles to which they have subscribed, I think it meet, right, and my bounden duty (as a Christian, Socinian, or self-righteous bigot, say what they will) to be instant in season and out of season; and since I have been causelessly thrust out of the synagogues, to go out into the highways and hedges, to compel poor sinners to come in.

I write this with all humility to your Lordship. A sense of your Lordship's favours is deeply impressed upon me. The God whom I serve in the Gospel of his dear Son, will reward you a thousand fold for all expressions of kindness shown to,

My Lord,

Your Lordship's most obedient son and servant,

GEORGE WHITEFIELD.

To the Right Rev. Father in God, Martin,
Lord Bishop of Gloucester.

THE BISHOP TO MR. WHITEFIELD.

Gloucester, July 3, 1739.

Sir,—Let me just call upon you to remember, that when you were ordained Deacon, and the Bishop delivered the New Testament to you, he said,

"Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself."

And that, when he ordained you Priest, and delivered the Bible into your hand, he said,

"Take thou authority to preach the Word of God, and to minister the Holy Sacraments in the congregation where thou shalt be lawfully appointed thereunto."

When you recall this to your mind, you will surely think of somewhat else, than bitterly inveighing against your brethren of the clergy for departing from the rules and doctrines of their church.

As I was the person who pronounced the words above to you, I am more particularly concerned to remind you of them, and to admonish you that you exercise the authority you received in the manner it was given to you.

I have sent you enclosed in this the sermon of Dr. Stebbing, as I yesterday promised you I would do. And I have taken this opportunity of mentioning to you what I have now done; which I forgot yesterday to do, among many other things I then mentioned to you.

I can have no other view in what I have said to you, but both your own good and that of the church.

I most heartily pray for your welfare, both spiritual and temporal, and truly am,

Your affectionate brother,

And faithful servant,

M. GLOUCESTER.

For the Rev. Mr. Whitefield.

MR. WHITEFIELD TO THE BISHOP.

Bristol, July 10, 1739.

MY LORD,—I thank your Lordship for your Lordship's kind letter. My frequent removals from place to place prevented my answering it sooner. I am greatly obliged to your Lordship in that you are pleased to watch over my soul, and to caution me against acting contrary to the commission given me at my ordination. But if the commission we then receive obliges us to preach no where but in that parish which is committed to our care, then all persons act contrary to their commission when they preach occasionally in any strange place. And con-

sequently your Lordship equally offends, when you preach out of your own diocese.

As for inveighing against the clergy (without cause), I deny the charge. What I say, I am ready to make good, whenever your Lordship pleases. Let those that bring reports to your Lordship about my preaching, be brought face to face, and I am ready to give them an answer. St. Paul exhorts Timothy not to receive an accusation against an elder, under two or three witnesses. And even Nicodemus could say, that the law suffered no man to be condemned unheard. I shall only add, that I hope your Lordship will inspect into the lives of your other clergy, and censure them for being *over-remiss*, as much as you censure me for being *over-righteous*. It is their falling from their articles, and not preaching the truth as it is in Jesus, that has excited the present zeal of (what they in derision call) the Methodist preachers. Dr. Stebbing's sermon (for which I thank your Lordship) confirms me more and more in my opinion, that I ought to be instant in season and out of season; for to me he seems to know no more of the true nature of regeneration, than Nicodemus did when he came to Jesus by night. Your Lordship may observe, that he does not speak a word of original sin, or the dreadful consequences of our fall in Adam, upon which the doctrine of the new birth is entirely founded. No, like other polite preachers, he seems to think in the very beginning of his discourse, that St. Paul's description of the wickedness of the heathens is only to be referred to them of past ages. Whereas I affirm we are all as much included under the guilt and consequences of sin as they were. And if any man preach any other doctrine, he shall bear his punishment whosoever he be. Again, my Lord, the Doctor entirely mistakes us when we talk of the *sensible* operations of the Holy Ghost. He understands us just as those carnal Jews understood Jesus Christ; who, when our Lord talked of giving them that bread which came down from heaven, said, "How can this man give us his flesh to eat?" Indeed, I know not that we do use the word *sensible*, when we are talking of the operations of the Spirit of God. But if we do, we do not mean that God's Spirit does manifest itself to our *senses*, but that it may be perceived by the soul, as really as is any sensible impression made upon the body. But to disprove this, the Doctor brings our Lord's allusion to the wind, in the third of St. John, which is the best text he could urge to prove it. For if the analogy of our Lord's discourse be carried on, we shall find it amounts to this much,—"That although the operations of the Spirit of God can no more be accounted for, than how the wind cometh and whither it goeth, yet, may they be felt as really by the soul as the wind may be felt by the body." My Lord, indeed we speak what we know, "But," says the Doctor, "these men have no proof to offer for their *inward* manifestations." What proof, my Lord, does the Doctor require? Would he have us raise dead bodies? Have we not done greater things than these? I speak with all humility; has not God, by

our ministry, raised many dead souls to a spiritual life? Verily, if men will not believe the evidence, that God hath given, that he hath sent us, neither would they believe, though one rose from the dead. Besides, my Lord, the Doctor charges us with things we are entire strangers to, such as "denying men the use of God's creatures, encouraging abstinence, prayer, &c., to the neglect of the duties of our station." Lord, lay not this sin to his charge. Again, he says, "I supposed Mr. Benjamin Seward to be a person *believing in Christ*, and blameless in his conversation, before what I call his conversion." But this is a direct untruth; for it was the want of *living faith* in Jesus Christ, which he now has, that he was not a Christian before, but a mere moralist. Your Lordship knows that our article says, "Works done without the Spirit of God and true faith in Jesus Christ, have the nature of sin." And such were all the works done by Mr. Benjamin Seward before the time mentioned in my Journal. Again, my Lord, the Doctor represents that as my opinion concerning the Quakers in general, which I only meant of those I conversed with in particular. But the Doctor and the rest of my reverend brethren are welcome to judge me as they please. Yet a little while and we shall all appear before the Great Shepherd and Bishop of our souls. There, there, my Lord, shall it be determined who are his true ministers, and who are only wolves in sheeps' clothing. Our Lord, I believe, will not be ashamed to confess us publicly in that day. I pray God we may all approve ourselves such faithful ministers of the New Testament, that we may be able to lift up our heads with boldness. As for declining the work in which I am engaged, my blood runs chill at the very thought of it. I am as much convinced it is my duty to act as I do, as that the sun shines at noon-day. I can foresee the consequences very well. They have already, in one sense, thrust us out of their synagogues; by-and-by they will think it is doing God service to kill us. But, my Lord, if you and the rest of the bishops cast us out, our great and common Master will take us up. Though all men should deny us, yet will not He. And, however you may censure us as *err-doers, and disturbers of the peace*, yet, if we do suffer for our present way of acting, your Lordship, at the great day, will find that we suffer only for righteousness' sake. In patience, therefore, do I possess my soul. I willingly tarry the Lord's leisure. In the meanwhile, I shall continually bear your Lordship's favours upon my heart, and endeavour to behave so as to subscribe myself,

My Lord,

Your Lordship's obedient and obliged servant,

GEORGE WHITEFIELD.

To the Right Rev. Father in God, Martin,
Lord Bishop of Gloucester.

MR. WHITEFIELD TO THE BISHOP.

London, July 24, 1739.

MY LORD,—The occasion of my giving your

Lordship this trouble, is an information from Mr. Charles Wesley, that I am charged with breach of promise and insincerity. As to the former, the Vice-Chancellor of Oxford told him, that I had promised, if your Lordship would ordain me, not to preach again in so popular a way. This information he had from the Dean of Christ Church, who told him he had it from your Lordship. As to insincerity, the Dean himself was pleased to charge me with it, for not publishing in my Journal the conversation your Lordship favoured me with at Oxford. I am therefore obliged, with all humility, to ask your Lordship, 1st, "Whether I ever did (or could) make your Lordship such a promise?" 2nd, "Whether your Lordship insists, desires, or consents that I should publish the conversation which passed between us." I did not look upon myself at liberty to mention what your Lordship spoke with much kindness and condescension, but shall declare explicitly, if your Lordship pleases, how far you have, and how far you have not, approved of,

My Lord,

Your Lordship's dutiful son, and most obliged humble servant,

GEORGE WHITEFIELD.

To the Right Rev. Father in God, Martin,
Lord Bishop of Gloucester.

THE BISHOP TO MR. WHITEFIELD.

July 28, 1739.

SIR,—I never said that you made me any such private promise as you mention before your ordination, that you would not for the future preach in a popular way; nor did I then ask you to make me any such. The only engagements, as you know, I have since charged you with the breach of, were the public ones to the church you made and entered into at the time of your ordination.

As to the conversation mentioned, I have had at different times, you know, a great deal with you; more than it is possible either for you or me now to recollect all the particulars of. Nor, if they could be recollected, have I such an opinion of what I say, as to think they would be of any great use to the world. But, in the general, we cannot but both well remember, that I expressed my dislike and disapprobation of your behaviour and proceedings since the time of your ordination. This I did say to the Dean of Christ Church, that I had done; but not that you had ever said to any one that I had done otherwise. I wish I had been able to say anything at any time to you, as I sincerely wish you well, which might persuade you to alter your conduct, and apply your zeal to the care of that district to which you were ordained and appointed, and in which you have so large an opportunity of doing good. You have both my wishes and prayers for you, and I am,

Your affectionate brother, and faithful servant,

M. G.

To Mr. Whitefield.

Hebiew and Criticism.

The Gentile Nations; or, The History and Religion of the Egyptians, Assyrians, Babylonians, Medes, Persians, Greeks, and Romans. Collected from Ancient Authors and Holy Scripture, and including the Recent Discoveries in Egyptian, Persian, and Assyrian Inscriptions: forming a Complete Connection of Sacred and Profane History, and showing the Fulfilment of Ancient Prophecy. By GEORGE SMITH, F.A.S. Two Volumes. Longman, Brown, and Co.

WE are right glad to meet Mr. Smith again, in his favourite field of literature. He has here achieved a great work; the greatest, indeed, we consider it, that has yet been issued from his laborious pen. The reader is to know, that it is the third, and concluding part of the Sacred Annals, which, taken as a whole, constitute an undertaking of no slender magnitude. In 1849, he announced, that he had made some progress with the work, and he hoped, long before this, to have made his appearance; but, notwithstanding his most diligent exertions, he found it impossible. In such undertakings as this, time is nothing. A year, or two, should never be grudged to efforts which are to go down through many generations, instructing them and their children in the highest truth. The delay, moreover, has not been without its advantages, since it has enabled the writer to avail himself of the most recent discoveries in the East, and to incorporate the result in his account of the Annals and Faith of the earlier ages of the Four Great Empires. The result is highly important. The history and religion of these ancient Gentile nations is now placed before the reader, with the full advantage of the additions, corrections, and corroborations which have been obtained by the disinterment of the Assyrian and Babylonian sculptures, and the translations of the inscriptions which have been found in those countries and in Persia. Mr. Smith tells his readers that it has been his unvarying object to exhibit an intelligible view of the history and religion of these ancient monarchies; and we consider it but simple justice to say, that he has succeeded. He appears to have felt cramped by want of space, notwithstanding the magnitude of his volumes. He may assure himself, however, that what he considers "a mere sketch" will, for the mass of Christian readers, be quite enough. Much greater expansion had been thrown away upon them. The fact is, that, notwithstanding his

limited compass, scarcely a difficulty, or an important event has been allowed to escape his notice, or go without elucidation. Chronology, particularly—that guiding star of the genuine historian—has been investigated with the utmost care; and, availing himself of all the lights of past and present times, the author has succeeded to present a most intelligible outline of the mighty questions he has been discussing.

But the great charm of these, as well as his former volumes, is, their religious bearing; while penetrating deeply into the mines of heathen testimony, he has everywhere walked in the light of the Apostles and Prophets. The public are here furnished with a very superior exhibition of the nature and genius of the various forms which idolatry has assumed; and they will be dull, indeed, who shall not, under such tuition, attain to a sound judgment respecting the religious doctrines, practices, and morals of Egypt, Assyria, Babylon, Persia, Greece and Rome. It has been a leading object with Mr. Smith to demonstrate, that not one of these nations has been left without a sufficient witness for God. Every-where was seen demonstrative evidence of the existence and operations of Divine truth, and of Divine influence in ancient days. An ample proof is here furnished that the soul-destroying and mind-debasing idolatry of those nations was not an "accident, or an error," but a crime induced by Satanic agency.

We must, in justice to our meritorious author, record his statement, that he has laboured in the field of ancient history, to wrest it from the power of infidelity, of scepticism, and to make it subservient to the interests of Revelation. The argument goes to this;—an honest and candid examination of the annals of primitive nations, not only does not produce any facts in opposition to the records of the Holy Scriptures, but furnishes the most important illustrations and corroborations of

their teaching. Nor is this all; it is clearly shown, that the foul and false systems of doctrine and worship, of Satanic origin and Gentile practice, notwithstanding their darkness and enormity, bear witness to the light from which men have departed, and the truth which they have forsaken. Mr. Smith, then, with a dexterous strike of legitimate argument, shows, that the history and religion of the ancient Heathen world, may be numbered amongst the most important of the external evidences of the truth of revelation.

Any attempt to analyse the work would be foreign to our purpose, as well as incompatible with our space. A very slight examination of the volumes will show how great is the mass of matter which they embrace, and how valuable are the subjects discussed. We prize the book as an exceedingly important addition to the class of literature to which it belongs. It supplies a great want, and supplies it fully. To add to the value of the publication, we have copious indexes, both to the Scriptures and to the subjects.

1 History of Greece, from the Earliest Times to the Roman Conquest. With Supplementary Chapters on the History of Literature and Art. By WILLIAM SMITH, LL.D. Illustrated by a Hundred Engravings on Wood. Murray; Walton and Maberly.

THIS is an unusually valuable performance,—by far the first of its class; or rather, in truth, it stands alone, in many respects different from, and every way superior to, every publication of the same kind hitherto issued. Dr. Smith is as familiar with Greece, and all that appertains to its literature, its art, and its people, as with the alphabet of his own tongue. His celebrated Dictionaries most amply prepared him for the present service. But with all its learning, this is Greek History for the many, whether the more or the less cultivated. Some of our Greek Histories—including the very best of them—are so copious, that in the busy hours of life's short day their extended study is out of the question. They are suited to the few, and by them they will be appreciated; but really, for all practical purposes, these 600 or 700 pages present abund-

ance of matter, and that matter presented in a manner the most accurate, polished, and satisfactory. Although intended principally for Schools,—of course, Schools of the highest order,—it is a work we would commend to the more cultivated portion of the public generally. It is time to set aside the superficial and inaccurate compilations of Goldsmith and the older writers; while, as Dr. Smith observes, the meagre abridgements of more recent works, with the facts there presented in so brief a manner, as to leave hardly any recollection of them in the mind of the reader, are so defective, as by no means to answer the purposes of history. We have, nevertheless, one or two School Histories of Greece of a very superior character, but they have been written from another point of view than that which Dr. Smith has proposed to himself; and in the best of them, the history of Literature and Art, as well as several other subjects which seem to him of importance, have been almost entirely omitted.

Let the work, then, be judged by the Author's avowed intentions. He aims at giving the reader a vivid picture of the main facts of Grecian History.—the leading characteristics of the Political Institutions, Literature, and Art of the people, so far as it was possible to compress it within the limits of a volume of moderate size. On this view everything has been made to bear, and we need not say with scholarly ability, and complete success. Literature and Art have received a very considerable amount of attention; so much so, that even he whose knowledge shall be confined to this work, will possess no small treasure of accurate information. Dr. Smith, as was meet, pays a handsome tribute to Mr. Grote, whose great work on Greece reflects lustre on the country which gave him birth, and the age he lives in. Colonel Muir, moreover, does not pass without a meed of praise, which is due to his "Critical History of Greek Literature."

The Illustrations are a leading feature of the work, consisting of Maps of different districts, Plans of Battles and Places, Views of Public Buildings, Works of Art, and other objects, a representation of which renders a description in the history more intelligible and interesting to the reader.

The arrangement of the work is

most masterly: we have, first, The Mythical Age—The Growth of the Grecian States—The Persian Wars—The Athenian Supremacy—The Peloponnesian War—The Spartan and Theban Supremacy—The Macedonian Supremacy. Such is the work, which is above our commendation, and which will add not a little to the merited celebrity of its erudite Author.

The Sick Visitor's Companion. By the REV. JOHN CORBIN, of the Tabernacle, London. Snow.

THIS very useful volume, consisting of selections from the Sacred Scripture, short Essays, and Prayers suited to the sick of different characters, is designed as a help to Christian visitors for religious purposes. Of the importance of such a work it were superfluous to utter a word. Whatever else may stand, the work of death is always advancing; and, as a rule, sickness precedes dissolution. It is, then, of the highest moment, that this work, on which so much depends, should be gone about skilfully. Of all places, a death-bed is that which least admits of "bungling." Error here may be the destruction of a soul! Mr. Corbin has brought to the subject high intelligence, strong sympathy, marked discretion, and fervent piety. Of all these qualities the reader has here the full benefit. There is somewhat of system and completeness in the outline of the volume. It starts with persons in an unconverted state, proceeding to the awakened and inquiring penitent—dealing with that penitent in a state of despondency. It next considers a person who has hardened himself against God, remaining impenitent and indifferent after repeated warnings and visitations. The self-righteous is next dealt with. To this succeeds a Christian, the child of God, living up to his privileges, and ready to depart. The penitent backslider has also a "portion of meat,"—set out for him, which is calculated to prove one in due season. Even the child is not forgotten. There is a selection of Scripture, and also a prayer connected with each address, which will be remarkably convenient to the visitor.

Such is the volume: the following is Mr. Corbin's own account:

The following work is intended for the assistance of those who engage in this department of Christian labour. It is not designed to supersede the exercise of their own discretion in the choice of Scripture, the form of address, or the mode and matter of petition; but it is designed to help them. Those who may use the book will be able to omit any part of it which, in given cases, they may think unsuitable, and to introduce anything of their own which they may think more likely to be useful. It may not be desirable to read at one time all the passages of Scripture which are selected; a few may be read at one visit, a few at another. It may be prudent in some cases to omit the address altogether, in others to read only selected parts of it. All the prayers are written as if the patient were a male. It will be needful, of course, when such is not the case, to alter the pronouns by substituting *she* for *he*, *her* for *him*, &c. To make these alterations easy, the said pronouns are printed in italics. Should the prayers be found too long, the visitor must endeavour to select from them those petitions which appear to him to be best suited to the character and wants of the patient. The state of his mind, as far as it can be ascertained—his past history—his views—his feelings—his wants—his wishes—must be allowed to determine the selections that shall be made in each department.

And now it only remains to add, that the visitor should habitually seek to prepare himself for his work, by communion with God. The wisdom that is needful to direct—the love that will ensure gentleness, consideration, and kindness in the tone of address—the patience that will endure the discouragements sometimes to be met with—the self-denial, the faith, the zeal that will be required to ensure perseverance—and the Divine influence that is absolutely necessary to render any visit useful—all come down from above; all are the gifts of God; and all must be sought by supplication and prayer. The destiny of an undying spirit may be depending on the visit to be paid. That visit may prove the turning point of a man's history, and may determine the character of his immortality. God is speaking to him in his providence, by the affliction that calls for the visit; he may, in his sovereign love, second the affliction by the visit, and speak to him effectually by the truth that may be presented to his mind.

To this statement of the excellent Author, we have to add an observation as to what we consider the best method of using the book. As soon, then, as possible, the visitors should labour to rise above the necessity of merely *reading* those addresses, and those prayers: to persevere in the exclusive use of such help is to abuse them. As quickly as possible they should be dispensed with. We would, then, recommend the visitor to ponder the Scriptures here selected so thoroughly in their meaning and appli-

cation, as to be always ready, with ease, to quote, and even to remark on them. Then as to the Addresses, let them, too, be read, and read again, and then let the visitors gather up the matter, delivering it in their own language. As to the Prayers, let the visitors carefully read, and thoroughly study them, and then weave them up with such matters as are specially appropriate and personal to the afflicted. Thus used, the Book is calculated to become a great help to the timid and inexperienced, especially among the softer sex.

Lectures on the Parables. By the REV. DR. CUMMING.

Lectures on the Miracles. By the REV. DR. CUMMING.

Hall and Co.

THESE volumes are still holding on their successful career,—a new edition, in the sixth thousand, is before us! Having already, once and again, testified to the general worth, and specified the peculiar character of these volumes, it is unnecessary to do more than to announce the appearance of this new issue; and to congratulate Dr. Cumming and his publishers on the California which they have discovered in the Scotch Church. The Doctor is in a fair way to leave behind him such a library, as none of his own Church, or of his own countrymen, have bequeathed to posterity. We wish him health and strength for the mission he has undertaken. He is unquestionably a power in this city, both with the tongue and the pen; and we desire for him length of days, that he may continue to use it, as he has hitherto done, for the good of his fellow-men, the glory of God, and the advancement of genuine Protestantism in these realms.

Israel in Egypt; or, The Books of Genesis and Exodus, Illustrated by Existing Monuments. Seeleys.

THIS is a great and an original idea; an extension of the principle which has been in operation in the East for a considerable time past. The author tells us, that the discovery, by Champollion, of the mode of reading the inscriptions that cover the remains of ancient Egypt, was first brought under his notice more than thirty years ago; and it struck him, that if the discovery were real, and if the Bible be a statement of fact, the one must of necessity illustrate the other. The

notion is sound and conclusive; and the importance which attaches to it is very great. Under this conviction he has since devoted his life to the pursuit; and, with modesty, he now comes before the public, bringing his offering in his hand. He tells us there is yet another conviction which has aided him in making this costly sacrifice. He has always held it for certain, that the history narrated in the Bible must be true—a record of things as they were—of facts as they occurred—if its doctrines are from God; and, therefore, worthy to be read, as religious teaching. But, if it be not true in this exact sense,—if the men, for example, named therein, be nations, not individuals,—if its positive dates be vague numbers,—if its miracles be mere metaphors, then the Bible is a lie, and of all lies the most mischievous. The reality of the Bible history is a condition indispensable to the genuineness of its moral teaching. In the ensuing pages, therefore, the reader will find an attempt to establish its truth in this sense, by the collateral evidence of the Monuments of Egypt.

This addition to our Evidence was by no means required to support the claims of Inspiration. Enough, and more than enough, existed to command the confidence of intelligent beings, and to render every man responsible for the reception he gives to the communications of the Prophets and Apostles. But, notwithstanding this abundant sufficiency, such an addition as this cannot but be considered a contribution of great value. The writer, whoever he may be, has his eyes and ears open to what is going on around him. He has been specially observant of the school of Froude, by which all such inquiries are denounced as idle attempts to collect evidence; and also the school of Sterling, which looks on such endeavours as ignorant, uncritical, baseless assumptions concerning literal Inspiration! Our author regrets the antagonism, but declares his inability to modify the convictions he has expressed.

His points are few and well selected. After an interesting introductory dissertation, he proceeds to deal with the case of Joseph, which is both copious and curious in the highest degree. Our author here subjects the whole of the inspired narrative to the severest scrutiny, with a view to test the genuineness of the history. He compares incidental allusions with the yet existing monuments of the time and country of which it purports to relate the history; and the result is remarkable. These contemporary monuments have corrected the mistakes of upwards of 2,500 years! They have restored to significance and perfect harmony with the context, words which, in the days of the Septuagint, were mere cabalisms—their import had been forgotten; and they were only to be represented in the new version by the transcription of their Hebrew character into Greek. He considers that it is for the illustration of the Bible that these materials, connected with the history of ancient Egypt, have been kept by a miracle of Providence. The matter of the famine, doubtless a mighty event in Egypt's history, is next taken up, and discussed with a minuteness that cannot

be exceeded, and with results of a highly interesting character. We are then conducted to Egypt during the Sojourn;—next comes, "The King that knew not Joseph;" we have then Moses in Midian; to this succeeds the Plagues; and then the Exodus. The book is one of the most remarkable publications of our time, and can hardly fail to excite the attention of the Christian world. The result of the whole is to demonstrate, so far as this species of argumentation can demonstrate it, that the persons in the Bible were men, and not metaphors; that the events it has recorded were actual occurrences, and not fables; and that even the numbers, which are there found, are real dates, and not geological indefinites.

Jaqueline Pascal; or, Convent Life at Port Royal. Compiled from the French of Victor Cousin, Vinet, and others. With an Introduction, by W. R. WILLIAMS, D.D. Nisbet and Co.

IN a former generation, Port Royal was an expression of great moment throughout the whole lettered world of Europe. For the last generation, or two, however, it has been all but unknown. The immortal Epistles of Pascal have been the principal monument of its glory. The present volume, however, will operate in the way of a resurrection, and excite no small degree of interest whithersoever it shall come. The Introduction of Dr. Williams is excellent, and will materially contribute to prepare the reader for an intelligent perusal of what is to follow. We have here an ample account of the Pascal Family; of Port Royal itself, the difficulties with which Pascal had to contend, the facts of his early history and conversion, his subsequent labours, persecution, and death, the work speaks at large. There is also an interesting disquisition on the survivors, which is followed by a brilliant Essay from the pen of Vinet.

Pascal is a name that has repeatedly been illustrated by genius. Stephen Pascal, a French gentleman of an ancient family, was eminently distinguished by his knowledge, and his friendship with Descartes. This was the father of the renowned Blaise Pascal, the terrible antagonist of the Jesuits. It deserves notice, that the son had never any other tutor than the father. Blaise was distinguished, beyond all his contemporaries, by his genius for mathematical study. Had mathematics not existed, there is every probability he would have originated them. He actually understood Euclid as soon as he cast his eyes upon them; and, in his sixteenth year, he wrote a treatise on Conic Sections. His whole life was one effusion of genius; but, in the end, the heart attained to an elevation in keeping with that of the head. He became as distinguished for piety as for science.

Now, Jaqueline Pascal was none other than the younger sister of our great Philosopher, and she was every way worthy of the relationship; an inheritor of the same genius, she was devoted to him with all a sister's love. The prime characteristic of the Port Royal was its evangelical element; and of

this, the sister Pascal was an able and a constant expounder. Justification by faith was her doctrine; and the tenacity with which she held this was the source of her persecutions. We dismiss the book by simply adding, that it is one of the most interesting and instructive pieces of biography that has appeared for a considerable time; and that while adapted to all, it is especially so to the female portion of society. We shall be much mistaken if it do not become a great favourite.

Illustrations of Scripture from Botany. By DAVID GORRIE. Blackie and Sons.

ALL knowledge sustains relation to Scripture; there is nothing which may not be connected with it by the obvious and natural ties. The object of Mr. Gorrie is to set forth the parts and processes of plants, with the elements and agencies essential to cultivation. The arts of culture are explained in an interesting manner. The functions of plants, also, as affected by the culture of the soil, are interestingly exemplified. Here, the tilling of the ground, the decay of seed, tares, and wheat, artificial watering, the influence of culture, the degenerate vine, the sowing on the water, the Egyptian lotus, are points on which the writer expatiates very instructively. The next chapter is one of the most striking in the Book;—it sets forth the operations of culture as performed on individual plants. There is here a good deal of valuable Scripture illustration as touching the process of grafting the wild on the good olive, of which Paul makes so happy a use in the Epistle to the Romans,—the vine and its branches,—the true vine, the habit of the vine,—its dependence on support,—false dependence, and its results.

The closing chapter expatiates on the properties and uses of plants; and here again there is a vast amount of Scripture illustration, comprehending the Forbidden Fruit, the Vine of Sodom, the Water Cucumber, the Poisonous and Medicinal Qualities of Plants, and much besides, after which we are conducted to the Cedar of Lebanon, and the Indian Cedar, on which our author expatiates with great zeal. The Cedar has always been famous, and it is so still. The Cedar of Lebanon, planted in Britain,—far from its native home—shows signs of maturity, while comparatively of diminutive stature; and the Common Larch, brought from a country not so far away, decays at a very early age in many parts of England, where either the soil or the climate, or it may be, both, differ from what this tree is accustomed to on its native Alps. The wisdom of the Creator is wonderfully exemplified in the adaptation of being of every order, and of every species, to its native climate. Of all the trees, the noblest is, doubtless, the Cedar; and hence the Prophet, pointing to the powerful oppressor, exclaims, "Behold the Assyrian, a Cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature, and his top was among the thick boughs!" These striking words are subjoined to a beautiful illustration of one of the Cedars, and the effect is remarkably fine. We commend the book as a valuable addition to a

class of literature, in which, hitherto, but little has been done.

Sabbath Evening Readings on the New Testament—The Gospel of Mark. By the Rev. JOHN CUMMING, D.D. Arthur Hall and Co.

WE have already testified to our great delight with Dr. Cumming's Readings on the Gospel of Matthew; and to this we have now the pleasure of adding that of Mark. The present volume is quite, of course, in the same style; practical, experimental, and explanatory. The reader who shall use without abusing it, may derive from it especial benefit. But how is it to be used? We would recommend, that the student first take the portion selected by Dr. Cumming; read it carefully over, and then fix his mind intensely upon its several parts, in the way of meditation; seeing first, that he understand the mind of the Spirit in everything, and then inquiring what it contains interesting to him, in the way of doctrine, feeling, or action. Having done his best in this way, he may then resort to Dr. Cumming, reading the comment carefully over, where he will probably often be gratified to find, that he has been right, perhaps, more frequently than his own lack of confidence might have led him to anticipate, and, if often wrong, the discovery will be beneficial; for it will all the more deeply impress the truth upon his own mind. He will see the extensive use that Dr. Cumming makes of every day life in the study of the Scriptures; and, in addition to this, he supplies the reader in the simplest way with the results of the whole apparatus of approved criticism.

Sabbath Morning Readings on the Old Testament—Book of Exodus. By the Rev. JOHN CUMMING, D.D. J. P. Shaw.

THIS is another of Dr. Cumming's volumes of popular comment, which we can very cordially commend as an excellent guide to the general reader. It elucidates customs, and explains difficulties, with simplicity and clearness, and with quite as much learning as the subject requires for the purpose contemplated. It passes over ground consecrated by the stupendous manifestations of the presence and glory of God; recording the sins and sufferings, the waywardness and unbelief of a people favoured beyond all other portions of the sons of men. Dr. Cumming has clearly shown that it is not a dry statement of things long since gone by, but a storehouse of practical instruction, suitable to the age that now is, and to all that are to come. We are glad to observe, that Readings in Leviticus are to follow. We shall look for this book with some solicitude, since its rites and its ceremonies will furnish the expositor with opportunities of showing how full it is of Evangelical truth. Good Mr. Romaine, when preaching from it, was wont to say,—"You will find our text in the Gospel of Leviticus, or Deuteronomy, as the case might be." Dr. Cumming professes that that volume shall be a companion to the Sabbath Morning Readings of the Old Testament. The idea is good, and the results can-

not fail to be advantageous to the interests of piety.

The Characteristic Differences of the Four Gospels Considered, as Revealing the Various Relations of the Lord Jesus Christ. By ANDREW JUKES. Nisbet and Co.

MR. JUKES was formerly a minister of the Established Church, from which, however, he seceded a few years back. He is now the respectable and efficient pastor of a Christian society in Hull, where he forms an important addition to the Dissenting Ministry. He is already well known by an excellent publication, which has reached some three editions, on "The Law of Offerings, in Leviticus." He has also published "The Mystery of the Kingdom, traced through the Book of Kings;" rather a dry pursuit, it may be supposed, but he has found water even in the wilderness. Mr. Jukes is a man after Paley's own heart,--a close student, a keen observer, eminently successful in fixing on points intimately connected with veracity, although hid from the common eye. Mr. Jukes professes to have seen in the structure and diversity of the Gospels the marks of a Divine purpose; and if we mistake not, he will help others in coming to the same conclusions, which, he tells us, have been most refreshing to his own heart, and confirmatory of his own faith. After all that has been written upon the subject, there is still a large amount of original observation presented here. The book is not a cumbersome one. Two hundred pages have sufficed for all that Mr. Jukes deems it needful to say. His study is, not to what extent he may expand, but how far it is safe to consult condensation. There is, therefore, no waste of words, no needless diffusion. All is close, terse, convincing, and conclusive. The reader who contemplates being a purchaser will do well, for a specimen, to plunge at once into "The Common Testimony,"--an interesting dissertation, with which the inquiry closes. He will there see it strikingly set forth, that there is one thing common to all the four Gospels,--they unite and converge in the establishment of one great point, on which the hopes of mankind are founded.

A Martyrology of the Churches of Christ, commonly called Baptists, during the Era of the Reformation. Translated from the Dutch by T. J. VAN BREUGT. Edited for the Hanserd Knollys Society, by EDWARD BEAN UNDERHILL. Haddon and Sons.

WE are ever reminded of their own mortality. While the former volume was translated by the Rev. James Millard, the present, also, has been carried on by the same hand, to the extent of nearly 400 pages. For the rest Mr. Underhill is responsible. That gentleman has performed his office of Editor with laudable care and desirable success. To the present volume he has appended an index to both the volumes; and he tells us it seems doubtful whether the Work can be completed in the present series of the Society's publications. We are surprised, and somewhat pained, at such an intimation. We should have supposed that the Baptist Denomination would have looked with eagerness for the completion of a work in itself so full of pain-

ful interest, so fraught with lessons of wisdom and piety, so calculated to illustrate the power of the Gospel, and to reflect the highest honour upon their own community. We scarcely know where to lay our hand upon a volume, of its class, of a more remarkable character. The silken generation among which we live have no conception of what was undergone by their fathers. The world talks of heroism and bravery. There is more heroism, we venture to say, in this one book than in all the military memoirs which have been issued from the British Press since the days of Marlborough. We, of course, pass over the Baptismal character of the undertaking. All differences on that point, and all sufferings thence arising, are, in our estimate, but as dust in the balance, compared with the unquenchable zeal, and the Apostolic courage, of the admirable, and ever to be remembered, men and women, whose virtues and sufferings are here detailed.

Memoir of the Rev. James Crabb, late of Southampton. By JOHN RUDALL, Barrister-at-Law. Walton and Maberly.

MR. CRABB was quite as eminent in his own way as his poetical namesake. A Methodist, he emerged into a Christian,—a member of no one Church, but a friend of all Churches, and an ornament to the Gospel of Christ. Mr. Crabb may be said, in some measure, to have made an experiment on the capabilities of an individual to effect good, in the midst of all sorts of difficulties and obstacles. This worthy man was a power in himself. He was early addicted to benevolent scheming, and fertile in inventions for good. In most things to which he put his hand he prospered. He appeared to have about him something which inspired confidence, and commanded concurrence, so that he was never long in finding associates in his works of faith and labours of love. Perhaps he was the only Dissenter that ever succeeded to obtain subscriptions from Royalty, and Princes of the Blood, to build “conventicles.” There was no resisting the man; wherever he came, he conquered. His life was one upward progress in public confidence and real usefulness, to the last. By the time his pilgrimage closed, the tower of his character was completed; and when he descended to the grave, there was scarcely an individual who knew his person that did not respect his memory. The tale of his life and labours is full of instruction and encouragement. The learned Biographer has told it with beautiful simplicity, and furnished a book which multitudes will read, and from which all that read may profit. Mr. Crabb well deserved a Memoir: to have neglected it, had been to consign to oblivion a multitude of facts which greatly redound to the honour of the Gospel.

Kenneth Forbes; or, Fourteen Ways of Studying the Bible. Nisbet and Co.

THERE is something of originality in the very Title-page of this little book; and the body of the volume corresponds with the Title. That Title, however, is not quite correct. It is not so much fourteen ways of studying the Bible, as one way, comprising fourteen parts. For example: the student is

enjoined to study it word by word; to attend to the separate clauses; to consult the parallel passages; to contrast passages; to attend to the scope, the occasion, and the analogy. The book is admirably adapted to guide the young student of the pages of Inspiration.

The Eternal Day. By the Rev. HORATIUS BONAR, D.D. Nisbet and Co.

THIS is a very solemn book, on a very solemn subject. As its title implies, it is of a highly cheering character, pointing the pilgrims of heaven to a day that is coming, and sure to arrive. The writer, having opened with some fine thoughts on the ages to come, expatiates with devout exultation on their stability and continuance, after which he dwells on the life that is then to be lived, and the light in which the living spirits are then to move. These ages present very strongly to the mind of Dr. Bonar love and consolation, happy service and holy friendship. He closes with a descant on its temple and its songs. The volume is every way characteristic, and it will be read with great delight by those who have been taught of God.

The Races. By THOMAS HOUSTON, D.D. Houlston and Stoneuan.

WE are glad to find Dr. Houston coming forth, with such courage and intelligence, against one of the greatest abominations of past or present times,—Horse-Racing, and Steeple-Chasing. The pamphlet before us presents a noble manifesto touching these evils and their concomitants,—idleness, dishonesty, drunkenness, cruelty, gambling, and Sabbath profanation. While the appeal is one of great force and pungency, it is sustained by facts, which much add to the interest, as well as to the impression. It is probable, however, that the abomination will never be put down until the tone of society generally be raised; but still, to fix the attention of good and Christian men upon it, is something gained as a means to promote the ultimate object.

The Hope of Righteousness: a Sermon. By the Rev. J. ANDREWS, Woburn, Beds. Jackson and Walford.

THE train of thought produced in this discourse, the author tells us, was suggested by the opening of a Local Exhibition in the town where he exercises his ministry. How such an event should have given rise to such a subject does not appear, and it is not easy to conceive. It is alike suitable to all times and all circumstances; as good a discourse on the very important point selected as we could wish to read. The doctrine is well stated, and its bearing on the heart and life ably and impressively set forth.

A Lamp to the Path; or, The Bible in the Articles of the Church and the Market-place. By Rev. W. K. TWEEDIE, D.D. Nelson and Sons.

WE are happy again to meet Dr. Tweedie, who never fails adequately to prepare himself for his public appearances. The present volume is the most interesting that he has issued. As the Title-page—which very aptly describes the volume—indicates, it is truly a

book of business. Christianity is here in actual life. All have a portion of meat served them in due season, from the Prime Minister of the Realm down to the Irish hodman. The book is adapted to persons in every situation. Its peculiarity is, that principles are everywhere illustrated by facts,—facts happily chosen and gathered up from every walk of life, and over many countries. The work is one of the best order of practical Theology. Christianity here stands forth in its embodied principles and living characters.

Sunlight through the Mist; or, Practical Lessons Drawn from the Lives of Good Men. A Sunday-Book for Children. By a LADY. Murray.

THE fair writer considers, that, amid the many admirable books written for children, within the last few years, there still remains one class to which sufficient attention has scarcely been directed. She holds, that mothers find difficulty in selecting books for their children to read on Sunday, which shall turn their thoughts from their usual amusements, without being so abstract as to weary their attention, and thus run the risk of giving them a distaste for devotional reading at an early period. It was a felt deficiency in this direction, that led the writer to betake herself to this species of publication. She tells us her object was to interest her children, and, at the same time, to teach them lessons of piety and wisdom, by showing them the result of religion. She reports, that her experiment has succeeded in her own family, beyond her hopes, and she is inclined to believe that what she has found very useful in her own family may prove serviceable to others. We think she has rightly concluded. The volume is one of a very captivating character, calculated to instruct not simply the young, but the old; and to interest both. It is, in fact, the story of the Life of Luther, recounting the tales of his childhood, and early youth, passing on to penance; to indulgences; to Luther's conversion; preaching; opposition to the Pope; his retreat; return; war with the Papacy, &c., &c. There are also some beautiful illustrations, one of which is the death-bed of Luther's daughter, where he sits at the bedside with the dying girl's hand in his, pouring into her ear the consolations of the Gospel, while others in the room are shedding tears. We consider the little book alike adapted to Sabbath days, and other days, and a very capital introduction to the history of the Reformation.

Confession: A Jesuit Tale of the Times. With a Preface. By the Rev. J. B. TAYLER, M.A. Clarke, Beeton, and Co.

FRENCH authors, of late years, have done excellent service in dealing with the Jesuits. The French mind supplies talent peculiarly adapted to sarcastic exposure, and brilliant denunciation; while, unhappily, the French soil supplies illustrations the most abundant of the mischievous operations of Popery, and especially of the Jesuits. The author of this volume has earned for himself a good degree in the same field, adding English vigour to French vivacity. The work is un-

questionably well-informed, ably executed, and eminently calculated to be useful.

Modern Blue Belles. Nisbet and Co.

THIS is a pretty little volume, indicative of good sense, high culture, and true piety. It is, nevertheless, very brief; but all so good, that, while it teaches something, it will suggest more, as touching the matter of mental improvement, and general education, especially of women. It contains a great deal deserving of attention from parents and others; much that is suited to correct prevailing error, and to point out a more excellent way.

The Christmas Stocking. Nisbet and Co.

THIS volume purports to be by the Authoress of the "Wide Wide World," "Queechey," and other productions of the same class. The volume itself sustains the same character; it is full of interesting gossip, bustle, and rattle, such as the title-page would indicate. Boys and girls will greedily devour it; and we should not be surprised if some a little further on in the path of life may find pleasure in whiling away an hour amid its innocent frolics.

Theodæxia; or, Glory to God: An Evidence for the truth of Christianity. By the Rev. J. B. DICKSON. Nisbet and Co.

MR. DICKSON is a Free Church Minister in Paisley, and if we may judge by the present publication, he bids fair to take high rank in that enlightened and potent community. The topic selected is one of a somewhat arduous character; notwithstanding the comparative brevity of the discussion, it suffices to indicate the possession of no inconsiderable power. The spirit of the work is thoroughly Scotch. There is a strong prevalence of intellect, well-cultivated, and the ethical element abounds. It is a book of thinking, and calculated to produce reflection even amongst men not accustomed to reflect. The relations of Science, Philosophy, and Literature to Theology are considered and discussed at length. He shows that the principle for which he contends pervaded the Old Testament, was announced and acted upon by the Messiah, and illustrated in his life, sufferings, and death. He holds, that it is supreme in the past, the present, and the future of Christ as Mediator. Having laid a solid foundation in a copious and well-conducted disquisition, Mr. Dickson proceeds to show that the principle is the basis of dogmatic theology as well as of ethical Christianity.

Jacob and Paul, Ephraim and Judah. By the Rev. A. ISHAM, A.M. Seeleys.

THE object of this volume is to set forth the discriminating use of the titles employed which refer to the temporal and spiritual destiny of the Jews. The subject is one in which the public at large are not greatly interested; but the Prophetic School, and the severe students of the Old Testament will read it with interest and with benefit. Mr. Isham has made himself thoroughly conversant with his theme, and has supplied a light of considerable value in the study of the Sacred Volume.

The Tuscan Martyrs. An Authentic Narrative of the Persecution of Francesco and Rosa Madiai, Condemned at Florence to Imprisonment and Hard Labour, for Reading the Bible. Read and Co.

THIS volume is what it professes to be,—a veritable, simple, and unpretending narrative

of the cruel persecutions of an interesting couple. Even now the publication is proper, and to many it will be interesting. Its value, however, will not be confined to the present generation; it will tell to that which is to come how things were conducted in Tuscany in the middle of the nineteenth century.

British Missions.

HOME MISSIONARY SOCIETY.

EXTRACTS FROM MISSIONARIES' JOURNALS.

A Missionary's Survey.

The attendance at public worship is not bad; but could we see those who have been apparently attentive *hearers* become *believers* of the Gospel of Jesus, our hands would be strengthened and our hearts greatly encouraged. You will be glad to hear that the Sabbath-schools are going on well; I do not think they were ever in a more pleasing state. We lost several teachers within the past five or six months, and it cost me much anxiety to see classes actually scattered for want of teachers; but the want has been supplied, and it is pleasing to see so many children and young persons brought under Christian influences, Sabbath after Sabbath. We have seen how beneficial Sunday-school operations have been. There are five persons now *preaching* the Gospel, in addition to having believed it, who were pupils in our school. One of these is a student in a college for future ministerial work. Not only do I rejoice to see friends brought out to become teachers merely for the children's sakes, but knowing that it will be useful to themselves, gives me increased happiness. I have had the joy of receiving three persons into Christian fellowship lately, two of them young persons; but had the number been thirty, instead of three, how greatly would I have rejoiced. There are many lying on beds, or confined to homes, of affliction, and to these marked attention is paid. To visit sick people, in villages, is important, and consumes much time. It cost me three hours yesterday, and nearly six miles walking, to visit *one* afflicted fellow-creature; and what would such tried persons do, were there no one to care for their souls? The operations of the Day-schools are pleasing, and cannot fail to be productive of great benefit to the young people. The teachers have their work at heart. There is one department to which I give much attention; the continued improvement in mental and moral studies of the young men and women with whom I have influence. This is worthy of my best attention, and has already repaid my efforts. A young man, a member with us, who keeps a little school for his support, has just left my study, to which he comes, by arrangement, once a week. He took with him "Simpson's Plea," &c., and is diligently reading my books, from time to time. I have more than a dozen such young persons, to whose mental and theological studies I devote attention. One needs to lay hold of

every means of usefulness, and to be diligent in their use; for great is the necessity of being active in these days of infidelity, Popery, &c. I was invited lately to meet an avowed atheist, an admirer of Mr. Holyoake,—and yet this poor man was once a member of a Baptist church! My report of the time (three hours) spent in his company, and in active discussion with him, may be soon given. There was no such thing as conducting a controversy with the man. He was pleased to say that my treatment of him was everything that he could wish, and I trust, and pray, that his heart may yet yield to the God whose personality he now denies. He clothed "Nature" with all the attributes that belong to the most perfect *mind*. He came to chapel twice; and ere I left the house where he was staying, I engaged in prayer. He was pleased to say to my friend (who told me of it) that he had not been prayed for, for seven years before. O that the words spoken to him, and the prayers offered for him, may be followed by the Divine blessing! After all, are not those who profess to believe that there is a holy God on the throne of the universe, but who do not love him, in a more inconsistent position than avowed infidels? We were favoured lately with a week's visit from our esteemed treasurer, Mr. Thompson, and his excellent lady. We had united tea meetings in five distinct villages; and addresses were delivered at those meetings to various classes, as Sabbath-school teachers, pupils, mothers, the unconverted, hearers of long standing, believers, &c. Mr. and Mrs. Thompson kindly went to several villages, and did much to encourage the teachers and others. They distributed a large number of books, small and large; and Mr. T. sent, on his return to Poundsford Park, a volume to every Sunday-school teacher here. It is not necessary for me to say, that visits like these do much to encourage those to whom they are kindly paid. I wish we had friends oftener among us in our village toils and difficulties. Depend upon it, dear Dr., we have great difficulties to meet, so great that I often quail before them; and if any men in this land need sympathy, we do. Every tradesman in these parts has demanded and received an increase of wages, for the various necessities for housekeeping have gone up in price amazingly. The rise, on the whole, is certainly equal to twenty-five per cent. My salary a year ago would buy more than £125 would now. This, of course, adds to one's trials, especially when we have no other income.

Better Teaching Successful.

The season has arrived for entering upon our winter's campaigns; during the summer we have been able, with the assistance of lay brethren, to conduct six services on the Sabbath-day; our week evening lectures have been few, but now will increase, and we anticipate a good attendance. We have recently commenced a Sunday-school in the adjoining village, where Puseyism is taught with great zeal; making three Sunday-schools on this station. There are twenty-three children in attendance; quite as many as we expected, considering the opposition that might be calculated upon. Last Sunday afternoon, the vicar's mother appeared to have waited in the street for the children's coming out of the school, when she stopped some of the girls and remonstrated with them for not coming to the church school. At B. W., we have much opposition from a new curate, the son of Baron P——. He is at present offering 3s. a Sunday to each child that will go to the church school, to be continued five Sundays; making 15s. to purchase clothing. I have seen the tickets that were given to two boys who left our school, and he is also trying to get one of our eldest girls for the purpose of teaching in the church school; he has called on her several times, and offered a Bible and Prayer-book, both handsomely bound, with new clothes in addition, if she will go to his school. Hitherto his solicitations have been unsuccessful; but we can hardly expect that such offers will long be withstood, although it is remarkable how few are thus drawn away. This is matter of astonishment to our opponents. Why it is so they cannot understand; but the secret is, the parents have more confidence in our teachers, they know that greater pains is taken to instruct their children. The system of bribery, so extensively carried on, is found to be very expensive, and the clergy usually get tired of it; but we have a constant succession of young men who only stay about twelve or eighteen months; they do not usually stay long after they get into priest's orders. This frequent change keeps up constant excitement; they come full of zeal; they seem to imagine that Dissent may soon be rooted up, but ere they leave, their views in this matter are considerably modified. We do not think that they benefit their cause by opposition to us, but rather the contrary; with patience and perseverance as our rule of action, we doubt not that we shall live down opposition; great is truth, and it must prevail.

The Advantages of the Afternoon Service.

I have felt deeply interested in reading the stirring and important articles in the CHRISTIAN WITNESS in reference to this service, in which my judgment and experience fully coincide. When I came here there was no such service connected with our place of worship; the want being much felt by mothers, servants, and others who could not attend at any other part of the day. I commenced this service in October, 1851, and, after nearly two years' experience, I am happy to say it has been successful; the number was at first small, but it has gradually increased, until the lower part of the chapel is filled, so

as occasionally to require forms in the aisles. Although this is a very pleasing feature, still there is one of greater importance; several have been added to the church who look back to these services as the means of bringing them first in contact with the word of God. Others have been brought to the week-day services, and not a few from other churches avail themselves of this privilege, feeling it refreshing to their souls. Many of the members have also expressed the pleasure and profit they have derived, though they are very anxious lest the exertion of three services should be too much; but, although I have often felt oppressed from speaking in the crowded state of the chapel, because of the intensity of heat and want of ventilation, I have suffered nothing physically, but have returned thankful that by God's blessing I had been able to add one service more to the Sabbath-day's duty. "I will go in the strength of the Lord. I will make mention of his name, and of his only."

Happy Death-bed, and a Glorious Result from Afternoon Service.

S — G — was among the first to attend this afternoon service; formerly she frequented no place of worship. In passing, seeing the chapel door open, she was induced from curiosity to enter, and, feeling somewhat interested, she returned the following Sabbath, when it pleased the Spirit of God to apply the word spoken, and from that time she continued to attend three times a day, until laid aside by the sickness that terminated in death. To give an account of her experience in this short space would be impossible; suffice it to say, that for three weeks previous to her death (though in excruciating pain, with but little interval) it was delightful to hear her exhortations to her young friends, with whom she used to break the Sabbath, and for whose salvation she then anxiously yearned, and to whom she often said — "Consecrate the man who told me all things that ever I did; is not this the Christ?" On her being received into church-fellowship, her faith was fully tested by the persecution of her ungodly parents and sisters; but she endured "as seeing Him who is invisible," and her end was peace. The morning before her departure, she expressed a wish that I should preach for the sake of those with whom she had been associated, and her immediate relatives, from the words, "Let me die the death of the righteous, and let my last end be like his." The wish was complied with; and that sermon was blessed to the conversion of her mother and one sister, who are now consistent members of that church from which they tried to dissuade her, and for her union with which she suffered much persecution from them. The father, too, is in a hopeful state.

Three Months' Work.

In reviewing the three months, I see abundant cause for gratitude to the Divine goodness, by which I have been mercifully preserved, and with few interruptions enabled to continue my humble endeavours to promote the welfare of those among whom I am placed. It was my hope that I should have been able to do more than I have done, in some respects;

and yet, when I compare this with the corresponding quarter of last year, I find that the attendance exhibits a marked improvement. True, there has been considerable fluctuation, and I have to lament the abiding indifference to the means of grace of many who, did run well, but who have returned to the love of the world. But fluctuation and love of pleasure are sure to attach to a congregation composed of such heterogeneous materials as mine; and without a special intervention of Divine grace, it will be long before we see that which we desire, and which, in a population of more than 5000, it would seem but reasonable to expect.

This having been the quarter of the year in which there is least room for special exertions, it has been characterized by few incidents of an unusual kind. I endeavoured to obtain a room for extra services at the other end of my district, but have failed at present, owing chiefly to funds being necessary. People often say they would come to chapel if it was nearer; some would come if I was a Wesleyan; others if it was "Church," as they term it; others if it was the Kirk; others if the weather was fine and the roads good, if they could leave the children, had clothes or time, &c.

New comers are more manageable for a time, but too many of them settle on their lees, and go with the stream. A few are faithful, and I believe really in earnest in matters spiritual, so that the Lord even here has some true-hearted disciples. Occasionally I discover those who have been members of churches, and come here wholly to neglect the means of grace. There is reluctance on the part of many to converse upon spiritual things, but others are very forward to do so, whose conduct, alas! ill accords with their words. I have met with one or two additional instances in which I have reason to believe my efforts have been much blessed; although in one case the man has left the locality, and in the other had a previous liking for the Wesleyans. "One soweth, and another reapeth."

My visits to the sick have in some instances done my own soul good, while I have given instruction and consolation to others. There is some difficulty in discovering cases of this kind, owing partly to the multitude of matters which claim my care preventing me from going over all the ground so frequently as I could wish.

A prayer-meeting which has been held at the close of the Sunday evening service has been pretty well attended, and marked by a pleasing spirit. A tea-meeting which was held was thinly attended, owing partly to the great pressure of business which still continues, and acts to some extent unfavourably upon our congregations and schools.

The Sunday-schools are well attended, but we are sadly in want of more teachers. The Day-schools are in a better condition, more particularly the girls' school, under a new mistress. The circulation of periodicals continues equal to what it was, or rather improves. The distribution of tracts has been delayed by reasons arising from want of distributors.

The general tone and spirit of those who

come to us is, I hope, somewhat better, and I still hope that even here we shall see that the liberality and faith of the people of God receives its reward. I have not a church formed here, but my solemn conviction is, that the day when a turn in the tide of our prosperity comes will determine our duty to arise and build, or constitute ourselves into a church. You will say, Wait. Very well.

Popery Defeated.

I omit sending you a statistical account of last month's labour, partly owing to my inability to obtain hearers on the week evenings, most of my people having been assiduously engaged in the harvest-field. My labours are confined to four villages. Some time ago the Romanists rented a barn at M—— (the place and house being now in your agent's possession), where they commenced to preach. The excitement they caused drew a number of people around them, but when the noise subsided, the novelty ceased, so that very few persons came; consequently, the young men from the College, who all along officiated, got discouraged, and have now given up the place in despair. The result of this enterprise was one perversion from Protestantism,—that of a poor woman, who, on asking her the reason why she turned a Roman Catholic, replied, "Because they baptized my baby so prettily."

The Romanists have commenced operations on quite a new plan. "Give us," they say, "the children and the young people, and we shall be satisfied." Not long ago they established a Day-school at P——; by gifts and gratuitous instruction, they have secured the attendance of about sixty children, many of whose parents are Protestants. This is a mortal blow aimed not only at our British school, but also at the principles of Protestant Christianity. I have spoken to several lukewarm fathers and mothers of the impropriety of the course they have adopted, and pointed out the evil of sending their children to a place where Roman Catholic hooks are used, and where the education is superintended by Popish priests. Some of them said they would consider what I viewed as so very wrong.

As to our prospects, success, I firmly believe, will be the reward of our toil, just in proportion as we manifest unflinching perseverance, invincible fortitude, and an unfaltering trust in God.

Constancy and Courage.

I do not know that I have anything to say, but that we are going on as usual. Our schools and congregations are very good, and I hope we may conclude that we have the smile of God resting upon us. We have to contend against the private visits of the clergy to the poor, and the sermons or addresses given on our tenets; for the vicar has been delivering six sermons on the Lord's day afternoon, on Dissent. Our people are also visited by the Sisters of Mercy. One thing is plain, that the Church party are not Antinomian; for they are using all kinds of means, fair and foul. Yet we go on with good schools and full chapels; and the Gospel is received into the hearts of the people. So we thank God, and take courage.

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CONGREGATIONAL LECTURE.

THE Committee of the Congregational Library have much pleasure in announcing, that the REV. DR. ALMOTT, Principal of the Western College, Plymouth, has engaged to deliver, during the month of APRIL, A COURSE OF LECTURES, on "THE RELATION OF PSYCHOLOGY TO RELIGION, NATURAL THEOLOGY, AND REVELATION."

Further particulars will be given next Month.

BRITISH MISSIONS COLLECTIONS.

From the 21st of December, 1853, to the 23rd of January, 1854.

A punctual remittance of contributions intended for the several Societies, and regularity in the October Collections made by the Churches, greatly encourage those to whom is entrusted the work of British Missions. The Pastors and Deacons will kindly permit the assurance, that promptitude and liberality, in the present condition of public affairs, will be duly appreciated by the Committees, and will strengthen the Board in efforts to give efficiency to the work in which they are engaged.

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THE
CHRISTIAN WITNESS

Church Members Magazine.

No. 121.

JANUARY, 1854.

Vol. XI.

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N.B.—All Advertisements and matters relating to business to be sent to the Publisher. All Communications, Books, &c., for the Editor, to be addressed, post-paid, to him at the Publisher's.

THE MAGAZINES.

We need scarcely point the attention of our readers to the Essay on the subject of the Magazines, that will be found in the body of the present Number, which, we trust, they will peruse and ponder, and, as they may be severally disposed and enabled, endeavour to carry its suggestions into practical operation. We shall here set forth a portion of our facts illustrative of the spirit which has been happily evoked by our Appeal.

"At a Meeting of the Third District of the West Middlesex Association of Congregational Ministers and Churches, held at Edgware, Tuesday, Dec. 20th, 1853, the following Resolutions were unanimously adopted:

"I. That this Meeting earnestly urges upon all the congregations in the district the great importance of a strenuous effort, in anticipation of the New Year, to augment the circulation of the various Periodicals connected with our Body, and in an especial manner, the *Evangelical Magazine*, the *CHRISTIAN WITNESS*, and the *CHRISTIAN'S PENNY MAGAZINE*."

"II. That copies of the above Resolution be forwarded to each church in the district, and to Revs. Dr. Morrison and Dr. Campbell."

(GEORGE J. ADENEY, Secretary.)

From the pastor of a small church we have received a list of the Magazines circulated amongst his people in the course of the year, which is a very remarkable one. The following is that which more immediately concerns us:

| | |
|---------------------------|-----|
| Evangelical | 12 |
| Christian Witness | 132 |
| Christian's Penny | 180 |
| Youthful Missionary . . . | 132 |

From the pastor of one of our most important Yorkshire churches we have received a very kind communication, which contains the following, touching the subject of an "Office of Literature."

"The doerkeeper of our church—as I trust a man never stood up to—has, at my suggestion, undertaken to become the 'Office of Literature' to our congregation. In a day when such a variety of serial Publications are challenging public attention, I feel it to be well that we should have one on whom we can rely to place constantly and fairly before the minds of our people, especially our young people, the religious Periodicals which may do them the best service."

A worthy friend from Thame, on the same subject, thus writes:

"My excellent pastor has requested me to become the 'Office of Literature' in connection with our church and congregation, and I have great pleasure in acceding to his wishes. I do so because I am

convinced the Periodicals edited by yourself are such as must convince themselves to real, truth-seeking Christians, and also in consideration of the benevolent and reforming purposes to which the papers are applied."

In confirmation of our assumption, that there is a vast amount of territory still uncultivated, we may cite the following, from a minister to whom we had made a communication—a minister young in life and recently settled, but of whom the Church will hear more, by and by, in the world of letters:

"Your request shall receive my best attention; indeed I had determined, two or three weeks ago, to canvass for subscribers for your Publications. As I found that not a single copy of either the *WITNESS* or the *CHRISTIAN'S PENNY* is taken in this town of 6000 and more inhabitants, Success—or failure—shall be duly reported."

This would seem almost incredible; but many of the smaller churches are actually asleep. A minister of one of these once applied to us, a few years back, on the subject of deriving benefit from the *CHRISTIAN WITNESS*. First, a minister, who, at a future time on conversation, had never seen either the *WITNESS* or *PENNY*. Nay, we had once a deputation of two individuals, members of a little church in a rural district, in search of a pastor, who had not only never seen or heard of the Magazines, but did not know there was such a thing in the world as the Congregational Union!

A pastor from one of our great cities writes:

"I will do my best to increase the sale of the Magazines. I wish the subscribers' list for 1854 may double the number of any former one."

Two estimable Secretaries of Associations write as follows:

"I beg to assure you that, from the first I have done, and shall continue to do, my utmost for the circulation of the Magazines. Could I increase that circulation ten fold, it would be a happiness to me. Your suggestion as to a Resolution of our Association shall not be neglected. I know there is room amongst us for a considerable addition to the number of Magazines at present taken."

"My best efforts shall be given to bring the claims of the Magazines before our County Union, and to get them to give expression to their views in commendation. I am persuaded that a vast portion of our churches from the sparsity of the ministry, are doing comparatively nothing for them."

A friend writes:

"If you can forward me a supply of Prospectuses, I will put them in circulation, and use my best endeavours to increase the sale. I have, at present, about 200 subscribers to the *CHRISTIAN'S PENNY*, and 50 or 60 to the *WITNESS*."

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THE ROYAL PRESENCE.

"Is not the Lord in Zion?"—*Jer. viii. 19.*

the world.

On these grounds the question of the maintenance of the interest of piety in the world.

country, and he warned his countrymen of the approaching calamity. A prophet forewarns the coming woe of his bearing of the text is obvious; the as the New Year. The immediate but more especially at such a period ("churches do well to put at all times, not her king in her?" is one which all prophet, "Is not the Lord in Zion? is not her king in her?" is one which all repaired to the properties of the "Cave of things that are afar off." Others ascertain it. Whether prosperous or adverse, certain conclusions follow, and from these conclusions proceedings of a corresponding character. But if this is so important in regard to the present life, how much more in respect of that which is to come? It is incumbent on the individual to look well into his own heart and habits, and to examine his own character, to see how things stand between him and his Master in heaven. Due attention to this is one of the conditions of personal security and comfort. It is impossible properly to prosecute the affairs of the Divine life in the neglect of it. But it is important for the individual, it is equally so for the body; and hence Christian Churches ought to look well to their state, both internally and externally. Periodical investigations, involving comparisons of the present with the past, and of what actually is with what ought to be, are essential to the

ever, could be more perceptive than amidst of her. Nothing, however, would be a pledge for protection. So long as He was the glory in the presence was a pledge for protection. The comfort well-founded. "The Royal stances, the inference was just, and Under an opposite class of circumstances, the subject of such tribulation, become the subject of such tribulation. the fact, it was probable she should ready inference, that since such was not her king in her?" drawing the

saturn: "Is not the Lord in Zion? is not her king in her?" drawing the repaired to the properties of the "Cave of things that are afar off." Others ascertain it. Whether prosperous or adverse, certain conclusions follow, and from these conclusions proceedings of a corresponding character. But if this is so important in regard to the present life, how much more in respect of that which is to come? It is incumbent on the individual to look well into his own heart and habits, and to examine his own character, to see how things stand between him and his Master in heaven. Due attention to this is one of the conditions of personal security and comfort. It is impossible properly to prosecute the affairs of the Divine life in the neglect of it. But it is important for the individual, it is equally so for the body; and hence Christian Churches ought to look well to their state, both internally and externally. Periodical investigations, involving comparisons of the present with the past, and of what actually is with what ought to be, are essential to the

loyal heart at once rejoined. But the heart of Moses was simply a reflection

of the heart of the Church in her better times. Let us hear her: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted," Isa. xii. 2—4. These glorious expressions most vividly depict the felicity of the Church, with her Lord in her midst. At his presence all evil flees away! Hence the prophetic exhortation, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing," Zeph. iii. 14—17. Zechariah is not less bold and rapturous in the strains which he addresses to the Church: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee," Zech. ii. 10, 11.

These Scriptures all indicate the joyful results of the Divine presence and approval. They represent the people of God as placed under the shadow of his wing, and walking in the light of his countenance. But the language addressed to the ancient Church, as held together by a temporal economy, loses none of its vital force as applied to the improved and perfected spiritual dispensation of Christianity. In a still higher and holier sense, Christ is in the midst of his people: his promise is absolute, and extends to the end of all things. His presence is a pledge for all blessing; it secures the destruction of every foe, and the protection of his people from all peril. It supplies them with the amplest grounds of courage, and provision for every exigence. It

scenes to the Church needful strength for the successful discharge of every duty, and the happy termination of every conflict.

Thus much for the certainty and the blessed results of the Divine presence. The great thing, therefore, is to ascertain the fact of the Lord's presence with his people. It is the duty of every church to inquire whether the Lord be in Zion, and whether her King be in her. Now, where the Lord's presence is, there are tokens special, peculiar, and infallible, by which it is evidenced: "Wherein shall it be known that I and thy people have found grace in thy sight? is it not in that thou goest with us?" Higher proof than this it is impossible to possess; and where the Lord is, everything will go well: the Gospel will triumph, and the righteous will be glad. On the contrary, the Lord's absence is marked by wickedness, carnality, darkness, and dissolution. There is fearful significance in the words, "Go not up, for the Lord is not among you, that ye be not smitten by your enemies: for the Amorites and the Canaanites are there before you; and ye shall fall by the sword. Because ye are turned away from the Lord, therefore the Lord will not be with you." This is a terrible intimation, a sure omen of calamity. They, however, derided the counsel; and it is added, "They presumed to go up to the hill-top: nevertheless, the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amorites and the Canaanites came down, and discomfited them, even unto Hormah." Behold the fruits of disobedience, and the results of the Master's absence! These Scriptures clearly show that without the presence of the Master, there can be no spiritual conquest.

Now, it becomes of the first moment, at the present time, to inquire into the state of the case with respect to the churches of this land. Let us, therefore, just glance at some of the tokens of the Divine presence.

1st. An indispensable evidence, that God is in the churches, we think, to be a united, loving, people. The Spirit is the source of love; and it is his first fruit. Love is of God; if, therefore, "we love one another, God dwelleth in us, and his love is perfected in us." "God is love; and he that dwelleth in love, dwelleth in God, and God in him."

2nd. Where this love is present, and in powerful operation, it will produce another evidence—a consistent, holy, deportment. The Church, in it, will, spirit, and action, will be making a practical confession, that "Jesus is the Son of God." Love and purity are inseparable; but purity of heart will be indicated by purity of life.

3rd. The Lord's presence is always accompanied by special zeal for his glory; a desire to promote his honour, and to extend his kingdom. The words of David clearly express the feeling of the Church under these circumstances;—"Let the whole earth be filled with his glory, men and men." The Church, and each individual of it, whose heart is right, will be intent on the salvation of souls, both near and far; and to this purpose, they will be prompt to "reach every man his neighbour, and every man his brother, to know the Lord!"

4th. An invariable accompaniment of the King's presence, is liberality in the disposition of worldly substance. His people realize the fact, that they are not proprietors, but stewards, to whom is committed treasure, which is exclusively his own. Covetousness, which is idolatry, a grasping, head-headed selfishness, is wholly incompatible with the King's presence. It is not to be distinguished from carbozle-ment and malappropiation. This will have a peculiar reference to his own people, and to his own cause. "Who hath the world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

5th. The spirit of humble waiting in his footstool, for the lessons of his wisdom, is another indication of his presence. The churches will be teachable, devout, and obedient in all things. The example of the Apostles will become the rule of the people: "Those things which ye have both learned, and received, and heard, and seen, in me, do; and the God of peace shall be with you." The people that so live, and labour, cannot possibly be without their sovereign.

6th. A further evidence of the royal presence is, the possession of high attainments in spiritual things; the citizens of Zion will largely enjoy the comfort of love, the patience of hope, and every blessing provided for them. They will walk in unity, and labour on

in lovely harmony, to promote it in worlds we face. They will take for their motto: "Finally, brethren, be perfect; be of good comfort; be of one mind, live in peace, and the God of love and peace shall be with you."

7th. As a rule, another token of the Lord's presence will be, that while his people walk in his fear, and in the comfort of the Holy Ghost, they will be multiplied. The message of love, spoken in love, will operate with melting power on the heart of men. So circumstanced, we are told that "they spoke and preached the Lord Jesus, and the fund of the Lord was with them; and a great number believed and turned into the Lord." "and the Lord added to the Church daily such as should be saved." "and the disciples were filled with joy, and with the Holy Ghost, and Paul and Barnabas so spake, that a great multitude both of Jews, and also of Greeks believed." "believers were the more added unto the Lord, multitude: both of men and women." Here the Church is what it is intended to be, the light of the world, dispelling darkness—the salt, diffusing health—the leaven, augmenting virtue—the mustard-seed, filling the world with truth and wisdom.

Judged by these tests, what shall be said of the Church of the present time? While there is much excellence, much intelligence, zeal, liberality, and effort, a larger breadth of piety than perhaps the world ever saw before, still, all things considered, is there not ground to lament its superficial character? Is not the spirit of the world mixing itself largely up with that of the Church? If the world be risen in meanness, has not the Church gone down in piety? Is the work of conversion going on with such probability and power, as to admit of the application of the language we have just been quoting? Even where there is much for which to be thankful, are not pastors mourning the absence of Divine power, and a lack of success in the exercise of a real evangelist ministry? Is not the world rapidly gaining upon the Church? Is not the condition of the British Metropolis faithful to a degree not to be expressed? Are not Christians there, becoming daily a smaller and still smaller minority? Have not the portals of the Heathen World been opened, and is there not a

lack of labourers to enter, and reap the mighty harvest! Are not these things matter for thought, for conference, and for prayer? Is it not time for the British Churches to arise and strive to shake themselves from the dust, put on their strength, and go forth to the conquest of the earth? From henceforth, ought not they, who "make mention of the Lord," to be more importunate than ever, and give him no rest till his kingdom has been established through every clime?

Dec. 1853.

LEX REX.

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WHY ARE THERE NOT MORE CONVERSIONS IN CONNECTION WITH OUR CONGREGATIONS?

BY REV. JOHN BERGESSE, LONG MELBORD.

It is not difficult to conjecture some of the many and varied replies which this question would receive from the different sections of the professing Church. On the one hand, the reason would be sought for in the sovereignty of Jehovah, and the argument on which it is based would be fortified probably by passages such as these. "Many are called, but few are chosen;" "And as many as were ordained to eternal life, believed;" "All that the Father hath given me shall come to me." As though these effects were produced, or as though sinners were saved, independent or irrespective of the use of means. It is true, indeed, that in every instance of conversion, "the excellency of the power is of God and not of us," and that, in preaching the Gospel, "neither is he that planteth anything, neither he that watereth, but God who giveth the increase;" but it is also and equally true, that "faith cometh by hearing, and hearing by the word of God." Nay! that "it hath pleased God, by the foolishness of preaching, to save them that believe."

And so inseparable are these things which God hath joined together, as that it would not be more irrational in the natural world to expect to reap without sowing, than in the spiritual for a man to believe on him of whom he has not heard. On the other hand, the reason why more are not converted, would be sought for 'and, as we think, with far more propriety), not in Divine sovereignty, nor yet, perhaps, in the lack of human instrumentality, but in the want of adaptation in the agency employed. Some would refer the want

of success to the ministry; others would ascribe it to the churches. One would lay the blame at the sinner's own door; and another would find it in the insuperable difficulty which "pure religion and undefiled" presents to the carnal mind, or the natural man: "Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

But, without dwelling further on these different replies, which the question before us would probably receive, we shall proceed to point out some of the many things which may contribute more or less, not only to the leanness, but to the barrenness, of the Church of Christ. Let us look candidly and carefully at this important question, and, if possible, let us trace the evil we deplore to its real source. Why are there not more conversions in connection with our congregations? How is it, that in this particular, we seem to fall short, and to come so far behind, what was witnessed in Apostolic times; and especially when we take into account the more accumulated appliances and means. At the commencement of this new dispensation, especially when the day of Pentecost was fully come, and when the Apostles were assembled with one accord in one place, what changes were wrought, and what wonders were achieved. Then did the times of refreshing come from the presence of the Lord. The word preached was with power, and with the Holy Ghost, and in much assurance. The doctrine of the cross had only to be stated, and thousands in a day were pricked in their hearts. In every direction the word of the Lord had free course and was glorified; and from those who had taken part in the crucifixion of the Son of God, whose very hands had been imbrued with his blood, the cry of penitence spontaneously arose—"Sirs, what must we do to be saved?" And these effects were produced when the means employed were feeble and few, and when the agents in this work were unlettered, and, for the most part, poor and despised. And yet, in this infant-like state of Christian knowledge and experience, when the followers of the Lamb were a sect everywhere spoken against; as also in later times, when the teachers of Christianity were either scattered by persecution or confined in chains; and while everything from without was thus

threatening and adverse, then did the tide of prosperity flow in. Great was the company of them who believed, for the Lord added daily to the Church of such as should be saved. Here, then, is a pleasing page, a memorable era, a scene of triumph, and a time of fruitfulness in the history of the Church.

In a spiritual sense it may be said, "and there were giants in those days." The people that did know their God were strong and did exploits. The word preached, or the love of Christ embodied and reflected, was with signs following. Now the murmur had ceased, "who hath believed our report?" and the inquiry had been substituted, "who are these that fly as a cloud, and as doves to their windows? Who hath begotten me these, and who hath brought up these? Behold, I was left alone—these—where have they been?" So mightily grew the word of God and prevailed. And if such success attended the labours of the Apostles and early Christians; if they, in times of persecution, and when their opportunities of usefulness were necessarily limited, were thus edified and multiplied, it is only natural to ask why the same degree of prosperity, or the same proportion of success, has not been granted to the Church with the increase of means, and with the lapse of time? Why, with our greater facilities of doing good to all men, and our accumulated institutions, which were then unthought of, there should yet be found reason for lamentation, as it regards the few and faint manifestations of the Divine power among us? Wherefore has the glory departed, and why has the wine become mixed, and the fine gold, dross? In other words, why, as compared with Apostolic times, when the labourers were few, and their influence feeble, is there not a proportionate amount of success, and a corresponding number of conversions in connection with our congregations?

First. We think it may arise, in some measure, because there is not the same amount of individual and united effort put forth. Every one who is conversant with the epistles addressed to these early churches, must perceive that the one feeling pervading those churches was one of earnest desire to spend and be spent for the Saviour's glory.

How often are they spoken of as fellow-helpers of the truth—as co-

workers with God; and here, doubtless, was the secret of their success. It was not enough that they themselves were partakers of the grace of life, but they longed and laboured to be made conformable to the Saviour in his death; who would have all men to be saved, and to come to a knowledge of the truth.

In this respect they had been with Jesus, and had learned of him. Nor did they rest satisfied with breathing the wish, or praying the prayer "thy kingdom come, thy will be done on earth as it is in heaven;" but there was the diligent hand, the earnest zeal, the untinged ardour of men of God. Hence the testimony which is borne of them, by those who were witnesses of their labour and their success: "From you sounded forth the word of the Lord;" "Ye are our epistles, written in our hearts, known and read of all men." Now, from statements like these, it is evident that the work of conversion was regarded as equally binding on all who had named the name of Christ. And if the field was the world, whatever of emulation there may have been, much and often as they provoked one another to love and good works, assuredly there was no monopoly in the labour of that field. None was required to bury his talent in the earth, nor was it supposed either by themselves or the Apostles, that they had nothing to do in turning the disobedient to the wisdom of the just. "Brethren," says the Apostle James, "if any of you do err from the truth, and if one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Thus the field was open, and the work familiar to the whole Church. And those who were added to that Church, though not numbered with the Apostles, and though not occupied in preaching the Gospel, or in confirming the saints, were yet seeking to win others to the Saviour, and to guide the wandering into the way of peace. But can it be said in truth, that this same feeling of desire for the conversion of sinners, and of responsibility to the great Head of the Church in this matter, is maintained and acted out by those who profess and call themselves Christians in the present day? Is it not rather supposed that this work has been trans-

ferred to the preacher and the pulpit, and that it is for him who ministers in holy things—for him exclusively, to turn men to righteousness and to save souls from death? And if this be true, or in so far as it is so, sure I am that the cause of our complaint, our leanness and barrenness at the churches of Christ, is in some measure accounted for. "Remember, therefore, whence thou art fallen, and repent, and do thy first works, or else I will come to thee shortly, and will remove thy candlestick out of his place, except thou repent." Let no one imagine that he can do nothing for Christ; and especially let no one suppose that he is, or can be, exempted from responsibility in this matter. Ye are God's husbandry. Ye are God's building. And know ye that the Lord hath set apart him that is God for himself. You are, therefore, not only to be on his side, but to do his work; and, would you walk worthy of God, who hath called you to his kingdom and glory, you must not only feel for the perishing and the dying, but you must labour to pluck them as brands from the burning. Wherefore exhort one another daily, lest any be hardened through the deceitfulness of sin, and so much the more as ye see the day approaching. Every one has some talent committed to his trust; and if you cannot reason out the truths of Christianity, what is more and better, you can act them out, and, by a voice more powerful than words, can show unto men the way of salvation. That the evil deplored is not of God, is, we think, evident from the fact, that success in this work is generally proportioned to the effort put forth; and, on the other hand, it is equally manifest, that, in proportion to the indifference and neglect of any Church, will also be found a corresponding state of spiritual deadness and drought. Hence, says God, "Them that honour me, I will honour; and they that despise me shall be lightly esteemed;" "He that soweth bountifully, shall reap also bountifully; and he that soweth sparingly, shall reap also sparingly;" "Ye have not because ye ask not, or because ye ask amiss;" or, as it is said of Him who raiseth up the dead and quickeneth them, "And he did not many mighty works there, because of their unbelief." Another reason for the want of conversions in connection with our congregations, may be found

in the daily habits, and in the moral, or rather immoral, atmosphere in which the masses of men live and move.

We will suppose that our places of worship are occupied from Sabbath to Sabbath with a fair proportion of the labouring classes. And what is the state of mind—the tone and tenour of feeling with which they enter the gates of the sanctuary? What is the kind of soil thus brought together, into which the good seed of the kingdom is so often cast? How do these worshippers appear before God? How? For six successive days, the world and its cares—sin, with its beguilements—Satan and the powers of darkness have been operating on their hearts and minds, multiplying and strengthening their fortifications, and so blinding the eyes of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. And all this time, perhaps, not a single thought has arisen, not a word has been spoken, nothing has taken place from within or without which has the least tendency to loosen the hold, or to weaken the power of these spiritual adversaries. What, then, can be expected from the preaching of the Gospel to men in such a state? Can we wonder, when the sower goes forth to sow (seeing that such is the only preparation which the soil has undergone)—can we wonder that the greater proportion of the seed should perish and be lost?

Must it not, unless God work miraculously (and not, as he is wont, by the ordinary use of means), must it not resemble the seed which was sown among thorns, and was choked, or in stony places where it had no depth of earth, and was scorched, or by the way side and was trampled under foot? We rejoice, indeed, that nothing is too hard for the Lord, that the hearts of all are in his hands, and that what is impossible with men, is possible with God; but it becomes us to bear in mind that, as a general thing, if men are to be saved, it must be by the application of the truth, by the frequent and habitual turning of the soul to God. Truly was it said, "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." In the natural world, before the seed can take root, the fallow ground must be broken up. There must be the genial shower, and the clear shining of

the sun, and our heavenly Father dispenses these blessings in rich abundance to the evil and the good. So in the spiritual world. What is wanted to secure success in the masses of those who hear the Gospel, is a daily cultivation of the inward man, a close and constant keeping of the thoughts and affections of the heart. Now, therefore, thus saith the Lord of hosts, consider your ways. The mind must be brought into contact with truth, and on the week day, as well as on the Sabbath; the influence of religion must be brought to bear on the concerns of time.

Take heed, therefore, how ye hear. If men come into the sanctuary in the same state of mind in which they have passed the days of the week, without a single thought of their condition before God; if they come, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, with every avenue of the soul pervaded with the corruption of evil communications, and with their hearts incensed over, so to speak, with the deepening darkness of ignorance and sin, as also with the deadening influence of unhalloved practices—what can be expected but that they should resemble that part of the earth, and that only which beareth thorns and briars, and is, therefore, rejected, which is nigh unto cursing, whose end is to be burned. Again; the evil complained of may arise also from the partial, or total neglect of family religion. Here is a sphere of usefulness, on which it is not possible to set too high a value. Who can tell how much depends on the nature of early training? No change in the world is so interesting, so full of hope and promise, as that which is committed to the care of parents.

The ambassador of Christ, who prays men in his stead to be reconciled to God, and the Sabbath-school teacher, whose heart's desire and prayer to God is, that none of these little ones should perish, are both either aided or hindered in their work by the success or failure of parental influence and home education.

It is the parent, and not the minister, who has the earliest and best opportunity of touching the springs of action, of moulding the character, and of guiding the steps of the young inquirer. And at such a season, when the mind is so susceptible of impression, when it is so open to conviction, before the

world or sin, and the thousand pernicious influences of riper years have stamped their image on the soul of the child—while, as yet, the evil days come not, nor the years draw nigh, when, if left to himself, he would run to do evil—I say, at such a time, and under such favourable circumstances, what an opportunity is afforded of alluring to heaven, and leading the way. And, as there is no work which is more interesting and important than that which is committed to the heads of families, so there is none which is more imperative and binding. "Parents, bring up your children in the nurture and admonition of the Lord." And this duty is enforced by every variety of motives, and by reasons which are drawn from heaven and earth, from the life that now is, and from that which is to come.

This command is with promise. This precept has its reward; "Train up a child in the way he should go, and when he is old he will not depart from it." But let neither vile neglect be overlooked or unpunished. The sin of Eli is no less sure to bring down the same threatened penalty on all who indulge in it: "For I have told him, saith God, that I will judge his house for ever for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not." Every thing, present and future, echoes the claims, and enforces obedience to this command; and in proportion as it is attended to, or disregarded, will the success of the ministry be promoted or impeded. Once more. Why there are not more conversions in connection with our congregations, may arise, in some measure, because inquirers or the awakened are not looked after as among some other sects of professing Christians. One of the many maxims which are given for our guidance is, that we do good unto all men, but especially unto those who are of the household of faith. But if there be one class more than another which seems to demand our sympathy, and from whom we may expect to reap the fruit of our labour, it is the anxious and the inquiring.

And if that mind be in us which was also in Christ, we cannot but regard with peculiar interest, those who are entering, or are seeking to enter the kingdom of God. In almost every congregation, and perhaps on almost every Sabbath, some of this class may be found in our midst; men who would

WHY ARE THERE NOT MORE CONVERSIONS ?

see Jesus, whose minds are somewhat enlightened, but with whom, as yet, it is the day of small things.

And many of these who did run well, have been hindered; multitudes, who were once earnest and sincere inquirers after truth, have now gone back and walk no more with us. And it will be well if this sad result be not traceable, in some measure, to our indifference and neglect. Now that their hearts were melted, and their consciences impressed with a sense of guilt, all that was needed perhaps was the word fitly spoken, or the expression of sympathy and concern for their welfare; but it is possible that the one and the other were entirely withheld; possible that they came and returned from the place of the holy; that they listened with devout attention; that the tear stood and trembled on the cheek; that the anguish of a burdened heart was depicted on the countenance; and yet, with all this, the feeling may have been awakened, "No man careth for my soul." Now, every one will admit that this class of persons is the hope of the Church. It is from these, who are not far from the kingdom of God, that we expect to reap the reward of our labour.

And it is not possible, therefore, that we can feel too deep a concern, or that we can manifest too deep a sympathy for their spiritual interests and their eternal welfare. Here is the bruised reed, and the smoking flax, those not only for whom Christ died, but over whom he yearns with tenderest pity, and deepest love. And where should such hope to receive a welcome, and to find a home, if not in the fold of Christ? And shall that welcome be withheld? Shall that home be denied? Shall angels rejoice at the repentance of a sinner? Shall there be joy in heaven to see a wanderer return? And shall the good Shepherd himself, having found his sheep which he had lost, lay it on his shoulders with rejoicing? And, all the while, shall no corresponding feelings be awakened, and no proportionate concern be shown on the part of the Church? Shall no one be found to take the inquirer by the hand, and with glowing and grateful emotions to bid him welcome in the name of the Lord? Is there no Laban who shall say, "Come in, thou blessed of the Lord, wherefore standest thou without?" Or no Moses to reiterate the best invitation, "Come thou with us and we

will do thee good, for the Lord hath spoken good concerning Israel?" Then let us wonder not if those who had approached the very threshold of religion, and who were striving to enter in at the strait gate, should, after all, return to the beggarly elements of this present evil world.

Now, that such a result may never arise, that no such spiritual blight may ever be allowed to pass over any anxious inquirer in connection with our churches; let there be special watchfulness manifested and maintained on their behalf. In this particular, and as it regards this interesting class of hearers, let us look, every one, not only on his own things, but also on the things of others. Then, may we not hope that those who are pricked in their hearts (instead of relapsing into their former state) shall be added to the Church, and, by the blessing of God, be numbered eventually with the general assembly, whose names are written in heaven? Finally, the work of conversion may be hindered, as we fear it is greatly, by a deficiency of Christian purity and love.

This, as we are taught, is the great thing in personal piety. Though we could speak with tongues of men and of angels, and though we could understand all mysteries, and all knowledge, and though we had all faith, so that we could remove mountains, and have not charity, we are nothing. This is the essence of religion on earth, and will constitute the life and the bliss of heaven:

"'Tis this shall strike our joyful strings
In the sweet realms of bliss."

But it is equally manifest that this principle of love has a part to act, and a work to accomplish in this present evil world. Nor is there anything which tells with so much effect, which impresses so deeply, or convinces so fully, as the power and the prevalence of Christian love. Behold! how good, and how pleasant a thing it is, not only for brethren to meet, but to dwell together in unity. What influence does such a scene exert on the world! With what force does it bear on the ungodly, and the sinner! Nay, so close is the connection, so mutual and entire is the dependence between the universal prevalence of love, and the final triumph of truth, as that the one is represented as flowing from the other: "That they all may be one, as thou Father art in

me and I in thee, that the world may believe that thou hast sent me."

"Oh, may the hour
Soon come, when all false gods, false creeds, false
prophets,—

Allow'd in thy good pleasure for a time,—
Demolish'd, the great world shall be at last
The mercy-seat of God, the heritage
Of Christ, and the possession of the Spirit,
The Comforter, the Wisdom ! Shall all be
One land, one home, one friend, one rich, one low;
Its Ruler, God ; its practice, righteousness ;
Its life, peace."

THE SLEEP OF SIN.

WHEN a serious believer in Divine Revelation looks around him, with an attentive eye, on the great mass of mankind, what an affecting scene is presented to his view ! As sinners against God, he beholds them all alike exposed to everlasting destruction ; while comparatively few seem to have any abiding sense of their danger, and only here and there one is heard to utter the anxious cry, "What must I do to be saved ?" By a Divine influence his own mind has been drawn to a timely consideration of "the things that belong unto his peace ;" but these things, which he feels to be all-important, and knows to be matters of universal concern, he finds are generally disregarded. To see such multitudes rapidly gliding down the stream of time towards the boundless ocean of eternity, as secure and unconcerned as if they had ascertained, beyond a doubt, that there is no hereafter ; and then to think that these are his fellow-creatures, each possessed of a soul of equal value with his own,—how can he remain unmoved ? How can he refrain from grief, when he sees them, one after another, dropping into the grave ; giving no evidence that they had "fled for refuge to the hope set before them" in the Gospel : nay, in a large proportion of instances, affording a full proof that they "cared for none of these things," or that they wilfully "rejected the counsel of God against themselves !"

But, when duly considered, this is scarcely less an occasion of astonishment than of lamentation. If it were something new or uncommon, a single instance of such infatuation, when first brought to our knowledge, would strike us more forcibly than we can well conceive. Ought not, then, our surprise to be augmented rather than abated, when we observe the wide prevalence of this awful insensibility amongst mankind, and when we reflect upon the appalling fact, that its destructive

operation has been carried on, to the eternal ruin of unnumbered myriads of immortal souls, ever since sin entered into the world ?

Such grief and astonishment naturally prompt the inquiry, How is it to be accounted for, that mankind in general are the subjects of so fearful, so fatal, a delusion ? How is it that thinking beings, placed here in a state of probation, which they are clearly taught is introductory to a future, eternal, and unchangeable state, should suffer life to pass away in frivolous or sinful pursuits, and never make the salvation of their souls the subject of any serious concern or inquiry ? To this it is replied, the reason plainly is, that they are asleep in sin and carnal security. By long continuance in evil habits, and persistency in neglect of God and their spiritual interests, they have become gradually more and more insensible to their dangerous and miserable condition ; and, being unwilling to receive the testimony of God's word concerning it, they madly disregard the means of deliverance which he has mercifully provided. They are like persons who are sound asleep at midnight, while their houses are on fire ; or while the vessel in which they are borne upon the bosom of the great deep is exposed to the ravages of that devouring element. Those who have been awakened, and who have happily discovered a way of escape for themselves, or have a good hope of it, cannot but be anxious to rescue these, their perishing fellow-men, from their perilous condition. They call them, therefore,—they warn them,—they entreat them, to arise and fly for their lives. But their eyes are fast closed ; they see not the danger, and it is not yet quite near enough for them to feel it ; therefore, they like not to be thus disturbed, and perhaps are angry with those who make these kind efforts to arouse them. In the meanwhile, their roving minds are occupied with some deceitful, yet pleasing, dream, which, fancying it to be a reality, they are extremely loth to give up, until at length the flames break in upon them. Then, terrified, distracted, paralyzed,—finding that no way of escape remains, and that it is too late to call for help, they sink down in despair, and are seen no more !

If it be admitted that a case seldom occurs, literally, in all points answering to this description, it only proves that

men are much more quickly aroused to a perception of danger affecting their bodies merely, than of that which threatens their never-dying souls. For, in a spiritual sense, it will be found that the actual state of mankind too closely resembles that which has now been portrayed, and, indeed, for the most part, goes far beyond it; so that, had it been intended to introduce a case in all respects parallel, it must have been drawn out much farther. The fire which sin has kindled, and which never can be quenched, has been long burning, and multitudes upon multitudes of ungodly and careless sinners have already fallen into it; yet, sad to relate! the multitudes who are now dwelling upon earth, lost in their guilty slumberings, and amused with their vain, shadowy dreams, will take no warning—will not be persuaded to “flee from the wrath to come.” True it is, “the sinners in Zion are” sometimes “afraid,” and “fearfulness hath” occasionally “surprised the hypocrites,” when those awful words have been sounded in their ears, “Who among us shall dwell with the devouring fire?” who “among us shall dwell with everlasting burnings?” Isa. xxxiii. 14. But so strangely infatuated are they, so “hardened” are their “hearts by the deceitfulness of sin,” and so “blinded” are their “minds” by “the god of this world,” that, instead of cherishing this thought, which might lead them to repentance and salvation, they strive by all means to get rid of it. Too generally, alas! these efforts are successful. Hating the light, and wilfully closing their eyes against it, God, in dreadful just displeasure, says concerning them, “Let them alone.” Left to themselves, their alarm gradually subsides, and they return, often with greater avidity than ever, to their former course of sin and folly; until at length they are “driven away in their wickedness,” or in their thoughtlessness, to realize the fearful doom which awaits the finally impenitent.

Let it not be supposed that there is any class in society to which this representation is not in its full extent applicable. There is, doubtless, a wide difference in the habits and pursuits of worldly men, for the sake of which they persist in neglecting the great salvation; yet, as it respects the great end of their existence, they are all alike fatally deluded. Old or young, rich or

poor, learned or illiterate, it is much the same; only with these exceptions, perhaps,—that those who have long indulged the sleep of sin, and disregarded many loud calls and solemn warnings, are less likely to be awakened than the young, or those for whose souls no man hath cared—that those who are encumbered with wealth and worldly honours are not so easy of access to the faithful watchmen of Zion as others—and that the more highly any are elevated in their own conceit by the pride of human learning, the more difficult it is to convince them of their danger, and the more indisposed they become to listen to the humbling message of the Gospel of Christ.

Nor must it be concluded, that those who have been truly awakened by the grace of God are altogether freed from this delusive and dangerous state of spiritual slumber. On the contrary, such persons will ever be ready with sorrow to confess, that, through the influence of Satan, in connection with the cares, the pleasures, and the sinful customs of the world, they often detect in themselves a strong propensity to settle down to sleep again, and would inevitably soon become as insensible as ever, were they not continually watched over by the ever-wakeful eye of their heavenly Guardian. They are like persons aroused from midnight slumber to some degree of consciousness, but not thoroughly awakened to a realizing apprehension of all the circumstances of their situation. And it would appear that those who are most truly alive to God, and eminent for spirituality of mind, are ever most sensible of their need of quickening grace, to maintain the vitality of their spiritual being. It is recorded in the life of the Rev. Leigh Richmond, that he said to a brother minister, who visited him in his last illness, “Brother, we are only half awake!” May we not well adopt this exclamation, and, in the voice of friendly, yet solemn admonition, say to each other, “Fellow Christians, we are only half awake!” And how needful the frequent reiteration of the earnest exhortation of the prophet, addressed to the universal Church, “Awake, awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city,” Isa. lii. 1; and of the brotherly counsel of the Apostle, addressed to those whom he styles “the children of light,”

—"Therefore let us not sleep, as do others, but let us watch and be sober," 1 Thess. v 5, 6.

It will not, then, be too much to affirm, that the people of God, as well as the ungodly, are, while in this mortal state, more or less subject to the benumbing influence of this spiritual torpor. To what else can be attributed that lukewarmness in religious duties—that insensibility to some particular, and often glaring, evils attaching to the conduct—and that indifference to the state of perishing sinners around, which are so lamentably observable among professors of religion, and from which even the most zealous and consistent Christians are not wholly, or on all occasions, free? Our Lord, in the beautiful parable of the ten virgins, says, of the wise as well as of the foolish, that "While the bridegroom tarried, they all slumbered and slept," Matt. xxv. 5. With such an authority, it requires no lengthened argument to prove, that even those who are most tremblingly alive to the importance of eternal things, are but in a slumbering condition, compared with those who have passed into the invisible world; and who now behold things as they really are, not through the obscure and deceptive medium of this world's atmosphere, but in the effulgent light of eternity. J. B.

Essex.

SOLEMN QUESTIONS.*

BY REV. JOHN KELLY.

No thoughtful Christian can contemplate a number of persons assembled for worship without deep interest. The purpose which has brought them together is important. They are professedly paying homage to God—are seeking to understand his will, and are listening to the Gospel with an apparent desire to know that truth which can alone qualify them for the right discharge of present duties, and prepare them for that future world which awaits them. This, at least, is what the presence of each individual at such a service must be supposed to declare. It plainly means this. But is it so? Are all these persons, outwardly exhibiting so much seriousness and decorum, truthfully doing the thing which their conduct would seem to indicate?

Are they really worshipping? Are they, with any measure of mental application, making an honest effort to understand the mind of God, that they may embrace it and submit to it? Are they seeking the salvation of their souls? These are solemn questions. Even the most sanguine can hardly survey a company so engaged without the idea presenting itself to his mind,—there are some of these persons who have no conception of what they are about. A sense of God's presence is not felt by them. The most solemn and deeply interesting truths respecting Christ and his grace are producing no impression upon them. It is certain that several of them, though enjoying a faithful and earnest ministry, will not be saved. They will go into Eternity with no other result from all their sanctuary services than accumulated guilt and bitter remorse. What an awful thought!

But the inquiry is a personal one. Vague generalities are in most cases easily evaded. To secure any practical benefit from it, we must bring the question home to ourselves. Let each individual seriously ask himself, *Is this terrible result likely to be realised in my own case?* Have all these religious advantages been bestowed on me to no good purpose? And to help you to a correct conclusion in this matter, keep before you the following plain facts. You have to do with God—the all-seeing One—who thoroughly knows everything about you—to whom you are under infinite obligations—who claims your heart, and who can be satisfied with nothing short of this. You are a sinner: no sophistry can conceal this from you if you attend to what your own past conduct *must* disclose. You may not like to think of it, and when you do, you may imperfectly understand it; yet to know what it means is of the last consequence to you. Being a sinner, you are in imminent peril. None can save you but Christ. His blood alone cleanses from sin, and His grace alone sanctifies the heart. And a saving interest in him is only obtained by genuine repentance and a living faith; while a holy life is the sure effect and grand evidence of being in Christ. Without faith in him there is no hope for any sinner.

Now the inquiry which claims your immediate attention is this simple one—Have you complied with these terms?

* "Tracts for Congregations," No. I. Issued by the Liverpool Ministers.

Have you repented of your sins? Do you inwardly hate, and have you openly renounced, iniquity in all its forms? Is Christ's "obedience unto death" your sole ground of confidence for acceptance with God? Is this the Rock on which you are exclusively resting? Are you loving Christ, and seeking to please him in your most ordinary duties? The question is not whether you have had some convictions—have been led to renounce some of your most open sins—have occasionally good feelings in religious worship—have acquired some acquaintance with the Gospel, and are gratified and pleased under an instructive and earnest ministry. All this may be true of you, and yet you may be far from salvation. Nay, it is even possible that these things may prove a source of deception to you. They may be mistaken for what they are not, and may lull you into a profounder spiritual slumber. Your faith must be genuine and operative. It must lead you to make Christ your entire trust—to hate sin—to mortify it—and to be earnest in doing the whole will of God. All Christians do these things. They are their grand distinguishing marks. You are not a Christian if they are not in some good measure true of you.

If able to answer these questions in the affirmative, then you are in a state of salvation. You have good reason to rejoice. And it is your special duty to hold on your way—to make good what you have gained, and to be diligent that nothing obstruct your progress, or obscure your evidences. But if not able, how sad is your condition! All the advantages which you have so largely enjoyed, have been lost upon you. They have done you no real good. After having possessed them for ten, twenty, or thirty years perhaps, you may still be described as a person who knows not God—an enemy to him in the spirit of your mind, and without hope in the world. Try to realise your state. Surely there is something very awful in being "without God," and continuing thus, after so much has been done which ought to have made you different. Reflect for a moment. Cast your eye on the past. With how many blessings and mercies has it been enriched! You have been spared. Your temporal wants have been abundantly supplied. From many dangers—far more than

you have been aware of—you have escaped; and, by no wisdom of your own. You have been restored in sickness. Your religious privileges have been manifold. God's kindest thoughts, expressed in his Word, have often met your eye. To you the sanctuary has been always accessible. Before you the truth has been forcibly and repeatedly placed. For you many a prayer may have been offered. You may remember times when the voice of friendship has kindly and earnestly addressed you on the concerns of your soul. How many warnings, exhortations, and appeals have you received! You can recall past convictions—hours of thought and uneasiness—startling providences—ineffectual resolutions—and a great variety of minute circumstances, all having a tendency to reveal your danger, and bring you to Christ. And the plain fact is, *that you are none the better for them.* It is even probable, if not certain, that you are at this hour in a less hopeful condition than at any former period of your life; and that you have, with strange thoughtlessness and infatuation, been treasuring up for yourself wrath against the day of wrath.

What a mournful and alarming consideration is this! How fitted to awaken you! What delusion prevents you from thinking of it, and understanding it? Is it to be always thus with you? Are you never to turn to Christ? Is your life to be passed in a vain dream; and are you only to awake when your danger can no longer be concealed, and when—awful thought!—it can no more be averted? Can nothing affect you—nothing which the character of God, the mercy of Christ, and the best interests of your never-dying soul so plentifully supply?

Be entreated to think of these inquiries. Take them up seriously, as a matter of life or death. There is no other subject that can be brought into comparison for a moment with your reconciliation to God, and the salvation of your soul. It is with most subduing tenderness that God himself asks you, "Why will ye die?" It is with mingled displeasure and compassion that the Saviour complains, "Ye will not come unto me, that ye might have life." It was with tearful pity that He bewailed the infatuation of the Jews, whom he sought to gather to himself; but they would not: and it is thus that he bewails yours. Do you

doubt this? Think again. Considering your meanness and guilt, what else but love—wonderful love—can account for the utterance of such remonstrances? Why will you not heed them? What is it that hinders you from escaping the most awful peril to which you can be exposed, and embracing unspeakably the richest blessings which can be offered to you?

Are you **YOUNG**—just entering life? How important that your life should be well spent—should prove a course of usefulness and enjoyment—of peace and hope! But this can never be, unless you give yourself to God in the faith of the Gospel. This is the indispensable condition of all true goodness and happiness. See how distinctly the path of duty lies before you! Why hesitate? Are you secretly indulging the thought, that there is no occasion for haste—that you have many days before you, and that there will be time enough to dispose of this matter hereafter? This is *egregious folly*. Are you aware that the very inclination to procrastinate is the certain evidence of indisposition to the duty, and that every hour's delay is surely, though imperceptibly, augmenting the strength of this secret aversion? If you have little difficulty now in devising excuses for evading "the things which belong to your peace," rely upon it the difficulty will be less in finding them hereafter, even should your life be spared. But for the continuance of your life you have no security. The future is not in your power. The present moment only is yours. If you are wise you will improve it *promptly* for your highest interests. You will not suffer your imagination, or passions, or the allurements of the world, to beguile you of eternal life. There is *no* true and legitimate enjoyment which you may not have in subordination to God. Your first duty, then, is to accept of Christ. Be persuaded to attend to it without delay. "To-day if ye will hear his voice harden not your heart."

Are you in the vigour of **MANHOOD**—engaged in the business, and engrossed with the cares of life? And is it so that you are still a stranger to Christ, with your soul unsaved, and your eternity unprovided for? What have you made of the resolutions and impressions of your youth? Have they all disappeared? Has nothing come of them? Surely it is high time to learn

wisdom—to take up the question of religion seriously, and dispose of it. Do not evade the subject by pleading the occupation of your time, and the multitude of your engagements. The plea is worthless,—*you must find time for this*, neglect what else you may. What! are you to give your whole strength and mind to what is *perishing*—from which you may be taken away at any moment, and are the interests of your imperishable being to be shuffled off and neglected in this way? Is this reasonable? You have a mind; you are capable of reflection: and ought you not to be ashamed of such a plea? There is no truth or justice in it. Were you ever giving those remnants of time, which you might easily find in your busy life, to a thoughtful consideration of the claims of Christ, you might, without neglecting any necessary duty, become a devout and earnest Christian. What you want is not time, but a *heart to use rightly* what you might easily find. Do you resent this statement, and put this appeal from you, by ascribing it to ignorance of your circumstances? Do you still insist that your every hour is occupied? Then you are plainly wrong. The world can have no such claims upon you. The power which you have foolishly conceded to it is unlawful, and must be curtailed. Besides, God has mercifully set apart one day in seven for his own worship, and for your special religious benefit. How is it employed? Is it, too, given to the world? If so, can you with any plausibility advance an apology for your neglect of Christ which involves a confession of your conscious criminality? *Dare* you do it? Oh! be persuaded to abandon a course so fraught with ruin to your soul. Do not any longer disregard the gracious offers of mercy so freely made to you. Act a rational part. Remember *that the gain of the whole world, could you secure it, is an insignificant trifle in comparison with the loss of your soul*.

Are you **OLD**—approaching the extreme limit of human life, and yet not saved? Alas! a more sad and mournful spectacle cannot be found than that of an aged sinner, impenitent and thoughtless, with the guilt of a long life spent in the abuse of manifold mercies and religious privileges, resting upon him. How wonderful that such an individual should continue care-

less on the very verge of eternity! To see you as you now are may well draw tears from the eye of every one who knows your danger, and justify the most earnest entreaty. What delusion can influence you, at your time of life, in your strange insensibility to the call of Christ? The false excuses for neglecting your soul formerly advanced no longer apply to your case. The ardour of youth has spent itself. The schemes of manhood are out of date. Surely the world can *now* be nothing to you. You cannot be insensible to the infirmities which are fast creeping upon you. And can you not be persuaded to listen, during the few remaining days of your feeble life, to the things which concern your everlasting peace? Great as has been your folly, it may not yet be too late for you. Mercy is still within your reach. Christ's invitation is still addressed to you—"Who-soever will, let him take of the water

of life freely." If you heartily and sincerely turn to God through faith in Christ, he will, without doubt, receive you. But the work must be done quickly; your space for repentance is small; you have no time for trifling; delay—always criminal—is *sheer madness* in your case. The shades of eternity are already gathering upon your path. Bestir yourself instantly. Bow your heart in penitence before the Lord, and embrace his mercy, ere the long night of darkness and remorse, on which no dawn shall ever arise, rest upon you.

How this appeal will be entertained by those into whose hands it may fall, the day will disclose. In the meantime this message is brief, earnest, and emphatic. Repent, and be converted. Believe on the Lord Jesus Christ, without whom there is no salvation. And may the Lord in his great mercy give you grace to obey.

Lessons by the Way; or, Things to Think On.

LEAVE THY GIFT.

Leave it there, at the altar. You have come to pray; but you have forgotten a previous duty. Think a little—you remember all whom you have injured or offended, and to whom you have made neither retribution or acknowledgment. Mercy is better than sacrifice. Leave your gift, suspend your prayer, go and be reconciled to your brother.

How could the Lord more strikingly set forth the duty of forgiveness and reconciliation? Even prayer is hindered by anger and ill-will. Unless we forgive, we shall not be forgiven; and we must forgive "from the heart," and that to the extent of "seventy times seven."

Leave your gift, and go, take your brother by the hand. Has he wronged you? Forgive him, even as God for Christ's sake hath forgiven you. Christian forgiveness is not a formality, or a profession, or a transient feeling; it is operative. It is important to observe this, because there are persons who think thus: "I *forgive* my brother, but I never wish to see him again;" and so they pass in the street him whom they pretend to forgive, without speaking, or shut the door of their house against him. "My little children," says the Apostle John, "let us not love in word, neither in tongue, but in *deed* and in *truth*."

No prayers, no sacrifices, no gifts, no devotedness to means of grace and external acts of service, can make up for the want of forgiveness. We must be reconciled to our brother. We must at least make the attempt; and the steps to this are laid down in the 18th chapter of Matthew. Remember him

who took his fellow-servant by the throat, and consider his doom, Matt. xviii. 23-35. "So likewise," says Christ, "shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses," Matt. xviii. 35.

LOSS OF THE FIRST BORN.

We have read of a young mother who had newly buried her first born. Her pastor went to visit her, and, on finding her sweetly resigned, he asked her how she attained such resignation. She replied, "I used to think of my boy continually—whether sleeping or waking, to me he seemed more beautiful than other children. I was disappointed if visitors omitted to praise his eyes or his curls, or the robes I wrought for him with my needle. At first I believed it the natural current of a mother's love; then I feared it was pride, and sought to humble myself before Him who resisteth the proud. One night, in my dreams, I thought an angel stood beside me and said, 'Where is the little bud thou nursest in thy bosom? I am sent to take it away. Where is the little harp? Give it to me! It is like those which sound the praise of God in heaven.' I awoke in tears; my beautiful babe drooped like a bud which the worm pierced; his last wailing was like the shattered harp-strings; all my world seemed gone; still, in my agony, I listened, for there was a voice in my soul, like the voice of the angel who warned me, saying, 'God loveth a cheerful giver.' I laid my mouth in the dust and said, 'Let thy will be mine;' and as I rose, though the tear lay on my cheek, there was a smile also. Since then this voice has been heard amid the duties of every day

—methinks it says continually, 'The cheerful giver!'"

THE IMMENSITY OF THE UNIVERSE.

As a proof of what an immense book the heaven is, and also of the indefatigability of the student, man, in turning over its leaves, Dr. Nichol, in his work describing the magnitude of Lord Rosse's telescope, says that Lord Rosse has looked into space a distance so tremendous, so inconceivable, that light, which travels at the rate of 200,000 miles in one second, would require a period of 250,000,000 of solar years, each year containing about 32,000,000 of seconds, to pass the intervening gulph between this earth and the remotest point to which this telescope has reached! How utterly unable is the mind to grasp even a fraction of this immense period; to conceive the passing events of a hundred thousand years only is an impossibility, to say nothing of millions and hundreds of millions of years.

The sun is ninety-five millions of miles distant from the earth, yet a ray of light will traverse that immense distance in 480 seconds; long as the distance may seem to be passed in so short a time, what comparison can the mind frame between it and that greater distance, which Drs. Nichol and Rosse demonstrate, would require every second of time to represent more than 500,000 years! And recollect the study of astronomy is not only useful to excite emotions of grandeur and sublimity at such discoveries, but it is the basis of navigation and our note of time, and unites the strictness of mathematical reasoning with the most certain calculation.

WHAT IS HAPPINESS?

"Every thinking man," says Cecil, "will look around him when he reflects on his situation in this world, and will ask, 'What will meet my case? What is it that I want? What will satisfy me? I look at the rich, and I see Ahab, in the midst of all his riches, sick at heart for a garden of herbs. I see Dives, after all his wealth, lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings. I see the rich fool summoned away in the very moment when he was exulting in his hoards.

"If I look at the wise, I see Solomon, with all his wisdom, acting like a fool; and I know that if I possessed all his wisdom, were I left to myself, I should act as he did. I see Ahiathophel, with all his policy, hanging himself for vexation.

"If I turn to men of pleasure, I see that the very sum of all pleasure is, that it is Satan's bed into which he casts his slaves. I see Esau selling his birthright for a mess of pottage. I see Solomon, after all his enjoyments, leaving his name a scandal to the Church to the latest age.

"If I think of honour, take a walk in Westminster Abbey; there is an end of all inquiry. There I walk among the mighty dead. There is the winding up of human glory. And what remains of the greatest men of my country? A boasting epitaph. None of these things can satisfy me. I must meet death, I

must meet judgment, I must meet God, I must meet eternity."

BEAUTIFUL SENTIMENT.

A man without some sort of religion, is at best a poor reprobate, the foot-ball of destiny, with no tie linking him to infinity, and to the world's eternity that is within him; but a woman without it is even worse—a flame without heat, a rainbow without colour, a flower without perfume.

A man may, in some sort, tie his frail hopes and honours with weak, shifting gromd-tackle to his business of the world; but a woman without that anchor which they call faith, is a drift and wreck. A man may clumsily continue a kind of responsibility or motive, but can find no basis in any other system of right action than that of spiritual faith. A man may craze his thoughts and his brain to forgetfulness in such poor harborage as fame and reputation may stretch before him; but a woman—where can she put her hope in storms, if not in heaven?

And that sweet trustfulness, that abiding love, that endearing hope, mellowing every scene of life, lighting them with pleasantest radiance, when the world's cold storms break like an army with smoking cannon, what can bestow it all but a holy soul-tie to what is stronger than an army with cannon! Who that has enjoyed the love of a God-loving mother, but will echo the thought with energy, and hallow it with a tear?

GOLDEN RULES.

1. Live on Christ simply; looking to him as your Saviour, friend, example, and hope.

2. Keep the heart diligently—the thoughts from vanity, by meditating on truth; the conscience from guilt, by trusting the blood of Christ; the affections from idols, by loving God supremely; and the will from selfishness, by seeking God's honour.

3. Read the Bible devoutly: for guidance, instruction, comfort, and matter for prayer.

4. Act for eternity: in the family, in the church, and in the world.

5. Glorify God continually: by abiding in Christ—seeking the Spirit—depending on God's promises—and aiming to enjoy the Spirit of adoption.

Those who would in any goodly measure live up to these rules, must aim to be temperate in all things—to redeem the time—to guard the tongue—and watch the temper; and thus take heed not to grieve the Spirit of God, whereby they are sealed to the day of redemption.

WITH A PURE INTENTION.

In reading the Scriptures with a view to personal application, we should be careful that it be done with a pure intention. The Scribes and Pharisees searched the Scriptures, yet without deriving any real benefit from them; they thought they had eternal life in them, yet they would not come to Christ that they might have life. He, however, who peruses the sacred volume merely for the purpose of amusing himself with the histories it contains, or of beguiling time, or to tranquillize his conscience by the discharge of a mere external duty, is deficient in the

motive with which he performs his duty, and cannot expect to derive from it either advantage or comfort amid the trials of life. Neither will it suffice to read the Scriptures with the mere desire of becoming intimately acquainted with sacred truths, unless such reading be accompanied with a desire that through them, he may be convinced of his self-love, ambition, or other faults to which he may be peculiarly exposed, and that, by the assistance of Divine grace, he may be enabled to root them out of his mind.—*Horne.*

HOW TO DIE IN FAITH.

Would you be so happy as to die in faith, take these *Advises* :

1. Be careful to get faith beforehand ; for death is a time to use faith, not to get it. They were foolish virgins who had their oil to buy when the bridegroom was close at hand.

2. Study to live every day in the exercise of faith, and be still improving and making use of Christ in all his offices, and for all those ends and uses for which God hath given him to believers.

3. Frequently clear up your evidences of heaven, and beware of letting sin blot them to you.

4. Record and lay up the experiences of God's kind dealings with you, and be often reflecting upon them, that you may have them ready at hand in the hour of death.

5. Meditate much on those promises which have been sweet and comfortable to you in the time of trial, and beg that the Lord may bring them to your remembrance when you come to die.—*Willison.*

SPIRITUAL ADVICE.

If you know how to search the Scriptures for the help they offer you, you will have no need of my aid, or of that of any other person, to guide you in your conduct. You will have the illumination of the Holy Spirit

to enlighten you ; that is to say, you will draw your light from the source of Light itself.

"Work out your salvation with fear and trembling ;" but I conjure you not to suffer anything like distrust to take possession of your soul ; nothing can be more hurtful to its interests. Are you not in the service of the best of Masters ? Is He not always willing to come to your assistance ? Look up to Him with faith, and you will find that not only he will never abandon you, but that every time you pray to him with sincerity and confidence, you will feel His presence in the interior of your soul.—He will deign himself to say to you, *"Here am I."*—*Letter to a Lady, by St. Basil the Great.*

CHOICE OF SOCIETY.

If you are under the necessity of living habitually with lukewarm Christians, who have enthusiasm in good, redouble your vigilance over yourself, as well to win them to Jesus Christ by the force of your example, as to prevent yourself from being led away, to your own loss, by their dangerous indifference.—*St. Ephraim.*

READING WORKS OF THOUGHT.

It is wholesome and bracing for the mind to have its faculties kept on the stretch. It is like the effect of a walk in Switzerland, upon the body. Reading an essay of Bacon's for instance, or a chapter of Aristotle, or of Butler, if it be well and thoughtfully read, is much like climbing up a hill, and may do one the same sort of good. Set the tortoise to run against the hare ; and, even if he does not overtake it, he will do more than ever he did previously—more than he would ever have thought himself capable of doing. Set the hare to run with the tortoise, he falls asleep.—*Guesnes at Truth.*

The Christian Ministry.

PRESENT CONDITION OF THE MINISTRY.

WE cannot suffer the year to open without returning to the subject of the Christian Ministry. Far be it from us to entertain, or propagate, views more gloomy than facts warrant or compel. We regret to state, however, that we think the facts, viewing the world at large, are such as to warrant the deepest solicitude on the part of those that love Zion. Our population is increasing at home ; our towns and cities are enlarging on every side ; the population of the Colonies is advancing from tens to hundreds of thousands, and, from the latter, to millions. The Heathen world is everywhere open to the heralds of the Cross ; and the cry of the condition of no small portion of the human race is, "Come over and

help us." China, too, there is reason to believe, will forthwith make a prodigious demand on the resources of Christendom.

Whether, then, we look to home, to the Colonies, to India, to China, or to the other portions of the Heathen world, we see everywhere the fields whitening to the harvest—a harvest which is plenteous, while the labourers are few. The Theological Colleges of Great Britain were never in such a state of professorial efficiency as at this present moment ; but they are all in a condition to receive a large accession to their numbers. It were no very difficult matter, we presume, to train in them treble the number at present attending. But where are the

students? How many, during the past autumn, at the commencement of the Sessions, have been enrolled as new candidates for the Ministry? The figures which would answer the question, would certainly be such as to prompt the prayer with increasing fervour, that "the lord of the harvest would send forth labourers into his harvest."

In speaking as we have done, we have, of course, made nothing of Continental Europe; it is, we think, in vain to look in that direction for any material help. The Protestant institutions are few and feeble, and would require for Home illumination, ten thousand times the agency they are capable of bringing to bear on the perishing population around them. Shall we look to the United States? Would that there were encouragement so to do! There, next to England, is the hope of the world; but there, it is to be remembered that, what with emigration, and what with natural increase, the population is augmenting itself with a rapidity greater than is known in any other part of the globe, involving continually increasing demands for Home ministration. But this is neither all, nor the worst. It is a mournful fact, that the United States, instead of being in a position to yield England material assistance in the field of Foreign Missions, is in a condition full of alarm with respect to the Gospel among themselves. We shall cite from two of the most valuable religious publications of America—each of a chief and different denomination—facts confirmatory and illustrative of the views here propounded, which, we trust, our readers will seriously ponder; while we pray, that their reflections may issue in a resort to the Heaven-appointed means of averting the calamity which seems to impend over Evangelical Christendom.

THE WANT AND THE REMEDY.

THERE is no want at the present time so generally and deeply felt as that which pertains to the Christian ministry. All denominations utter the same language on this all-important subject. We scarcely take up a religious journal of any name, when notes of alarm are not sounded in language most emphatic and overwhelming. The field is wide, and the harvest is ripe, but the labourers are not to be found. This has been so for years, and yet the prospect is no brighter. Indeed, the future seems more alarming than

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the past. God, in his gracious providence, is opening on the Church the four quarters of the globe, and, on every hand, inviting the heralds of salvation. Our own territory now extends from ocean to ocean, and double the present number of faithful labourers might be well employed in the cities, villages and waste places that abound, and are ready for the truth of the Gospel.

Our own denomination has *four thousand destitute churches*, and might at once plant as many more, if the ministers were to be had. As we look across the waters, and survey Europe, Africa and Asia, we there see what has not existed before, since the days of the Apostles—the great mass of the population tired of idolatry and the forms of religion, and waiting to hear about Christ and his power to save from sin and death. Missionaries, by the thousands, might there be scattered this very day, and take possession of the world itself. China, with her three hundred millions, is in a state of revolution, and soon will demolish her walls and gates, that have so long hid defiance to the ambassadors of the cross.

We see all this, as ministers and churches, we talk about it, we glory at living in an age when God is doing such great things, and yet we are doing comparatively nothing. The Missionaries sent out cannot occupy the broad, open and constantly opening fields, and do but little more than fill the places of those who are retiring from their posts, either from exhaustion or death.

We cannot even meet our pressing wants at home. Death is thinning the ranks of the ministry, and many, from discouragements, leave it for other occupations. Our theological schools have *but few candidates for this sacred calling, and the number, with every successive year, is becoming less*. The pastoral office is so destitute of permanency, and yields such a miserable support, that it is losing its hold on the hearts and confidence of the community, and really repels from its occupancy. The Church is growing worldly, talking about fashion, and seeking for popularity, and now, instead of being a glorious sun in the spiritual firmament, and throwing a bright effulgence over every land, is passing through a long and icy eclipse.

What pious heart does not sadden at the reports of the churches this very year, as they have come up at our Associations in every part of the country! Many of them have undergone a change of pastors, many of them have no pastors at all, and many of them expect no pastors. And the worst of all, in this dark state of things, is, that with all that has been done among them, by both pastor and people, the number of communicants has actually been diminished by hundreds, if not thousands. What now is to be done to supply this appalling destitution, and move forward with our work as Divine Providence opens the way? This question has been before the ministry and church for a long time, different answers have been given, and yet no improvement has been effected. Some have said one thing, and some another, but all of no avail. It is a common suggestion, that the Church must pray to the Lord of the harvest to thrust

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labourers into the harvest; but this plan will fail, for two reasons: one is, that the Church will not support those that are already in the field; and the other is, that prayer from the Church, in such an indifferent, worldly state, will not rise far above the lips that utter it. It is a suggestion equally common, that more young men must be sent to our theological schools, and there be trained for the field at home and on foreign shores. But such a theory evidently makes no impression on the public mind, and thus nothing is accomplished in this direction.

CANDIDATES FOR THE MINISTRY.

The diminution of candidates for the ministry is confined to no locality or meridian of our country. North and South, East and West, alike utter complaint of decline in this matter. Other callings are enlisting young men, whose talents, energies and piety, fit them for spheres of usefulness as preachers of the Gospel.

Complaint is made in the *Philadelphia Presbyterian*, not only of the decrease of candidates for the ministry, but "deterioration in the quality," likewise. A correspondent of that paper says:

"Lamentations, long and loud, have been uttered, for several years past, over the increasing scarcity of candidates for the ministry; and, if I am not greatly mistaken, there will be fresh cause, and greater cause than ever, for grief, when the statistics for another year are presented. From several of

the seminaries in our country the reports are discouraging; the classes are small in all, and unusually small in some.

"But there is another reason for lamentation by all well wishers of Zion; not only is the number of candidates small, and actually decreasing, but there is deterioration in the quality of them. Of this I am fully convinced, by close observation and attention to this subject. It is true there are a few young men of fine talents and abilities, who give themselves to this work; but too many are but mediocre, and many are very inferior. The number of the first class is less and less every year. In the junior class of one theological seminary, with which I am particularly acquainted, there are but few students whom I do not know tolerably well; with the greater part of them I am, and have been for several years past, personally acquainted. I know well their abilities and their attainments, and, in the judgment of charity, I am compelled to say they are but feeble men, promising to do but little in 'the world's broad field of battle,' and indicating that they will be but indifferent 'watchmen upon the walls of Zion.' They are all of them, I hope, true Christians, and none of them will ever 'bear the atheist's heart beneath the sacerdotal robes;' but they are not men of talent—men of enterprise—such as are needed to fill up the ranks of the ministry. They are by no means 'the strong men' which our Church and our age demand. We hope other seminaries have more encouraging reports to make; but, from our knowledge of them, we fear they have not."

Biography.

THE REV. THOMAS TAYLOR, OF BRADFORD.

THE Rev. Thomas Taylor, of Bradford, having finished his course, all that was mortal of that excellent man was committed to its last resting-place, amid a large assembly of friends, by whom he was held in the deepest respect. The Rev. J. G. Miall, on the occasion, delivered an Address, beautiful and appropriate, which is now prefixed to the valuable Funeral Sermon of Mr. Taylor's successor,—the Rev. J. Glyde. From that Address we select the following:

With Mr. Taylor has passed away, at least from this town, the last of a band of ministers conspicuous in their day for evangelical Christianity, cordial unity, and active devotedness. Who has not heard of the sightless Vicar, that large-hearted and gospel man, who would have been an honour to any body as he was to the Established Church in this town? Who does not recal Steadman—a man prompt in all which required his active co-operation, and who, though not indifferent to the opinions which he had a right to hold, held them with a charity which

deprived them of their rigour? Another survives still, in the person of the kind-hearted Morgan; but his ministry in this town is closed, and the autumn of his life is on him. It was interesting that this good old man—now the last of the four—should have borne the other day to the great Bible Meeting Mr. Taylor's last message in this world. It was well that the music of such a life should have ended on such a note; that his dying breath should add its faltering accent to the chorus of the Society's jubilee, and that he should thus die in union and communion with all good men. Thus the old oak—the denizen of the forest—over which has passed so many a storm—the boughs of which have sheltered successive generations, has grown gnarled and decayed, and has finally dropped into the dust. Or, to use the better metaphor—Our friend, "having served his own generation according to the will of God, is fallen on sleep, and is gathered to his fathers."

How can we look on these walls, the same as those which encircled the congregation of the departed pastor, without referring to the ministry of which these spots were witnesses. We remember how this chapel, first erected on a small scale, became so full as to

have experienced during Mr. Taylor's ministry two successive enlargements; and how when he retired from the work the place was again too strait for his hearers. We recall how, out of that original church, two successive independent churches have been formed in this town, besides others in the vicinity; and that these are now branching out into subdivisions. Here then he preached. His sermons were not oratorical, but careful, elaborate, doctrinal, practical, pungent exhibitions of the truth of God. How eagerly his crowded audience dwelt upon his lips! We have heard some of them repeat portions which they remembered with zest after many long years had gone by. To how many was his voice as it had been the voice of an angel. And that form, now lifeless in its coffin, added to these such constancy, such diligence, such wisdom, such caution—(perhaps sometimes in excess)—such friendly aid to those who needed advice—such care over the sick and dying—such an example of patience amidst protracted and humiliating suffering as have been the admiration of those who witnessed them; displaying a life spent in his Master's service, and a death serene and happy beneath his Master's smile!

"He taught us how to live; and, oh, too high
The price of knowledge, taught us how to die."

The circumstances of our father's removal were not such as to admit of those last words, which are always precious to survivors, but which were surely on this occasion abundantly unnecessary. His work had been done so long before his death as to leave no demand for a dying testimony. Indeed, during many years, he had seemed so entirely to "die daily," as that all his words were, in their spirit, not far removed from dying utterances. Without enthusiasm, and without impulsiveness, our dear friend never wandered far from cardinal and central truths; he ever rested on the great foundation of a sinner's hope—the mediation and death of Christ; and though there were moments of darkness and doubt, yet, when "thrown upon his principles," to use the word of his successor, friend, and pastor, he was never far from the consolations which had animated him during his long and useful life.

Mr. Taylor long survived his active usefulness, but not his friends, to whom he was an object of affection and veneration to the day of his death. Mr. Miall proceeds:

Ere we close, we must not fail to address one word to those who are gathered to-day to pay the last respect to usefulness and goodness. Though it is some nineteen years since the voice of our friend ceased regularly to sound from the pulpit of this chapel, there are not a few present who can well remember its accents, though perhaps, up to the present time, they have closed their hearts against the lessons of spiritual wisdom so energetically conveyed. You loved the instruction; you valued the ministry; yet it never softened, or if it softened, never saved you! He speaks to you once more, but he now speaks

in the stillness of silence, and the eloquence of death. Let his tones come back to you to-day! Let them come with that super-added earnestness which he may be now supposed to have gained, from so long a familiarity with the contemplation of death and eternity. Let them come, rendered more solemn by the fact, that he has now himself entered into the unseen world, and knows, experimentally, the issues of which he was wont to remind you. Could that voice be heard to-day, it would recall no important utterance, it would deny no one emphatic doctrine. On the contrary, it would but speak with more intensive earnestness, and more emphatic solemnity. But why should it speak? "If ye believe not Moses and the Prophets, neither would ye be persuaded though one rose from the dead!" O let not that faithful ministry witness against you to your own undoing! Let the heart, steeled against the living reproof, yield itself amidst the dying obsequies! "Remember them who have had the rule over you, who have spoken to you the word of God, whose faith follow, considering the end of their conversation." "How shall we escape if we neglect so great salvation, which at the first was spoken by the Lord, and has been confirmed unto us" by them who have followed him!

The discourse of Mr. Glyde was based on the words of Jeremiah: "The Lord is my portion, saith my soul; therefore will I hope in him." From this text the preacher impressively inquired:

I. What it is for the Lord to be the portion of man:

II. How man comes to possess such an infinite treasure:

III. Why the consciousness of possessing it should inspire and sustain a patient but hopeful confidence in God.

He then proceeded with a Biographical Sketch, from which we select a few facts:

Thomas Taylor was born at Humbleton, near Wooler, in Northumberland, in the year 1768. His father, Andrew Taylor, was a farmer. Both his parents were members of a Presbyterian Church, and careful to bring up their only son in the nurture and admonition of the Lord. Every Lord's day he and his two sisters accompanied their parents to the Meeting House at Wooler, a distance of five miles; and he would sometimes state that more than a hundred persons walked this distance every Sunday, and several families travelled eight or nine miles in order to attend on the faithful preaching of the Gospel. At the age of fourteen, according to the custom of that Church, he was admitted to the Sacrament of the Lord's Supper; having passed the usual Scriptural and Catechetical examinations with so much credit, that, at the conclusion, the minister stroked him approvingly on the head, and, turning to his parents, uttered the prophecy more happily fulfilled than many similar predictions—"Your son will live to be one day a

preacher." At this time, however, although his acquaintance with religious truth was considerable, and his conduct all that parental love could desire, he subsequently expressed the conviction that he was, to use his own words, "a stranger to vital godliness." But the instructions and prayers of his parents were not in vain. From a letter written by him in 1792, when about to devote himself to the Christian Ministry, it appears that, according to his own belief, his sixteenth year was the time of "God's effectual dealing with his soul."

Of good parts, and fond of learning, he early became a diligent student of profane as well as of sacred literature. To the kindness of Mr. Kennedy, the pastor of his parents, he was indebted for his initiation in the classics. He then studied three years with Mr. Somerville, who was as eminent for learning as for piety, and afterwards spent a short time at the University of Edinburgh. At the age of sixteen he was sufficiently advanced to fill the office of a private tutor; and from that period he appears, as is not unusual in the North, to have alternated between teaching and studying; devoting his winters to the one and his summers to the other pursuit. It was not until 1792, when in his twenty-fourth year, that he deemed himself called of God to enter the Ministry of his Son, and, on the recommendation of Mr. Somerville, was received into the Theological Academy, then existing at Northowram. It had been removed thither from Heckmondwike, where the Rev. Mr. Scott had been its revered tutor, and was subsequently transferred to Idle, where Mr. Taylor passed one year as a student.

The first pastoral charge held by Mr. Taylor was that of the church at Ossett, near Wakefield. His labours while at Ossett were not only those of the minister and pastor, but also of the evangelist, and his zeal carried him beyond the limits of his own neighbourhood. Scotland naturally had attractions for him; and, in company with the Haldanes, to whom both Switzerland and Scotland owe a larger debt than has always been acknowledged, he itinerated there in 1798-9; preaching now in an assembly room, now in a theatre, in a barn, in a drawing-room, or in the open air, as congregations could be collected. On his return from these evangelising tours, he preached in his native county, and found it not always true that a prophet has no honour among his own people, for his congregations were large, and his discourses highly appreciated by his hearers. His popularity, however, appears to have excited the jealousy of the Presbytery of Wooler, who, with due ecclesiastical formality and rigour, passed a resolution, complaining that several Independent preachers and missionaries had made their appearance in the country, and forbidding all intercourse with them.

The death of Mr. Hoggate, in 1807, led this Church, then comparatively small, to invite Mr. Taylor to remove from Ossett to Bradford: a step which, although he had declined twelve or thirteen other invitations, he deemed it right to take, on the earnest re-

commendation of many ministerial brethren; but to the deep regret and affectionate resentment of the people whom he left. He entered on his ministerial duties in this chapel in February, 1808, forty-five years ago.

As a Funeral Sermon, this is very much to our mind. Such discourses ought always to partake largely of a biographical character. The life of the deceased, and its lessons, are governing principles, from which there ought to be no departure. The removal of this venerable pastor was duly celebrated by the churches at large in Bradford. Mr. Taylor had reached the advanced age of eighty-five years, retaining almost uninterruptedly, to the end of life, his mental energies, and anticipating his removal to the better land with the composure which the Gospel imparts.

The pastor and deacons, with the consent of the family of their revered friend, made the following arrangements for his funeral. Having requested the trustees to hang the pulpit with the insignia of mourning, they invited the pastors and deacons of the churches that had sprung more or less directly from Horton-lane church to attend; also the Baptist ministers of the town, and such Independent ministers of the neighbourhood as had known Mr. Taylor during his years of active labour. The funeral took place on Thursday morning, the 27th of October, when appropriate passages of Scripture were read by the Rev. James Pridie, of Zion Chapel, Halifax; the 18th Hymn of the 1st Book was sung; an address was delivered by the Rev. J. G. Miall, pastor of Salem Chapel; prayer was offered by the Rev. Thomas Scales, formerly of Quacquer-street Chapel, Leeds (the Rev. W. Scott, of Airedale College being necessarily absent through illness); and the body having been conveyed to the grave during the singing of

"Why do we mourn departing friends?" &c.,

the remaining portions of the funeral service were conducted by the pastor of this church. The attendance of Christian friends resident in the town, as well as from a distance, testified the respect which the character and eminent usefulness of the departed minister had inspired.

The Appendix to the pamphlet possesses an unusual value, comprising a variety of tributes expressive of the public estimate, as also setting forth certain matters connected with the good man's resignation of the pastorate. The conduct of the church was worthy of its character, and the Bradford doings generally. When he could no longer fulfil his functions, they met and secured him an Annuity of £100, together with the Chapel House, in which he resided up to the time of his

death. The good old man, although Mr. Glyde had taken upon himself the full burden of pastoral responsibility, continued, as long as he could, to move about as a patriarch, beloved and honoured, among the people, visiting families, especially the sick, attending private religious meetings, and occasionally taking the pulpit. Altogether, the church, with Mr. Glyde and the aged seer, presented a lovely spectacle. This mode of closing the career of an aged pastor is infinitely more to our taste than entire resignation, and withdrawal into private life.

Mr. Glyde, after referring to heavy afflictions, resulting from the successive deaths of his children, and at length to the removal of his much loved and excellent son, "the son of his pride and his hopes, a young minister of rare gifts and attributes," proceeds :

The struggle was over; and the old man bore up no longer. He resigned his charge in March, 1835, immediately after the funeral of his son, in a letter which had been read to him on his dying bed. I will not lay before you the evidence of the profound emotion with which this resignation was received by his flock, or the testimonies of respect and affection which it elicited (it may be done on some other occasion); nor will your time allow me to attempt a full analysis and portraiture of the character of my honoured friend; it shall suffice at present to speak with brevity of my personal intercourse with him, and of the impression which it has left on my heart.

He received me with frank cordiality, and ever treated me with paternal kindness. The recent death of his son, and the affectionate remembrance he retained of his opinions and feelings, prepared him to look with indulgence on those differences of judgment and taste which are usually found between youth and age; and with great pleasure and thankfulness, I record the fact, that although our relationship during some years was one of delicacy, and involved possibilities of collision and jealousy, not one angry or harsh word ever passed between us; nor am I aware that an unkind feeling ever existed. Impute this, if you can, to a modest deference on my part, and an affectionate desire to do honour to an aged minister, without the flattering exaggeration of my brother, and I will thank you: but impute it far more to the prudence, the self-command, the delicacy, the generous self-abnegation of my revered friend: and, above all, to the sincere and tender concern he felt for the honour of Christ, and the welfare of his Church. He gave me freely the benefit of his long experience of the congregation, the town, and these northern districts, so different, in many respects, from the south. Counsels, suggestions, hints were bestowed, as occasion served or demanded, sometimes, though not often, unsolicited.

I found him in the vigour of his mental faculties, and scarcely did they suffer eclipse until death itself overshadowed them. He still lived by rule, rose early, did all things with precision, and as perfectly as possible. "Whatever is worth doing at all, is worth doing well," was the maxim of his old age, as it had been of his manhood. He pursued with assiduity and regular attention two or three courses of reading; as fond of books at eighty as he had been at eighteen. Authors of all kinds were read; old favourites, such as Hopkins, Saurin, Jay, again and again; but he often took up new books, and, although not quickly sympathising with new views, displayed no severe intolerance of them. His conversation, always marked by good sense, was often enlivened by anecdote and dry remark; and he knew how to laugh. He would give me, even to the last, his opinions of texts, ask me for mine, advance his own reasons for preferring this, and discarding that, interpretation; and often close a discussion of this kind, or on more general topics, by saying, "Ah! Mr. Glyde, how little we know for *certain* on any subject. I am like my old friend, Mr. Somerville, who used to say that he thought he could tell his people all he knew in a quarter of an hour." It was obvious he attached less and less importance to theological opinions and systems, though he remained steady to his own; and that God and Christ, and the great objective realities of religion, filled more and more his mind and heart. His experience of religion was not always calm and bright: he had known what it was to doubt, and had believed in spite of unbelief; and his nature was altogether too broad and deep to be satisfied with superficial views, and illusory excitements. Peace, rather than joy, was his predominant feeling; and his solicitude with respect to the grounds of his hope would have brought on him the imputation of legality, from believers of less earnestness or more enthusiasm. Of late, his spirits were often under a cloud; for, indeed, his sufferings were harassing and depressing. The answer to your greeting would be languid; for the first few moments all would be cheerless and gloomy; and sometimes a slight querulousness would ruffle his usual equanimity; but engage him in conversation, announce to him tidings of moral or spiritual interest, speak to him of God and Christ, and heaven, and it would be strange, indeed, if the sun did not break out, and the aged pilgrim show that he had lost neither his love for man, nor his filial confidence in God. "The Lord is my portion," was ever the utterance of his soul, "therefore will I hope in him." Never shall I behold again so grand a triumph of faith over protracted bodily suffering and frequent mental depression. God grant that I may not have beheld it in vain.

He anticipated death with the composure of faith. "In February last," writes his eldest daughter, "to whose unremitting attention to the comfort of her beloved parent it is not improper to pay even this public testimony," "my dear father was very ill, suffering most distressingly from his head and neck. As I sat at my work in his study, he

repeated with affecting earnestness, 'Enter not into judgment with thy servant, for in thy sight shall no flesh living be justified.' It is not *thy* will that I should be cast out; I will trust, and not be afraid. Jehovah is the strength of my heart, and my portion for ever. Bodily pains try me greatly, but, Lord, give me patience. Let me run with patience the race set before me, *looking unto Jesus*—

"'Jesus, *Refuge* of my soul,'

repeated to the end.

"On another occasion, after a day of very great suffering, he said, 'This cannot last long, Helen: pray that it may not. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." Two extremes—despising and fainting: Lord save me from both. My heavenly Father, my reconciled God in Christ Jesus, look favourably on me!'

"'A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all.'

Half of our family is in heaven; they have been expecting me long. Your mother will think me long in coming—

"'There, on a green and flowery mount,
Our weary souls shall sit,
And with transporting joy, recount
The labours of our feet."

It pleased our merciful God to spare him, what he sometimes anticipated with dread, the consciousness of dying; for after the seizure which deprived him of the power of speech, but left him able to respond by signs to every expression of Christian faith and hope, he gradually sunk, in four short days, into a lethargy; and on the evening of Sunday, October 23rd, surrounded by those whom he loved, he slept in Jesus, and entered on the eternal Sabbath.

Ecclesiastical Affairs.

CONFESSION OF FAITH.*

IN compliance, Sir, with your request, and in accordance with general usage on occasions like the present, I now proceed to give a brief outline of my religious creed and convictions. Before doing so, however, I may be permitted to state how gladly I avail myself of the opportunity thus afforded for a distinct avowal of my faith. So far from feeling any reluctance to state in public those truths, which have formed, and will form the prominent themes of my ministry, I can say with the Apostle, "I think myself happy, because I shall answer for myself this day."

It would be scarcely possible for me to trace to their commencement, the first serious impressions made on my mind, as to the supreme importance of those truths which it has now been my privilege and delight for many years to proclaim to others. Trained from childhood in the knowledge of the Scriptures, and surrounded from my earliest years by those home-influences which are best adapted, with the aid of God's Spirit, to quicken within the soul a spiritual life; that life gradually developed itself, as I passed from the period of childhood into youth. "God satisfied me early with his mercy, and in that mercy I have rejoiced and been glad all my days."

I was not 16 years of age when, in the month of December, I received a

public call to prosecute preparatory studies for the ministry from the church assembling at Marc-street, Hackney, then under the ministry of a beloved friend, the Rev. Dr. Cox, who was to have taken part in the services of this day, but who has rested from his earthly labours and received his reward.

Having prosecuted at the London University, then under private tuition at Oxford, and subsequently at Stepney College, such studies as are necessary for so important a work, I entered upon those more public duties in which, with scarcely any interruption, I have continued until this day.

To this work of the ministry, I believe that I was moved by the Holy Ghost. Doubtless, I have felt more of its solemn responsibilities as I have advanced in life; but young, as I was, when first entering on it, I was conscious of no other motives *then*, and am conscious of no other motives *now*, than those of love to Christ, and an ardent desire to promote the spiritual welfare of others. The only plea that I can urge for the apparent presumption of engaging, at so early a period, in so solemn a work, is that it had been the one absorbing thought of my life. "His word was within my heart as a burning fire shut up in my bones; I was heavy with forbearing and could not stay."

I receive the Scriptures as the Word

Delivered by the Rev. Henry John Gamble, at his Recognition as Pastor of the Church at Clapton.

of God, and therefore, as the only and authoritative rule of faith. I desire, indeed, to trace all wise thoughts, noble impulses, and even the conceptions of genius, to God as the Father of lights, the Giver of every good; but there appear to me no analogy between such inspirations, and that Divine influence which rendered the sacred writers infallible; purifying and elevating their faculties, so that they have revealed to us truths, which man's reason could never of itself discover. Their knowledge of these truths I believe to have been derived from the teaching of the Spirit of God; not that teaching which enlightens every disciple of Christ, but a special guidance exercised over them, by which they were enabled to declare without error the mind and will of God respecting all moral and religious subjects. These Scriptures reveal to me, one supreme, self-existent, eternal, unchangeable, omnipotent God, a being of infinite goodness, justice, wisdom, holiness, and truth. They assert of the Divine essence, both unity and plurality; that whilst the Father is God, the Son is God, the Spirit is God, yet that God is one. Mysterious as this doctrine confessedly is, I receive it on the authority of Revelation, knowing nothing of God except from those discoveries which he has made as to his nature and perfections, for the natural and unassisted faculties of the human mind can "affirm and discover nothing," as to the mode of existence of an Infinite Being.

I have never attempted the hopeless task of making this doctrine comprehensible to human reason. Whilst I have endeavoured to show, that it involves no contradiction, if understood, and believed in what I venture to think the Scriptural meaning, that Father, Son, and Spirit constitute one nature, the ever-blessed God.

I learn moreover from the Scriptures, that whilst God created man upright and immortal, he has become alienated from God, and is naturally averse to his holy law. That man, fallen as he is, is capable of virtuous action,—that he has a true perception of moral goodness, that he recognises moral obligation,—and often intentionally fulfils it, whilst he uniformly insists upon it in relation to others, are, in my estimation, great truths, which should ever be recognised; but, on the other hand, the Bible affirms that he is destitute of supreme love to God, and that in this

sense there is none righteous, no, not one; and all human actions, therefore, prior to the renewal of the heart by the power of Divine grace, must be defective, because not actuated by the highest motive—love to God, whom, not to love, after his infinite and adorable excellencies are known, argues extreme alienation and depravity.

To implant this affection in the human heart, and to save men from the consequences of their transgressions, God was manifest in the flesh.

This manifestation of the Son of God appears to me the prominent doctrine of the New Testament; and the stupendous nature of the intervention on man's behalf reflects a light of its own on the awful character of that catastrophe from which it proposes to redeem us.

As I understand those passages which teach this doctrine, they mean this: That Christ suffered death on account of the sins of others, to arrest from them that punishment which is the inevitable consequence of a violation of the Divine law. That when Christ became obedient unto death, God looked with complacency on that obedience, and to reward it forgives the penitent sinner who exercises faith in him. "Him hath God set forth to be a propitiation, through faith, to declare his right for the remission of sins, that he might be just, and the justifier of him that believeth on Jesus."

I can nowhere find in the Scriptures that the atonement is a mere *exponent of God's love to man*. It is represented indeed as expressing that love, but it is also described as providing the means for the equitable display of mercy. God is not only merciful, but faithful and just when he forgives our sins, and that faithfulness and justice are manifest in his forgiving them for the sake of his Son. It would have been easy to have been merciful and pardoned the sinner; but to be just as well as merciful seems to me to be the difficulty which the atonement removes. I have never been able to employ the language of some divines, who assert that our Lord bore the actual penalty of sin, because the actual penalty of sin is eternal death. His sufferings were, however, of so peculiar a character, that they bear the traces of penal infliction, and thus exhibited God's infinite abhorrence against sin; they were at the same time so meritorious, because voluntarily endured

by a sinless being; that they are accepted by God as a substitute for the punishment of those who exercise repentance towards God, and faith in our Lord Jesus Christ.

But I find that this atonement sustains a relation to man as well as to God; that it meets the yearning of his heart for a personal deliverer, who shall redeem him from the bondage of sin; that where it is rightly apprehended, it exerts a moral influence, transforming the entire nature, conforming the mind to the will of God, and filling the heart with love to God; that whilst, on the one hand, it releases from condemnation, acquits, more than acquits, justifies,—on the other hand, it separates from sin, and consecrates to the service of God, presenting an antagonism to pride, ambition, sensuality, to sin of every name and form, waging an incessant warfare against self-dependence and self-righteousness, and by a gradual process restoring to those who have received it that Divine likeness which was lost at the Fall.

I believe, moreover, in the absolute necessity of the work of the Holy Spirit to regenerate and purify the soul of man; that it is by the renewing of the Holy Ghost men are born again, and through sanctification of the Spirit they attain to that holiness, without which, no man can see the Lord.

These doctrines harmonise with man's consciousness, and to that consciousness I have always found it safe to appeal in confirmation of that truth. It has been my endeavour, in teaching them, to show that this work of the Spirit in man is carried on in accordance with the laws that govern his intellectual and moral nature, and that he is ever treated by God as a responsible being.

This responsibility is distinctly stated in the Word of God. Instead, therefore, of dwelling on the mysterious subject of the Divine decrees, (though what it is worthy of God to accomplish in time, it is no less worthy of Him to have contemplated and decreed from eternity,) it has been my custom to urge upon every conscience the solemn truth that each must give an account of himself to God.

I acknowledge with reverence that God is a Sovereign, and that he worketh after the counsel of his own will; but his purposes are "secret things" which belong to him. "What man knoweth

the things of a man save the spirit of a man which is in him?—even so the things of God knoweth no man, but the Spirit of God." In the unfathomable depths of that infinite mind are revolved all the mysterious plans which are slowly developed in the history of the world, are hidden the germs of all the truth and goodness which have ever been communicated to intelligent creatures, are deposited treasures of knowledge and wisdom, which, neither creative power, nor providential government, nor redeeming mercy can exhaust, connected as they are with divine and inscrutable purposes, whose mighty sweep is from "everlasting to everlasting."

Into this awful abyss of glory, whose reflection angels behold from afar, and veil their faces, I cannot, dare not look, and can only exclaim, "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. For of him, and through him, and to him are all things; to him be glory for ever. Amen." But the accountability of man is clearly revealed, and, as a necessary consequence of this, a great system of rewards and punishments, partially unfolded in this life, fully unfolded in that which is to come, when the dead shall be raised, and the world be judged in righteousness; when "he that has sown to the flesh shall of the flesh reap corruption, and he that has sown to the Spirit shall of the Spirit reap life everlasting."

I desire to express, in unequivocal language, the painful, solemn sense which I have of the evil of sin, and of the exposure of the sinner to the retributive justice of God. Sin struck no common victim when it prevailed against an immortal being, created in God's image; and to the consequences that result from it after death no human thought can fix a limit. The most dreadful types of which the imagination can conceive are employed in Scripture to describe the future suffering of the impenitent; and if these are to be denied or explained away, it seems to me utterly impossible to employ any language for the expression of thought. Therefore I have taught, and intend to teach, that there is the most perfect correspondence between character and condition, and to earnestly warn men to flee from that wrath which is to come, convinced that if I fail to repeat to the wicked man the

threatening, "Thou shalt surely die," or to point him to that remedial system which Christianity alone provides, he will not only perish, but his blood will be required at my hands.

Believing that the Lord Jesus Christ is sole Head of his Church, I receive, as institutions of his appointment, the two ordinances of baptism and the Lord's Supper; the one to be administered as a sign of discipleship, the other to be observed in commemoration of his death, and for the promotion of the communion of saints. These outward rites I regard as valuable, because they suggest to the mind those truths of which they are the appropriate symbols, and thus counteract the tendency to worldliness, which is quite as injurious as the tendency towards formalism.

I look with unfeigned alarm upon the profanation of the Sabbath, and neglect of the ordinances of religion, which prevails to so wide an extent at the present day, under the plea that a spiritual religion can dispense with their observance. Religious thoughts and purposes cannot be long cherished as mere abstractions within the mind; they require some outward form of expression,—they seek some channel through which they may flow. And as providing this form, as opening up this channel, the simple rites of the sanctuary and the hallowing of the Sabbath appear to me most wisely and mercifully required. It is in heaven that they need no candle nor light of the sun.

I believe further, that the Church order and discipline which obtains amongst Congregationalists is the best adapted to preserve mental independence, religious liberty, and spiritual life; as well as most in accordance with those scattered notices which we find in the New Testament of the churches founded by the Apostles. At the same time, I desire to cherish a spirit of brotherly love towards fellow-Christians of all denominations, believing that where there is identity of spiritual character, there should be cordiality of spiritual affection.

And now, Sir, in the presence of Almighty God, of my brethren in the ministry, and of this congregation, I publicly acknowledge that grace which has upheld me to the present hour. I was but a child when I "began to seek the Lord God of my fathers." As Samuel heard his voice in the dim recesses of the old Hebrew Temple, so,

I believe, that voice called me, and I was inclined to answer, "Speak, Lord; thy servant heareth."

In the providence of God, after a lapse of nearly fifteen years, I am now permitted to return to the friends and associates of my early life. The green fields around, the river glancing in the plain beneath, these and every well-known spot I visit are fraught with recollections how, when a lad, I walked by that river, or reclined in those fields, and meditated on the work of the ministry. Forgive the allusion: such an event so seldom occurs, that I could not but refer to it; and I am ready to say—I do say it—of all the mercies, I am not worthy of the least.

Nor can I pass unnoticed the honour which has been conferred upon me in being associated, first of all, with you, Sir,—so justly distinguished and beloved,—and now in becoming the successor of one whose memory is fragrant in all our churches, whose labours were so eminently successful here, and whose removal from this church, in the midst of his usefulness, has deprived it of a teacher whose loss the services of all is day will very imperfectly supply.

During the short period of my happy connection with the beloved people of my present charge, it has pleased God to beset me with a severe domestic affliction, to which reference has been made. Changes and troubles have befallen me. The shadow rests on my heart and home. It is my humble, earnest prayer, that such discipline, "grievous" though it be, may better qualify me for the discharge of duty, enable me to sympathize more tenderly with the sorrowful, and lead me to enjoy more intimate and habitual communion with God.

After the lapse of many years, I consecrate myself anew to the service of God, and the work of the ministry. "*I am not ashamed of the Gospel of Christ*;" and I ask your prayers this day, that I may never dishonour the Christian ministry by an inconsistent life; that I may "hold fast the form of sound words," be faithful unto death, and finish my course with joy. At this moment how well do I remember the place, the time, when I yielded myself to the service of God:

"High Heaven, that heard that solemn vow,
That vow renew'd, shall duly hear;
Till in life's latest hour I bow,
And bless in death a bond so dear."

Popery.

THE APPEAL TO THE JUDGMENT OF THE CHURCH.

BY A SPANIARD.

SIR,—Seldom have words been more perverted from their original signification, or more abused, than those which form the above title,—*the Appeal to the Judgment of the Church*. If, notwithstanding the eminently Protestant principles of your Publication, you should inform your readers that, in whatever you have hitherto said, or shall say hereafter, on religious questions, you appeal, sincerely, to the judgment of the Church; and that, so great is your respect for that judgment, that without it you can have no certainty in your mode of viewing, receiving, and understanding the religion of the Gospel, you would at once be told that you reject Catholicism. In fact, there is this characteristic difference between Roman Catholics and Protestants, viz., that the former, in all that they believe and teach, *profess* to appeal to the judgment of the Church; while the latter are *supposed* to appeal to private or individual judgment: this, at first, which appears very like stating that the Roman Catholic teacher regards only the judgment of the Church, and that the Protestant teacher holds to his own mode of private or individual opinion; but in reality it is not so. That this inverted way of expressing the difference between teacher and teacher should have had currency with the Sectarious of the Romish Church, is not surprising, accustomed as they are to hear evil called good, and good evil; but the phenomenon is, that this artful trick of so defining the difference, appears even to have been adopted among Protestants themselves, for, the real and true difference consists in this: that the Romanists appeal to private or individual judgment, while the Protestants appeal to the judgment of the Church.

But to explain. The Protestant teachers, be they taken separately, or united in form of a council, synod, or society, keeping to their principles and the spirit of that protest, by virtue of which they separate themselves from Rome, when they teach, interpret, or explain the Holy Scriptures, say to all Christians, explicitly and implicitly, what St. Jerome said (in his Commen-

taries on Zechariah), "I have written according to what I have discovered; but, if any one sees more clearly, or in a way more in conformity with the truth, I shall acquiesce, willingly, in his better views." So, also, in the exercise of their office, the Protestant teachers say, with St. Augustine, to all the faithful, "It is my duty to have recourse to the same master as you, in order to receive of him the truths with which I am to nourish your souls. If he deigns to reveal them to me, I shall participate in them with you; if he hides them from me, then it behoves both you and me to knock together at the same door." Now this is evidently appealing to the judgment of Christians, the judgment of the Church; in which case, neither the Protestant teachers, nor the holy fathers, have much to do in this matter. A teacher of far greater authority than either, viz., St. Paul, says to the Corinthians, whom he was addressing, "I speak as to wise men; *judge ye what I say*," 1 Cor. x. 15.

Now, when the Popes and Bishops (who are teachers) assembled in council, interpret, explain, or teach anything, do they say that *they* will abide by the judgment of anybody who may see more clearly, as St. Jerome says? Or do they aver, with St. Paul, to Christians, that they speak as to wise men; that is to say, to persons to whom God has given eyes to see, and ears to hear? No. *Their* language to the Christian world is this: "If anyone shall say, think, or teach contrary to what is said, thought, and taught, by us, let him be accursed." Everybody knows that, in countries where laws have been formed according to the dictates of Rome, and where the spirit of her Church is maintained, to be accursed is simply to be burnt alive.

In order to prove that the teachers of Rome, in what they believe and teach, are those who really do appeal to private or individual judgment, it will suffice to consider what it is which, according to the data furnished by the Gospel itself, is called the Church.

In the Gospel, we learn that Jesus

Christ was established the Head of the Church, and that the Church is his body, Eph. i. 22. Again: it is to Christians St. Paul says, "You are the body of Christ," 1 Cor. xii. 27. Consequently, Christians, and not merely one or a few of them, are the Church. The apostles, prophets, evangelists, pastors and teachers, were gifts presented to the Church in order to the perfecting of the saints in the functions of the ministry, in order to the edification of the body of Christ; that is to say, in order to be servants of the Church.

In the most authentic document of ecclesiastical history, which has been handed down to us, "*The Acts of the Apostles*," this distinction is clearly laid down. In the fifteenth chapter, speaking of Paul and Barnabas, we are told that, when they arrived at Jerusalem, they were received of the Church and of the apostles and elders; a mode of speech founded on the fact, that the apostles and elders were not the Church. For the same reason we are afterwards told, that "it pleased the apostles and elders, *with the whole church*, to send chosen men," &c. The more the Pope and the Bishops will be pleased to examine their pretensions, and which are not small, the more they will see that they never can desire to be more than equal to our apostles and elders, of whom the Scriptures thus speak. Be they, if they please, ministers; that is to say, servants of Jesus Christ, for the benefit of his Church (although their services are but weak and imperfect), but to appeal exclusively to them as to what is to be taught or believed, will always be to appeal to private or individual judgment; to the judgment, it may be, of one or more persons, be they ever so distinguished, and not to the judgment of the Church, which is the universal assembly of believers.

Those who, in reality, appeal to the judgment of the faithful, and, consequently, of the universal or Catholic Church, are the Protestant teachers. When they follow out those principles which separate them from Rome, excluding no one, but inviting and exhorting every Christian to read, study, and examine the sacred Scriptures for himself, in order that each may, for himself, judge the teacher who speaks to him in the name of God, and in order that he may be certified whether

what is proposed to be taught him is really contained in the Sacred Scriptures, and is not merely the result of the private or individual opinions or illusions of the teacher himself. In short, when the Pope and the Bishops, instead of menacing with anathemas those who dare to contradict them, speak, in addressing Christians, like St. Cyril (4th Catech.), who says, "Do not credit my simple word, if you see not in the Holy Scriptures what I teach;" or, when those functionaries of the Romish Church adopt the meek spirit of St. Ambrose (Cart. 47), who says, "I consider it as a favour when he who reads my works communicates to me the doubts which occur to him respecting my opinions; for, in even what may appear to me the best and most clear, I am liable to err." Then, and only then, the expression to *appeal to the judgment of the Church*, in the mouths of those functionaries, ceases to indicate a contrary sense, and to be the mere language of mockery. While, however, they persist in their arrogant pretensions, we can only say, that those alone who invite and exhort every Christian to read, study, and examine the Scriptures for himself, are, in truth, those who appeal to the judgment of the Church, and respect that judgment; all who act contrarywise disdain that standard, because they know it must ever be against them.

I am, Sir,

A SPANIARD.

CONVERSION OF A PAPIST.

AN Irishman named Quinland, with his wife and family, settled in Granville, Nova Scotia; he and his wife were rigid Papists, but as there was no Roman Catholic society there, when Sabbath came he attended the Baptist meeting, and heard Elder D. Harris preach from the text, "Other foundation can no man lay than that which is laid, which is Jesus Christ." The truth was brought home with Divine power, and though he struggled hard to cling to his old system, his prop one by one gave way, and he sank down under deep conviction—after which he was brought into the liberty of the Gospel, and began praying in his family. His wife was so highly offended, that she told him she would not live with a heretic, and intimated her intention of putting the affairs of his family in as comfortable a state as possible, and then returning to Ireland. Ultimately she offered to live with him if he would not pray in the family. He, with a confidence that God would open her eyes, promised that he would not, except with her consent. He

continued for some time to retire to the fields or woods to pour out his soul to God—till at last the Hearer of prayer touched her heart, and she one day cried out, "O Quinland, pray for me." The spell was broken; he returned to his house to pray. She, too, found

peace and pardon through the Redeemer. United in the faith of the Gospel, they were united in their obedience, and were received into the Baptist church in that place, where they adorn their profession by a godly walk and conversation.

Essays, Extracts, and Correspondence.

MAGAZINES OF THE CONGREGATIONAL UNION.

To Churches of the Independent Order, with their Pastors, Deacons, Sabbath-school Teachers, Visitors, and Missionaries.

TEN years have now passed away since the commencement of the CHRISTIAN WITNESS, and eight years since that of the CHRISTIAN'S PENNY MAGAZINE. On entering upon a second decade, the success of the future may be promoted by a reference to the past. The subject, then, may be viewed in the following aspects:

REVIEW OF THE PAST,

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| CLEAR PROFITS REALIZED DURING TEN YEARS, about | £10,813 |
| DISTRIBUTION OF PROFITS IN AID OF AGED AND AFFLICTED MINISTERS, DURING NINE YEARS | 2,923 |
| DISTRIBUTION OF PROFITS IN AID OF INSURANCE FOR DEFERRED ANNUITIES, to Sixteen Ministers, at £150 each, equal to | 2,400 |
| STOCK IN THE FUNDS, Three per Cents., to meet liabilities incurred for insurance | 6,500 |
| NUMBERS ISSUED: | |
| CHRISTIAN WITNESS—Total Printed in Ten Years . . | 2,975,750 |
| CHRISTIAN'S PENNY—Total Printed in Eight Years . | 6,584,500 |
| Total of both Magazines . | 9,560,250 |

Such are the general facts, which are not only extraordinary, but unexampled in the history of Religious Periodical Literature. It is, moreover, to be remembered that this success was realized in a field which might be said to be, in a great measure, already pre-occupied: the success, however, demonstrates that there was still both room and need for such Publications. Viewed merely in this light, it is conceived that the subject is not without interest, while that interest is much enhanced by the fact, that the CHRIS-

TIAN WITNESS was sold at just half the price of all other Publications of its class, even of such as gave very considerably less both of paper and of letter-press.

The pecuniary results—as relating both to Aged Ministers, whom it has cheered in the day of their desolation, smoothing and lighting their path to the tomb; and to faithful men now bearing the burden and heat of the day, whom it has aided in making preparation for the future—are far from inconsiderable. Although not the object for which the Magazines were instituted, yet viewed by itself, it is a circumstance full of gratification to the philanthropic mind, and bearing the stamp of a high utility. The true character and worth of the enterprise would be best understood by an experiment: supposing it had been attempted, by some of the ordinary methods, to raise a fund of the same amount, for the object specified, it would have been found to involve a measure of difficulty and labour for which, it is probable, the projectors would not have been prepared.

MORAL AND SPIRITUAL RESULTS.

The moral and spiritual results are, of course, things with which it is difficult to deal; but there is a preliminary consideration deserving of notice, about which there is no doubt. The establishment of these Magazines led to a revolution in the Periodical Literature of every branch of the Church of Christ. The existing Magazines were almost everywhere both re-modelled and cheapened. While new Publications, of the Octavo size, were, in a number of cases, introduced, nearly all denominations, including the Established Church, brought forth their own Penny Magazines, and several of both sizes were issued on undenominational principles. Had the CHRISTIAN WIT-

NESS and the CHRISTIAN'S PENNY MAGAZINE, therefore, been instrumental of nothing more than this, and then expired, they would have effected results of no ordinary character, and more than compensating the labour of their creation. This is an issue, then, in which the Congregational Union has just cause to rejoice, as a measure which has tended to advance the common good.

As to the sphere they have filled, and the direct good of which they have been the means, it is impossible to speak with precision; it is, however, but reasonable to assume, that such a flood of evangelical matter cannot have been poured out on such a surface of mind without some measure of beneficial effects. It is certain, too, that, where most required, they have been most read, and most prized. While they have been widely circulated throughout Great Britain, and to some extent in Ireland, it is certain that they have also been read by large numbers in the British Colonies. Instances of their usefulness have been, to a very large extent, ascertained; but like Literature generally, and even the preaching of the Gospel, the sum total of the effects is necessarily, in a great degree, hidden from the view of man. Compared with the reality, it is but little that can be known. Where the seed of the kingdom is sown in faith, there is every reason to hope that the fruit will appear in due season. It is cheering to reflect on the mass of wholesome matter which these Publications have, from month to month, been bearing forth throughout the world. In point of quantity, it would excite surprise in the minds of those who may not have had much experience in such matters. Printed and presented in the ordinary "Circulating Library" form, these 9,560,250—NINE MILLIONS, FIVE HUNDRED AND SIXTY THOUSAND, TWO HUNDRED AND FIFTY—Numbers, constitute a library of astounding magnitude. They would form half as many millions of volumes! The individual or the family possessing the CHRISTIAN WITNESS and the CHRISTIAN'S PENNY MAGAZINE alone, throughout the year, would be by no means in a famished condition as to the Bread of Life,—the means of information, instruction, and culture.

FACTS FOR CONSIDERATION.

There are several considerations of

the gravest moment, to which we would now invite the attention of the Churches with their Pastors. As already, in part, hinted, at the outset, the CHRISTIAN WITNESS, from its cheapness, had largely the run of all communities; and the CHRISTIAN'S PENNY enjoyed undivided favour. It is so no longer. The result of the measures to which other denominations have wisely had recourse for self-protection, has been gradually, in a great measure, to drive these Magazines back within the limits of the Independent Body. To this must be added the following among other facts:

Death is always working changes. In a multitude of cases, the loss of a life is the loss of a subscriber. Simply to keep our ground against death, to say nothing of advancing upon society, on a roll of subscribers so large as ours, would require, annually, a very considerable addition.

Removal, which largely obtains amongst the lowest class of our adherents, is not without its effects. Whether as to individuals or families, in a case of change of residence, they are often placed in circumstances which render it difficult to obtain the Magazines; and, in consequence, the thing is dropped. The want, by degrees, ceases to be felt; and the parties return to their old lethargy.

Emigration is another and serious source of injury, which requires particular attention. Within a few years, more especially the last two, it has very sensibly touched these Magazines. The CHRISTIAN WITNESS has had much—far more than any of its contemporaries—to do with promoting emigration, and has been largely instrumental in sending a multitude of the excellent of the earth to the Colonies; but the result is, that, wherever it has succeeded to make an emigrant, it has lost a reader!

All this is merely intended to show that Periodical Literature is a fit emblem of human society. What with war, shipwreck, accident, disease, and natural decay, were it not for the constant increase supplied by the nursery, nations would at length, and soon, die out. Thus it is with Periodical Literature; every society is mutable, as every reader is mortal; and hence the necessity of a constant addition to the ranks of supporters. But how is this to be effected? The answer is simple;

let all the old ground first be brought into cultivation. Let the Magazines everywhere find their way to the mass, both of the individuals, and of the families connected with the Independent Churches of the land. By this means an impulse to circulation will be immediately imparted of the most extraordinary character; habits of the most beneficial order will, in consequence, be formed, which will remain so long as life shall last in the present full-grown generation. These habits will descend from parents to children, and from them to their posterity. This waste ground being brought under cultivation, it will only then be necessary to keep it so, and to work it well.

New Churches next call for attention. These are happily, from time to time being planted throughout the land. So soon, then, as circumstances will permit, it will be necessary that the Magazines and the rest of the Denominational Literature of the Body should be introduced to the infant community; for this end provision should be made, as much as for anything else connected with the spread of the Gospel. If the matter be left to itself, nothing effective will be accomplished; but, with proper means, it will become, with the bulk of the people, as much a matter of course to receive the Periodicals, as to attend the ministration of the Gospel. This gained, all will be in the way of being gained. At no time, and in no circumstances, is our Denominational Literature so important. In such cases, large numbers come in from the world, who know nothing about our Churches, or our Polity, our Public Institutions, or our philanthropic, and religious movements. Since such matters cannot be taught from the Pulpit, they must either be taught by our Press, or remain untaught altogether. For the want of this teaching, it is, that a state of things is found so extensively to obtain which constitutes denominational weakness, and which is fraught with great harm and loss to the spiritual interests of families and of churches.

THE SPIRIT OF THE TIMES.

The spirit of the times speaks with a voice which ought to make the ears of the Church to tingle. The old-fashioned infidelity of our grandfathers is well-nigh forgotten. It has given place to a thing new, and different, and

incalculably more difficult to be dealt with. The spirit of the times has led to a corresponding Literature, peculiar to itself—a Literature which, while it springs from that spirit, in turn powerfully tends to invigorate it. Never, since England was a nation, was it pervaded by such a spirit—never deluged with such a Literature! What is known as light Literature alone, has become a source of deep solicitude to all reflecting men. It is fraught with the seeds of the direst evils! One of its first results will be to prepare the public mind for something worse than itself, and to engender a taste utterly repugnant to Gospel doctrine, Evangelical sentiment, and Scriptural exposition. This is a taste to which the Church of God can show no quarter. Every attempt to meet it is virtual treason. Prevention is better than cure, and also easier. It is conceived, therefore, that, at the present time, it is of the first importance that a taste should be preserved for thoroughly Christian Periodical Literature. If that taste shall go down, or even become seriously impaired, the evil will not stop there; it will extend to the whole body of our Theological works, and to the Pulpit itself. It admits of no doubt whatever that this feeling, even now, to some degree, obtains. The Church and the world, to a vast extent, are drinking at the same mingled and empoisoned stream; and their taste is being gradually, if not, in many cases, speedily perverted, by that which is so largely and so constantly passing through their minds. The weekly and monthly products of the Press may be calculated according to a scale commencing with the merely unevangelical, proceeding to the anti-evangelical, and ending in the thoroughly Atheistic and intensely wicked! The merely unevangelical is by far the most dangerous. It is marked by high intelligence, and by moral propriety; it presents nothing to shock either the prejudices or the principles of the Christian; its aspect is amiable and innocent; and is, therefore, all the more suited to accomplish its object,—that is, to prepare the soul for descending just one step lower. In due season this is accomplished, and a further preparation is thus made for the next step, and so on, till, in many cases, the last be reached. The bulk of persons will probably remain about the middle

of the scale, with tastes so carnalized that the veriest rubbish comes to be not only endured, but enjoyed, bringing along with it an utter aversion for spiritual provender. They who reside near the fountain-head of this most baleful mischief, in this mighty Metropolis, and see the waters of death, without intermission, welling forth, and rushing through ten thousand channels, from which they are being showered on every corner of the land, are alone able to form an adequate idea of the peril to which the younger portion of Christian families are daily and hourly exposed.

The grounds for alarm, in connection with this Literature, are fearfully enhanced by the facility with which, from a variety of causes, it is being diffused over the whole face of society. It is like pouring floods of water upon the summit, from which, borne by its own weight, it finds its way, not merely with ease, but with impetuosity, to the base on every side. No system, no organization, no "free contribution"—none of the things that truth requires, are called for here! All is easy and natural, and certain as if the result of fixed laws. That Literature is deposited for diffusion in every lane—sold in all the chief places of concourse—and hawked in every street. Without an adequate counteraction, the consequence will inevitably prove serious beyond all anticipation or conception. The danger arising from these things is fearfully enhanced by the fact, that the great heart of humanity is hungering and thirsting for this bread of death and water of death! No stimulus is needed; it is enough to produce: appetite will do the rest. Where the carcases are, there will the eagles gather together, attracted by the carrion odour. The more devout a Periodical, the less its charm for the unsanctified spirit. Gospel doctrine, moral precepts, projects of benevolence, and memorials of departed worth, will always kick the beam against jokes and jests, puns and pictures, exciting tales and glittering romance.

An intellectual revolution is going on throughout these realms, which, should it ever be accomplished, will, for a season, blight the fair face of religion, and cover the Church with sackcloth!

The Press is a mighty ministration either of truth or of error. Error is

congenial to the human heart. The channels of error flow on every side. If, therefore, things be left to their natural course, it will take the precedence, and gain the ascendancy of truth. It is a point, therefore, of the first moment, to create a taste, true and pure, in the mind of the rising race. By timely action this may be done; neglected opportunities will never return. Whatever diversities of view may obtain on the subject of popular education, and the exact place which belongs to the Church of Christ as touching that matter, surely all will allow that it is obligatory on every Christian fellowship, to adopt all practicable means for providing food, safe and salutary, for the soul. The rearing of youth ought not merely to be harmless, but useful. It ought not only to harmonize with the lessons both of the Pulpit and the School, but to fortify and add to them. In the midst of manifold temptations, it is of the highest importance that young people, of both sexes, should be sedulously taught to find resources in literature, that they may be "never less alone than when alone." The sensual, and the social, in human nature, must be brought into subjection to the mental and the moral. This is the great end of sound education. Failure in this will be failure in everything contemplated by intelligent Christian instruction.

But it is not the young alone with whom we are concerned; the members of our Churches, the parenthood of our land, are entitled to special consideration. It will not be safe to trust to the lessons of the School alone for the young, or to the Pulpit alone for the old. The duty of *self-instruction* must be inculcated, and, as much as possible, facilitated. Now in this matter, a primary place is due to Periodical Literature as constituting the initial process of literary culture. That is one of our chief instruments; and with that instrument we must work in the households of the land. It is through the families that we are beneficially to operate on society. It was a strong and irrepressible conviction of this, that led to the establishment of the CHRISTIAN'S PENNY, and the CHRISTIAN WITNESS.

It is difficult to trace the operations of truth and the working of intellect; time is required to their full develop-

ment. But give us two batches of families, both Christian—by one of whom these publications, or publications of the same character, are regularly taken in, and generally read, forming the subject of reflection and converse; and by the other of whom no such provision is made for carrying on the process of mental or moral culture, in order to the rearing of citizens for the Church and citizens for the world;—give us two such batches of families, and at a given period, say ten years, the result will be patent to all the world, in the indisputable superiority of the one to the other—a superiority extending to everything personal, domestic, religious, and social—a superiority which will more than compensate, a thousand-fold, for the small outlay of money and labour. The effect of the difference, in the present life, will be, most materially to raise the one portion to a higher place in the scale of society, while the other will remain just where they were.

Men and Brethren, such are the views we have to lay before you. We need hardly say, that these views involve the highest interests, both of the Church and of the Empire. The prize of an enlightened people is that for which all branches of the Church of Christ should run. The Nonconformists of England have everything to hope from knowledge—from ignorance everything to fear. Their system is founded in truth; as truth prevails, their cause will triumph. Should darkness once more cover the land, Nonconformity will pine and die.

SCRIPTURE CRITICISM.

To the Editor of the Christian Witness.

SIR,—I was much pleased with your recent remarks on Isa. l. 10.—“Who is among you that feareth the Lord; that walketh in darkness, and hath no light?”—in which you showed that the darkness there spoken of alludes to providential dispensations, and not to a mental state. You would do equally good service to Bible-readers by pointing out the manner in which another text is misapplied: “One star differeth from another star in glory,” or brightness. (1 Cor. xv. 41.) This is very frequently quoted as implying different degrees of happiness in heaven;—to the utter neglect or misapprehension of the Apostle’s argument; which is very plain and simple, if looked at simply, as that as one star is brighter than another, while they are all stars, so the “body” raised may differ from the body buried, and yet be a body still;

just as different kinds of “grain” are grain still, and different kinds of “flesh” are flesh still, and just as “celestial bodies” differ from “terrestrial bodies”—as a star from a diamond, or the moon from a mountain; while still they are all “bodies”, and have all a “glory,” but of a different kind. To give “star” a metaphorical meaning here, as indicating a glorified saint, is to make nonsense of the Apostle’s reasoning.

Too frequently, I may observe, the Bible does not obtain fair play. Its meaning often lies on the surface, while we are digging and delving after something recondite. We are too apt to take isolated texts, and to give them an interpretation not warranted by the connected chain in which they form links; and we are so ready to form glosses, that we overlook the obvious import of a passage.

I may, perhaps, be permitted to mention another instance of a text misquoted and misapplied. Nothing is more common, especially on Missionary occasions, than to hear of “the promise that a nation shall be born in a day.” But where is this “promise” to be found? Not in the Bible, which intimates the contrary; namely, that a certain event could no more be anticipated, than that “a nation” should “be born at once” (not “in a day,”) instead of being made up, as we know, of individuals, in a long series of years; or that “the earth” should “bring forth in one day;” instead of many days, of sunshine and of shade, intervening between the casting in of the seed and the coming forth of the crop. See Isa. lxvi. 8: “Shall the earth be made to bring forth in one day? Or shall a nation be born at once?” The answer is, obviously, “No.”

N. H.

Mallon.

ORIGINAL LETTERS.

To the Editor of the Christian Witness.

MY DEAR SIR,—I trust that the very seasonable, lucid, spirit-stirring, and instructive Papers, by the Rev. J. Corbin, the Rev. J. Pyer, and other eminent ministers, published in the CHRISTIAN WITNESS for this month, will be extensively read, and deeply pondered by the Churches. O for more of the spirit of self-denial, tender compassion, holy fervour, and active exertion, by which George Whitefield, Howell Harris, and John Wesley, were characterised!

Yours faithfully,

SAMUEL DUNN.

Sheffield, Dec. 2, 1853.

REV. H. HARRIS TO REV. J. WESLEY.

Bailth, Brecknockshire, Feb. 1, 1740.

MY DEAR BROTHER,—To-night I received yours, which, with the agreeable news I have of the power among you, was a sweet refreshment to my soul. Shall I hide from you how nearly the Spirit of God did knit my soul to you; but what agreement has light with darkness! I yet live on distant glimpses supported by a hidden Power, and am called

to sow the seed; but, in myself, experiencing often the deadness of a dry heart. I am nothing, but as I am acted on by another. I believe it will be to the glory of God if you come to us, and if you could afford a considerable time to go over South Wales. We are at work, and I am in hope the Lord will send you, with the fulness of the blessing of the Gospel of peace, to cut us deeper, and to slay them; that we may be rooted as in faith and love. I am now going to Cardiganshire, Pembrokehire, and Carmarthen-shire, and it would rejoice me if I should hear that the Lord did incline your heart, and the rest of your brethren, to pray for me. I do not intend to return till about Lady-day; then, if the Lord sends me,—but I have not thought of it close,—I would be willing to see my Bristol friends. I long for some of that power, life, and love of God, which he gives among you; and, to that end, I should rejoice to have a call to come. Pray commend me to God, by the prayers of your society, that I may grow in faith and love. My love to brother Mitchell. I received his letter, and thank him; but have no time to answer it:—to Mrs. Grenville, and all the brethren. I will write to the London brethren. I am now going to the lion's mouth; but I hope the angel of the Lord goes before me. O, when shall I see you! Can you contrive to come for some weeks between the both holydays, if you cannot now, while I am from home? O, may I call myself your sincere brother in Christ?

HOWELL HARRIS.

REV. G. WHITEFIELD TO REV. J. WESLEY.

London, Dec. 21, 1742.

REV. AND DEAR SIR,—I thank you for writing to Mr. Erskine. If proper, I should be glad to see the letter. That which he wrote to you, which is extracted in your journal, I have sent to Scotland. It is by this time printed there. I know nothing under God more likely to confute those narrow-spirited brethren. Dear sir, who would be troubled with the least remains of a party spirit? May our Lord make all his children free from it, indeed! My Scotch friends would be glad to see the original letter. Can you oblige them? Dear Mr. Hervey has wrote me a sweet letter lately. I think he grows in the knowledge of our Lord and Saviour Jesus Christ. I have had a loving conference with dear Mr. Broughton. This day I dined and met with a tender reception from old Mr. Hutton and his wife. What a sweet thing it is to love one another. I would write much upon that now, but other business demands my attendance. Honoured Sir, may the Lord be with you. I salute all that love Jesus in sincerity. Next week, God willing, I go to Bristol. My dear wife is now upon the road thither. Can I meet you there? God has wonderfully appeared for Georgia. My family is safe at Bethesda. I purpose to embark the latter end of the next month. In the meanwhile, be pleased to write as often as you can to, Honoured Sir, your unworthy, but affectionate, brother and servant in Jesus Christ,
GEORGE WHITEFIELD.

Obituary.

SERGEANT WILLIAMS, OF ROSS, HEREFORDSHIRE.

FROM the time that has elapsed since the Duke of Wellington finished his campaigns, it may reasonably be concluded that a vast majority of his companions in arms have, like himself, passed away to the eternal world. Those that outlive him are rapidly following him, and, after a few years, not one will be left to speak of the terrific scenes in which he took a part.

It is greatly to be feared that the generality of these men, to whom, as a nation, we owe a debt of obligation, were men of the world. It must be exceedingly difficult, to say the very least, to lead a life of piety amidst the ensnaring and profane scenes of a camp, and the horrors of a battle-field. Yet some few there appear to have been that, even there, kept themselves "unspotted from the world," and were illustrious examples of the power of Divine grace, when everything around was directly opposed to its very existence; and a yet larger number, it is greatly to be hoped, were brought to the knowledge of the truth, after they were withdrawn from these deteriorating influences, and had returned to their native land.

Among the latter class may be placed Mr. George Williams, of this town, for many years colour-sergeant in the 39th regiment of Infantry. He was born at Hereford, in the year 1777. At an early period of life he

entered the Herefordshire militia, and afterwards joined the above-mentioned regiment of the line, and commenced a long course of foreign service. He was in many of the great battles which were fought by the Duke of Wellington, and the generals connected with him, in Spain, Portugal, and the south of France.

He was accustomed oftentimes to refer to them, but never with feelings of elation or complacency. He evidently felt, as the late Lord Hill is said to have done when brought to the bed of death; who exclaimed, "War, horrid war." Emotions of horror and deep regret were depicted on his countenance, while he spoke of those heart-rending scenes; but these were blended with fervent gratitude that amidst slaughtered thousands, and many who fell very near his own person, he should have been preserved, never having received a single wound. He was at the awful conflict at Albuera, where, of 6,000 British soldiers engaged, only 1,600 were left unwounded on the field; and, after a hard fought battle, the French, in superior numbers, were driven from the field. "There," he would sometimes say, "I passed through slaughtered heaps of men and of horses." He appeared to consider that cases of individual suffering, when prominently brought forward, were more affecting to the mind

than when masses were presented. At least, this was the case with himself. Nothing that he ever witnessed in the battle-field ever affected him more than the spectacle of a French soldier with his bowels partially protruding from his body, but still alive, entreating for water, under the influence of agonizing thirst. The British army was in pursuit of the enemy when he was overtaken, and water was given to him; but when Mr. Williams and his companions had returned to the spot, he had breathed his last.

Mr. Williams continued with the Duke of Wellington until he ended his successful career at that part of the world, and then went with his regiment to the United States of America, and was in several of the battles and sieges which occurred during the last American war. His opinion of Sir John Prevost, under whose command he then served, was very different from what he held concerning his commanders in the Peninsular. He had a very high opinion of the skill and bravery of "the hero of a hundred fights;" but, as a whole, he regarded the excellent Lord Hill with much more admiration. Having returned to England in an impaired state of health, and being sent to the military hospital at Chatham, it was there that his first religious impressions appear to have been produced. Although an invalid, often did he rise at an early hour in the morning, to attend at a prayer-meeting held at one of the chapels in that town, and often attended the preaching of the Gospel; but he had no one to instruct him in familiar conversation as to the great realities of our holy religion, a blessing which he fervently desired. But a short time after this, he retired from the army, on the pension allowed by the British Government, receiving a medal for his services, and took up his abode at Ross, in the county of Hereford, where he continued until called to his everlasting reward. The impressions which he received in Kent were greatly deepened by a regular attendance on the ministry of the Rev. Mr. Claypole, Baptist minister of that town, whom he fervently loved. In all probability, it was at this time that he "passed from death unto life," "receiving the Lord Jesus" as he is freely offered in the Gospel; but, from reasons that appeared satisfactory to his own mind, he never made a public profession of Christianity. After the resignation of Mr. Claypole, he commenced an attendance at the Independent chapel in the town, and in the month of April, 1852, when in the 75th year of his age, after much solemn reflection, and many tears, by reason of the sins of his early life, particularly that part which was spent in the army, he connected himself with the Church of Christ assembling in that place. Those who best knew him describe him as having been a man of great integrity and uprightness for many years; but at the latter part of his life he utterly renounced all dependence on these virtues, however excellent; his dependence for salvation was on Christ, and on him alone. He very sedulously performed the relative duties devolving upon him. He was an affectionate husband, a good father, and a kind neighbour. It was

with deep regret that his beloved connexions beheld his once vigorous frame greatly reduced, and afterwards saw him resign his breath.

That he was a Christian was most satisfactorily evinced, more especially during the latter part of his earthly sojourn, and on the bed of death. He was exceedingly humble, deeply lamenting his remaining imperfections and infirmities. He was generous also, feeling it to be a high privilege, as well as a duty, to contribute towards the cause of Christ to the utmost extent of his ability.

It was at once both gratifying and instructive to visit him when stretched on the couch, from which he was destined never more to rise. He was almost constantly in prayer, and highly prized the prayers of others. He was very spiritually minded, and wanted not to hear of anything but the things of God. His love to the Saviour, on whom he built his everlasting hopes, was powerful. When disease had in some degree paralysed his powers, and he was apparently in a state of stupor, he never failed to be roused when the name of Jesus was uttered in his hearing. Often did he repeat hymns to his praise with great feeling. The emphasis with which, on one occasion, he lifted up his eyes towards Heaven, and exclaimed,

"Bread of Heaven,
Feed me, till I want no more!"

will never be forgotten by those who heard him; evidently, the music of the Saviour's name was refreshing to him even in death itself. He sometimes had his seasons of conflict and depression; the powers of darkness pressed him sore. But even then, he said, he would not resign his hope of an interest in the Saviour for a thousand worlds. He once said, "I expect a great struggle before I enter heaven," but intimated, at the same time, that he would rather "depart to be with Christ," than be raised again to his former health and vigour. He more than once endeavoured to console his mourning wife, and near connexions, in the prospect of his dissolution. "Mourn not for me," he said, "but endeavour to follow me to glory." He trusted in the Most High, who did not desert him; but, "when heart and flesh failed," He was the "strength of his heart." His death was more than peaceful—it was triumph; filling with astonishment some who beheld him, who were not aware how God can, under such circumstances, make his own "strength perfect in weakness."

When in the very article of death, actually contending with the King of Terrors, and speaking was all but impossible, it was evident, from his look and gestures, that he was holding communion with God; and, when it was supposed that articulation had entirely ceased, being asked by his wife if he was happy in his mind, and expecting a world of perfect happiness—she having requested him, if this was the case, to give some sign or outward manifestation of it—he instantly made an effort beyond all expectation, lifting up both his hands, and exclaiming with all the energy that his dying agonies would admit, "*Victory, Victory!*" They were almost the last words

that proceeded from his lips, evincing that, in death as well as in life, he was "a good soldier of Jesus Christ."

"His God snatched him in the final hour;
His final hour brought glory to his God."

May the affecting event be eminently sanctified to the aged partner of his life left behind, and to all his offspring. He died November 2, 1853.

His pastor, the Rev. W. F. Buck, officiated at his interment, in the cemetery connected with the Baptist Chapel, Ross, and afterwards improved the event at the Independent Chapel, from 1 Cor. xv. 57, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

THE REV. J. GAY.

THE subject of the following brief memoir was born at Loddiswell, Devon, Oct. 3rd, 1780. His parents appear to have been destitute of the "one thing needful," so that he was not favoured in early life with those hallowed home-influences which are often the means, through God's blessing, of leading the young in the paths of piety, and of fitting them for future usefulness in the Church and the world. But God's "thoughts toward" him were thoughts of mercy.

When young he was engaged in agricultural pursuits, and it proved that God intended he should, in after years, be a labourer in "God's husbandry," and should for a long period scatter the seed of eternal truth which should yield fruit to the "glory of Christ," and the welfare of man.

"It pleased God to call him by his grace" in his twenty-third year. He soon met with opposition in his Christian course, and found that "through much tribulation" he must "enter the kingdom of God." But the grace of God was too powerful for man's opposition to overcome, and the flame of Divine love was burning too ardently for storms of trial to quench.

Having been drawn to the Cross of Christ, he felt that he must identify himself with the Cause of Christ; he therefore joined the Congregational Church in his native village, then under the pastoral care of the Rev. G. Denner. Mr. Denner's successor, the Rev. J. Hill, saw in Mr. Gay those qualifications which induced him to advise that he should devote himself to the "work of the ministry." With this advice he complied; and having preached his first sermon in his pastor's pulpit, from Rev. xii. 5, he went to Dartmouth that he might pursue a course of study under the tuition of the late Rev. W. Stenner.

There, owing to his energy of character, and his diligent pursuit of knowledge, he made considerable attainments, although he was farther advanced in life than the majority of those who are educated for the ministry. On leaving Dartmouth he received an invitation from the Congregational Church at Topsham, where he was ordained. Thence he removed to St. Ives, Cornwall; and subsequently became pastor of the church at Bere Regis, Dorset. From Bere Regis, he went to South Cheriton, Somerset, in 1823. Here, as pastor of the United Church of

Cheriton and Temple Coombe, he laboured twenty-three years.

It was during the period of this, his last and longest pastorate, that the writer first knew him. His genial disposition, his consistent character, and his fervent piety, quickly secured for him the esteem of those who were acquainted with him. An interesting proof of this was afforded by the Rev. H. Walter, a clergyman of the Established Church, a man pre-eminent for learning and godliness, who honoured him with his special friendship. We deem it judicious not to intrude on the privacies of this holy and honourable friendship, or we would state some pleasing facts known to us; we, therefore, feel at liberty only to add, the friendship was continued until death terminated it on earth, that it may be re-enjoyed in perfection "before the throne of God and the Lamb."

During Mr. Gay's residence at Cheriton he frequently occupied the pulpits of his brethren in the neighbourhood, and his "labours were not in vain in the Lord." On one of those occasions his ministry was blessed to the conversion of a parent, whose son has since become "a preacher of the Gospel."

Having resigned his pastorate at Cheriton, at the close of 1846, Mr. Gay shortly after went to reside with his daughter in London, where he enjoyed the ministry of the Rev. J. W. Richardson, of Tottenham Court. During his residence in the metropolis, he preached occasionally, and was engaged in preparing a discourse, when his Divine Master said "come up hither," and called him to serve in the temple above.

When the summons came, he was "ready." His faith was unwavering in death—his peace undisturbed—his hope triumphant, and "his joy unspeakable and full of glory." He fell asleep July 22nd, 1853.

His mortal remains were interred at Temple Coombe, by his friend and neighbour, the Rev. E. H. Perkins, of Milborne Port; and the following Sunday, the Rev. J. R. Smith, who was then supplying the pulpit, preached to Mr. Gay's former flock, from Heb. xi. 4, "He being dead yet speaketh."

REV. DR. WARDLAW.

WITH unfeigned sorrow we have to notice the death of our revered friend, the Rev. Dr. Wardlaw. After a severe illness of several weeks, he died on Saturday, Dec. 17th, at seven o'clock. The Doctor's former heart complaint had scarcely troubled him for a considerable time past, but his kidneys were supposed to be affected; and his stomach eventually lost its functions; and though he rallied considerably in the early part of the week, serious apprehensions were entertained of the result, which is now ascertained to be the grief of many. We cannot say more at present, but must mingle our griefs with thousands in Glasgow. A prince in Israel has indeed fallen; and the sad tidings will spread over Scotland and England, awakening a wide and profound regret. Though dead, he will continue to speak by his powerful writings, and by savour of a holy and consistent life.—*Glasgow Examiner*.

Review and Criticism.

The Altar of the Household. Edited by the Rev. JOHN HARRIS, D.D.; Assisted by Eminent Contributors. John Cassell.

THIS well-packed and splendid volume contains "A Series of Services for Domestic Worship, for Every Morning and Evening in the Year; Select Portions of Holy Writ; and Prayers and Thanksgiving for Particular Occasions; with an Address to Heads of Families." This is a good deal, but it is not all, nor the chief point. It has been omitted to state, that to these well-selected Scriptures there is everywhere appended a suitable exposition, which will materially contribute to the general benefit. Prefixed to the work there is a beautiful engraving, in which a family, of average magnitude, is represented in the act of worship. The master, a man about five-and-thirty, is reading, while a little urchin is looking on at his left hand; two youngsters are sitting on his right at some distance, while, rather behind papa, sits mamma, with baby on her knee. Before, there is a young lady and young gentleman, and a servant girl, peering between them, in all nine persons. All are decorously attentive; and every ear would seem open; but, we regret to say, for any use that is made of them, all eyes might be extinguished: the only reader is papa. Now, this is a point on which we have much to say, and have long contemplated saying it. Of later times, amongst religious families, a habit appears extensively to prevail of coming together, all taking their seats, while the *only* copy of the Word of God is that which is used by the head of the house. This we consider anything but a good sign of the times. When we were young, it was not so. Wherever we were privileged to share in the devotions of a family, every one present had in hand the inspired Volume. Why should it not be so? Are not the advantages very great? It has ever been the boast and glory of Scotland, that every worshipper brought with him to the House of God the Scriptures; and, it is recorded, that when Whitfield first appeared there, in the midst of a great assembly, he was astonished at the "loud rustle" made by the simultaneous opening of its inspired pages. This habit still prevails in the North; and, we rejoice to say, it is becoming extensively pre-

valent in the South. The mass of worshippers in English congregations, possess, not only the Hymn Book, but a copy of the Scriptures. What reason can be assigned for this in public, that does not equally hold in domestic worship? It requires no argument to prove, that impressions derived through the eye are more abiding than those coming through the ear; but when both the eye and ear are brought to bear upon the intellect, as the medium of Divine impressions, then such impressions are doubled in their strength and durability. You hear a letter read; it may be you understand it; but, if it is a letter of importance, you are seldom satisfied till, with your own eyes, you have perused it; and, having done so, you remember three times more of it than you are able to pick up by the hearing of the ear. For purposes, then, of deep impression and consequent benefit, the value of the practice to which we allude, must be very great. It is of the utmost moment, that every one of the family, above mere infancy, shall possess the Book in their own hands; and if observations are made, the importance is still further enhanced. For the same reasons that, in public worship, the worshipper should have the text before him while the ministration is going forward, the reader should have in his hands the verses on which observations are made by the head of the family. It is impossible, at any time, especially in times like these, that too much can be done to familiarize the memory of households with the Word of God; but nothing can be more calculated to attenuate religious feeling, and depreciate the Sacred Volume in the popular estimate, and to prevent familiarity with its letter, as well as to inspire a distaste for its perusal, than the method on which we are animadverting.

Admirable as is this work, we are not without a godly jealousy of it, and of all such Publications. They may be used with exceeding great advantage by a large class of householders; but they are also attended with danger. The use of such volumes implies an amount of passivity, incompatible with great intellec-

tual and spiritual progress. The amount of Scripture which is here read is but a fragment; the exposition is, of necessity, correspondingly brief; the prayers are excellent and varied; but as that exposition is ready-made, there is no demand on the understanding; and as the prayer is likewise the production of another, there is no exercise of the affections. Now, notwithstanding the serious drawbacks this implies, up to a given point, we are decidedly in favour of such publications. There are large numbers, who, from temperament, and other circumstances, are utterly incapable at the outset, of proceeding without, whereas with this, to say nothing of ladies, widows, and heads of establishments, all such are enabled to set up in, at least, a mitigated form, an altar for God. And we consider it a great point to get such a portion of Scripture, and such an exposition daily read together in the family. We would, therefore, cheerfully accord such helps to all those who need them, for a period; and in perpetuity to those who never can dispense with them. But we must insist upon it, that there is "a more excellent way;" and we only wish that this species of Publication may not operate as a barrier to men's walking in it. We would allow such works as go-carts, and leading-strings, till the spiritual limbs acquire strength to walk without; and to the feeble as a crutch to the end of earth's pilgrimage. We only protest against the use which shall amount to an abuse, and entail for ever imbecility on the user. There is nothing to hinder a man of genuine piety, and ordinary intelligence, under a competent ministry, and accustomed to the study of the Word, to make such expositions for themselves, and to offer up prayers, which, for appropriateness and edification, it is impossible for others to prepare. We must not conceal from ourselves the fact, that the principle of a liturgy is here involved, and of homilies also. The advantages and the disadvantages of the one largely attend the other. While such is the fact, it is somewhat curious that by far the best productions of the kind have proceeded from Independent pens. To pass by minor and previous productions, there is the celebrated volume of the Rev. William Jay, and the excellent work of the Rev. George Smith, both literally books of devotion, and

admirable helps to private religion as well as excellent readings for personal edification, which, for all young beginners, or those to whom we have referred, that require help in perpetuity, will prove valuable helps. Then there is the goodly volume comprehending the year, of the Rev. Dr. Fletcher, which, in addition to Scripture Annotations, and Prayers, gives also a hymn for every occasion. To these, add the very valuable work of the Rev. Dr. Morison, of the same annual magnitude; and last, not least, this under the high auspices of Dr. Harris. Why, Methodism has done nothing comparable to this; neither any of those off-shoots that sympathise with the Established Church; while that Church herself has been comparatively quiescent beyond some half-a-dozen small publications, composed of Prayers, mainly gathered from the Liturgy, and from Publications of her own Divines. Our Baptist Brethren have not been very fertile in this way. They have nevertheless supplied one respectable Publication. The volume before us is one of great excellence.

The Pilgrim Fathers; or, the Founders of New England in the Reign of James I. By W. H. Bartlett. With Illustrations. Hall, Virtue, and Co.

THIS is a volume of great splendour; every way worthy of the house whence it proceeds. The illustrations are numerous and superb, in a high degree. Up to a given point, it is incomparably the most beautiful digest of the history of the Pilgrim Fathers that has ever appeared. Mr. Bartlett has done no mean service to a great cause, by the narrative here presented, with embellishments, so beautiful, and captivating. Although an Englishman, he has visited the New World; and, from personal observation, is capable of forming an opinion of the results of the seed which was sown by the passengers of the *Mayflower* and the *Speedwell*—seed which has issued in the production of the most opulent, and powerful commonwealth now existing. Mr. Bartlett, so far as the mere dry facts of history are concerned, has done his part with ability and honour; and for this we thank him. We could nevertheless have wished that he had drunk of another cup than that of mere literature and

art. He seems afraid he should be accused of Puritanism; and hence he expresses his anxiety not to be identified with the Pilgrims in their religion. His own language is of sufficient importance to warrant its citation:

While faithfully exposing the intolerance in Church and State—unavoidable, perhaps, in such an age—which led to the expatriation of the Pilgrims, the writer is anxious to disclaim any feeling of Sectarian animosity, or to identify himself with the peculiar religious doctrines of the Pilgrims.

Mr. Bartlett seems to have yet to learn, that with the Pilgrims, religious doctrines were everything, forming their character, inspiring their movements, giving cohesion to their society, and laying the foundation of the glorious future of their posterity. While we feel bound to notice the circumstance, we are not disposed to reflect with severity on the writer. Others have already done justice to "the religious doctrines of the Pilgrims;" and they will not want, in the times to come, other eulogists, and other advocates—men not anxious to disclaim identity of sentiment with them, but boldly avowing a community of spirit, of principle, and of object.

The Typology of Scripture, viewed in connection with the entire Scheme of the Divine Dispensation. By PATRICK FAIRBAIRN. Second Edition, 2 Vols. T. and T. Clark. Hamilton and Co.

MR. FAIRBAIRN may congratulate himself on the fact, that, in the midst of this age of busy, hustling authorship, it was reserved for him to occupy the boundless field of Scripture Typology. It is somewhat remarkable that so little has been done, during the last century, in the matter of the Types. In Scotland, from the time of McEwen to our own, next to nothing has been done. On this side the border, one really useful work has been produced; but it has not obtained the attention it richly merits. Mr. Fairburn may further felicitate himself on his success; for, all things considered, it has been great. He made his first appearance with one volume, in 1845, and with another in 1847; and already there has been a call for the present greatly improved edition. The portion of the work in which the principles of the subject are formally investigated, has been entirely rewritten; and, by

means both of revisions and additions, of alterations in thought and style, it has been rendered more distinct in statement, and, we think, more clear and conclusive in argument. These volumes now occupy the highest place on the subject of Typology.

In thus speaking, we are not to be understood as expressing entire concurrence on every point; this is not to be expected on behalf of any production short of that which is inspired; but we do prize the volumes as a great treasure for the Biblical student, and the Christian pastor. The range through which Mr. Fairburn has conducted his inquiry, is, of course, comprehensive of the entire field. The whole of the Old Testament economy has been thoroughly ransacked, and the result is that the volumes constitute a species of storehouse on the subject, and have taken a rank from which it is probable they will not be soon displaced. These volumes present Divinity of the highest order: since the object is everywhere to penetrate the mind of the Spirit, and to get at the meaning of Scripture. The Appendices—for each volume has an appendix constituting a considerable volume—possess no ordinary value. We cannot but give the work our most hearty commendation, and wish for it a very extensive circulation.

Stars of the East; or, Prophets and Apostles. By the Rev. JOHN STOUGHTON. Tract Society.

MR. STOUGHTON seems to have great faith in perseverance; and the world is in the way of being benefitted by his confidence. Few men preach more, and few publish more; while he always preaches with superior ability, and publishes what which the wise and good approve and appreciate. Amid his many good things, he has done nothing better than the present. The Volume presents a group of vivid and glowing portraiture of Heaven's prime favourites, and the world's benefactors. There is an obvious connection between this and his invaluable Volume, "The Lights of the World." The object of that work was to exhibit various phases of spiritual life, illustrated in the character of Christian men, in more modern times, and in our own happy land. The object here, on the contrary, is to exhibit glimpses of the same spiritual life, as it is found in the

characters of the inspired men themselves, who are the teachers of that faith on which all spiritual life has since been based. The volumes, therefore, are companions; and it were difficult to produce companion volumes more amply charged with the most valuable matter.

Mr. Stoughton is pre-eminently endowed with the power of painting both men and nature; and he has a rare gift of a biographical character—a spirit of analysis and penetration, which enables him to indicate the more latent features of such disquisitions as those set forth in these sixteen chapters with great success. The volume is one of no common value; and we predict for it a most extensive circulation. There are scores of passages of exquisite beauty, we should like to select, but space forbids us; and we must satisfy ourselves with our most cordial commendation.

The Complete Works, Poetry, and Prose of Edward Young, LL. D. In Two Volumes. Tegg and Co.

THIS is incomparably the most compact "complete edition" of the Works of Young that has yet been given to the public. We have here, in distinct and excellent type, the same quantity to be found in the six volume copy, published some eighty years ago. The Life of Dr. Young is prefixed—a clear, comprehensive, and judicious outline of the secluded life of the great poet, and great man. Throughout the volumes we have steel engravings interspersed, together with a portrait, the latter being well executed, although it does not appear to us by any means so good as some others which have been prefixed to his works. As a matter of course, the "Night Thoughts" succeed, and occupy a large portion of the first volume, to which follow the Pieces on John, the Last Day, Vanquished Love, the Universal Passion, and his discourse on Lyric Poetry, together with "The Ocean," an Ode.

Volume II. opens with a Naval Lyric, to which is added a number of smaller pieces, after which we have "Resignation," followed by the Tragedies. The Prose Works make up the remainder of the volume; works with which it is well the admirers of Young's Poetry should become familiar; for, like Milton, while mighty in verse, he was

potent in prose. His "Vindication of Providence, or a True Estimate of Human Life," is a production of great vigour as well as depth, while the "Centaur not Fabulous" presents as much original thinking as was ever exhibited within the same space. It is a most valuable argument on the subject of the higher order of Infidelity. The two Sermons are worthy of their author, though his gifts did not seem to lie in pulpit work. The Conjectures on Original Composition are admirable, showing his capability of attaining great eminence as a critic, had he directed his attention to that important species of labour.

Young's Night Thoughts. With Life and Critical Dissertation, and Explanatory Notes. By the Rev. GEORGE GILFILLAN. James Nichol, Edinburgh; Nisbet and Co., London.

MR. NICHOL, in prosecution of his noble project, has closed the year with Young's Night Thoughts, preceded by Milton, Thomson, and Herbert, which form the first yearly issue of six volumes, to subscribers of one guinea—six such volumes as were never given for a guinea before. We are, next year, we observe, to have Butler, Cowper, Blair, Bruce, Logan, Beattie, and Falconer; a classification which will prove satisfactory on the score of its variety. Butler, at best, was a wretch, but nevertheless a man of brilliant genius,—an enemy to the Gospel, and, therefore, the calumniator of the Puritans; Falconer sung the Sea; Beattie hymned the progress of genius; Logan was devout and pathetic; Bruce, general; Blair spoke from Sepulchres; and Cowper from the heart of English Society.

We are glad to find Mr. Nichol acknowledging the satisfactory reception with which his project has met; for we had our fears about it. The edition was so splendid, and by consequence costly, and withal so marvelously cheap, that there was ground to fear, without an immense issue, the possibility of going on with it. It seems, however, to the honour of society, that they thought otherwise. So far as the Journalism of the country is concerned, it has tolerably well performed its part; it could not, indeed, do otherwise. To speak in terms other than those of the highest praise, had

been to act unjustly. Subscribers, we see, for the following year are invited; let those, therefore, who desire a first rate edition of the British Poets, superior to everything which has yet appeared in accuracy, in elegance, and in cheapness, lose no time in availing themselves of the advantages placed before them.

Two Prize Essays on Juvenile Delinquency.

By MICAHIL HILL, and C. F. CORNWALLIS. Smith, Elder, and Co.

THIS is a work of great importance, viewed in relation to the welfare of the empire at large. It probes very deeply the ulcers of the body politic. We have already had several publications upon the same subject, all possessing merit; but, in point of information and competence, there has been nothing to compare with the Essay of Mr. Hill. This distinction is easily explained. Few other men have had such opportunities for acquiring an intimate knowledge of the subject, in all its length and breadth of sin and misery. It seems the work originated in the first Conference held at Birmingham, in 1851, when the Chairman announced to the meeting that he was authorised, anonymously, to offer a prize of £200 for the best Essay on the subject then under consideration. It turns out that this handsome offer originated with Lady Noel Byron, a work worthy of one of England's peeresses,—a work which, had her ladyship done nothing else for the good of mankind, would have sufficed to have immortalised her name. The object of the volume is worthy of her ladyship's prize. That object is to "prove it to be the duty of society to save the young, as far as may be, from the commission of sin; to save them, as far as possible, from becoming worse after its commission," phraseology not very explicit; but the import may be easily gathered, and the motive admits of no dispute. It was further to show that public opinion requires to be elevated and enlightened, until it shall be considered unworthy of a civilized and Christian people to view these questions merely in an economic light, and until "it shall be generally recognised as a barbarism and disgrace, that any child shall be allowed to form habits of begging and stealing, to be left exposed to the danger of corruption in the haunts of vice, and the schools of crime." The adjudicators were of a character to dignify the proceeding, and to harmonise with the large reward. They were the Very Rev. the Dean of Salisbury, John Shaw Lefevre, M.A., and M. D. Hill, Recorder of Birmingham, and the authoress of "Reformatory Schools," Miss Mary Carpenter, whose philanthropic pen has, in the same direction, performed no ordinary service. Twenty-eight writers competed for the prize, all possessing more or less of merit, but four manifesting special ability. Of the four thus selected, the merits of the two best appeared to the adjudicators to be so nearly balanced, as not to justify their awarding the prize exclusively to either—a circumstance not a little curious—

and, in consequence of the difficulty of the decision, the donor augmented the amount of the prize to £300, £150 to each of the successful competitors.

These Essays constitute the present volume. A high compliment has here been paid to Mr. Cornwallis, by placing him on a level with Mr. Hill, seeing that his Essay, in bulk, does not much exceed one-fourth of Mr. Hill's; a fact which speaks very strongly for its quality, in the estimate of the adjudicators, as that alone can compensate for its great difference on the score of quantity. It is not now worth while to impeach the competency of the adjudicators, for their integrity is out of the question; but certainly, if we mistake not, there are few Senates of Wisdom that would not have given a decided preference to the work of Mr. Hill.

The volume has the most urgent claims on the philanthropy of the realm. High and low, ministers of the Gospel, heads of the law, members of the Senate, may all peruse and consult it with benefit. Mr. Hill has gone a great way to exhaust the subject; and the lights in which he has presented it are impressive beyond anything which has yet appeared. Considering the narrow space which Mr. Cornwallis assigned himself, he has also done superior service.

One word to the Editor. We should like to know how it comes that a book bearing so strongly, from its nature, the character of a depository and a volume of reference, has neither contents nor index! It may be that the writers themselves neglected this; but that is no reason why he should have suffered the volume to go forth without so important an accompaniment. In the event of another impression, we trust this will be attended to.

The Grand Discovery; or, The Fatherhood of God. By the Rev. GEORGE GILFILLAN. Blackader and Co.

BOTH the Church and the world have had ample proofs of the critical acumen and literary capabilities of Mr. Giffillan. Of his theological treasures, however, he has been less liberal. These, should life be prolonged, we doubt not, will come in due season. His past pursuits have been congenial to the spirit of a young and ardent man of genius. The publication before us, though small in magnitude, possesses superior excellence. Proceeding from the pen of our great Northern Ecclesiastical Critic, it is possible that it may attract the attention of numbers who would have turned away from the manifesto of a more matured and thoroughly professional Divine. We need scarcely say that there are multitudes to whom this small volume is calculated to be useful. Its object is to show that God's paternal character cannot be discovered from nature; that no discovery of the Father in man, in his science, philosophy, history, art, or in any of his religions, can be made; and that to the Bible alone we must look for it. This point is wrought out briefly, but ably, and in a manner highly satisfactory. Having finished the discussion of the theme, the author proceeds to deal with objections, which are those that have often occurred to inquiring minds.

The answer here supplied will be a service to such, and may probably lead them to look at the question from new points of observation. We greatly like the conclusion by which all is summed up. It is confessed that the past is not, on the whole, a pleasing theme of observation. Sin has narrowed everything. The notion of progress, apart from the Gospel, moreover, is pronounced "a miserable delusion—the superstition of Infidelity, and the God of Atheists." The writer calls on Christians to rally around the doctrine of the Father, as, along with its consequences and correlatives, the great truth of Revelation. It is here wisely suggested that the Christian advocate should strongly appeal in defence of his faith to the future. Much which at present is dark will, in due time, be cleared up. The writer solemnly contends that there is no hope from Naturalism under any of its modifications, nor in any dream of universal restoration. The publication is highly seasonable, and is much calculated to meet the necessities of the somewhat cultivated and inquiring portion of the young men of the day.

Benedictions; or, the Blessed Life. By the Rev. J. CUMMING, D.D. Shaw.

DR. CUMMING is in a fair way of creating a library, and making a fortune. No minister of the Established Church of Scotland ever took such a position in this great Metropolis. He is equally successful as a preacher and as a writer, a junction of very rare occurrence. The public seem never to be weary of either hearing or reading him, and he himself appears to take special pleasure in preaching and in printing his views of Gospel truth. His case is one every way remarkable. It is easy to perceive the special ground of his success; it mainly consists in adaptation. In this respect, he takes the shine completely out of the clergy, not only of his own, but of the English Church in London. He has no equal among them. It may be doubted whether he does not supply more work to the Printing Press than the whole of the Ecclesiastics of London united; certainly more than the dignified clergy. The fact is, that, beyond most men of his own Church we are able to name, he is English in the cast of his thoughts and in the style of his expression. All is clear, straightforward, pointed, and practical. There are no profundities, no refinements, no useless speculations, always excepting his favourite hobby. He has, moreover, a strong vein of common sense running through the whole of his writing and speaking. He has happily hit the average of the somewhat cultivated portion of the public mind. Above none of them, he is beneath none of them. The gentleman and the lady, the butler and the Premier, are alike at home with him. His cultivated powers, mental and moral, pre-eminently qualify him for public usefulness; and beyond this he appears to have but little aim. As to literary fame in a remote age, it has probably never entered his mind. He seems fully to understand his mission, and to be intent on honestly carrying it out.

The volume before us is quite equal to the

best of its predecessors. In some respects, indeed, we prefer it. It is devoted to the inculcation of one of the highest lessons in the Sacred Volume—that sin and misery are inseparable, and that holiness is the sole and only means of happiness. The reader is here most impressively taught that the seat of happiness is the heart; and that to secure it, that heart must be set right, and then kept right in the sight of God. The subject is here presented in a great diversity of lights; and the reader will be dull, indeed, who shall close the volume without learning that even infinite power, wisdom, and love, united, cannot make man happy, without turning them from their iniquity. It might be supposed that the volume is a series of chapters on the Beatitudes; but it is not so. The subjects range throughout the whole Word of God; but, while the texts are many and various, the subject presents a happy unity.

A Manual of Domestic Medicine for the Use of Clergymen's Wives, all Benevolent Visitors of the Poor, and for Emigrants. By a DOCTOR'S DAUGHTER. Saunders and Oiley.

THE shrewd reader says, we should have preferred it to have been by the Doctor himself. Well, it is not impossible, that he, too, may have had a hand in it. At any rate, much of what is here taught comes consistently enough from the Doctor's Daughter. It will be observed, moreover, that, if the book is by a lady, it is addressed to ladies, to clergymen's wives, and those "sisters of mercy," whose delight it is to do good. We see from the dedication, that the philanthropic authoress is Mrs. S. S. Knapp, of Abingdon, Berks. Mrs. Knapp, in a sprightly preface, defends her claim to the office she has assumed in a manner, which, if we mistake not, will commend itself to the bulk of her more intelligent sisters. She tells us, that, being the daughter of a Medical Man, and in a childhood of a debilitated constitution, it was necessary she should be much in the open air; and the result was, that she became her revered Father's constant companion, as she was then his sole child. Her Father's practice was very extensive, and the result was, that she spent much of her earlier days in virtually walking the hospitals—through the courts and alleys of the poor; where, on a straw pallet, lay, perhaps, the father of an infant family—the dying wife, or the convulsed child. Entering, with her whole heart, into the practice of her Father, she may be considered as having "served her time" to the healing art. Since that time, her personal experience of domestic matters has attained to a considerable magnitude. As "the mother of thirteen children," she may be conceived to have had no inconsiderable experience in nursery matters. The sunshine which so long gilded her path, passed away, giving place to a cloud of adversity, and, with those surviving children, she again became the inmate of her girlhood's home, and once more visited the same humble dwellings, she had frequented twenty years before. The excellent physician, her Father, still lives, at the age of fourscore

years, with a mind fresh, and well regulated as at any former period. The venerable man can no longer go from door to door, as aforetime, giving advice; but all that come to his residence he receives kindly. The lady, his daughter, is clearly the subject of a better wisdom than that of earth; and has learned to blend the sympathies of the Saviour with the sufferings of her fellow creatures. The book is well calculated to be useful, and as such we cordially commend it. The following paragraph is so worthy, so admirable, that we cannot but transcribe it to testify of what spirit Mrs. Knapp is:

"Let your behaviour be familiar and benevolent; a cheerful countenance, and friendly tone of voice, with a kind interest in the young, and in the general welfare of the poor, will soon gain their esteem and confidence. Never let your conversation be tinged with bigotry. I pity the person visiting a poor man, whose first inquiry is, 'Are you a Churchman or a Dissenter?' Whether he be a Pagan or a Papist, a Jew or a Mahometan, a Churchman or a Dissenter, a Deist or an Atheist, he is a fellow-creature in distress. He is 'poor and needy,' capable of receiving temporal relief and spiritual instruction; pity, relieve, instruct, console him. This principle and conduct is enforced by our Lord's answer to the question, 'Who is my neighbour?'"

This is admirable; and will call forth appropriate feelings, wherever it shall be read. While solicitous about the body, Mrs. Knapp is not forgetful of the soul; and hence she has appended to her pretty book, an admirably arranged List of Scripture References under a variety of heads, which are calculated to be of the greatest service.

The Leisure Hour—1853. Tract Society.

THIS is the most splendid production of its sort that has yet seen the light. It is a large depository of the most valuable materials, well put together, with a very considerable amount of illustration. It were well were "Leisure Hours" always thus occupied; then they would cease to be a curse, and become a real and permanent blessing. The book is one for everybody; and if its reception has been equal to its merits, it has a place in a multitude of houses, in every parish throughout the realm.

Christian Titles. A Series of Practical Meditations. By STEPHEN H. TYNG, D.D. Religious Tract Society.

WE have here fifty meditations, all excellent, some of them particularly so. Those who remember Dr. Tyng's visit to England, and his sprightly, pungent, affectionate, and lively addresses on the platform at Exeter Hall, and other places where he appeared, will be prepared to anticipate the character of the volume before us, which is every way such as might be expected from the man. Sound doctrine, wholesome experience, a large infusion of the affections, and a constant reference to practical results,—these are the features of the book. We are glad that such a volume appears under the auspices of the Tract Society, which will not fail to float it throughout the land, and, indeed, the world, wherever the English language is spoken.

The Christian Wicath of Prose, Poetry, and Art. Religious Tract Society.

THIS is a volume meant for a present or a keepsake, for the drawing-room table or the young lady's library. The matter is of the choicest character, and the illustrations equal to anything that Baxter ever produced. It might have been designated, *A Book of Beauty*.

Modern Edinburgh. Tract Society.

THE Englishman who wishes to know something of the city proudly denominated, "The City of Palaces," without the trouble of proceeding thither by the Great Northern Railway,—which he may now do in twelve hours; or at a small expense, with great comfort, by the Ships of the General Steam Navigation Company,—has only to send for this six-pennyworth, where he will find an accurate, comprehensive, and highly-instructive digest of all the main facts connected with its character and history.

The Child's Companion, and Juvenile Instructor. Religious Tract Society.

A better companion than this, of a literary character, no child can have. How changed and improved is the condition of the child of the present day, compared with that of the commencement of the century! Then "Puss in Boots," and "Jack the Giant-Killer," and similar rubbish, was the prime provision. The present, though every way a book for children, contains much in which old people may while away, most profitably and pleasantly, a leisure hour.

Charles Rousset; or, Industry and Honesty. Adapted from the French of PORCHAT, by the Rev. T. T. HAVERFIELD, B.D. Tract Society.

THIS is a copious chapter of human nature, specially calculated to captivate young men, artisans, and the reading portion of the peasantry. The story, which is full of incident, is marked by peculiar vivacity; and such is the interest, that where time permits, it is probable that the reader will finish it at a sitting, should it cost him the neglect of a meal.

The Faithful Promiser. Tract Society.

THIS is a pretty volume, adapted to the pocket,—a sweet remembrancer, a profitable companion.

The Temperance Movement: its Rise, Progress, and Results. Tweedie.

A small publication, comprising a multitude of facts of an important character.

The Child's Own Magazine. Sunday-school Union.

THIS is a beautiful little book,—the very thing the Title indicates; full of facts, pleasing narratives, scraps of captivating poetry, and interesting illustrations.

The Wesley Banner, and Christian Family Visitor, for 1853. W. B. King.

THIS is a very good Magazine, abounding in varied matter, judicious and interesting selections, with much that is calculated to instruct, to edify, and to impel to works of faith and labours of love.

Poetry.

WHEN I AM OLD.

WHEN I am old—and oh, how soon
Will life's sweet morning yield to noon;
And noon's broad, fervid, earnest light,
Be shrouded in the solemn night;—
'Till like a story well-nigh told,
Will seem my Life—when I am old.

When I am old—this breezy Earth
Will lose for me its voice of mirth;—
The streamlets will have an under-tone
Of sadness, not by right their own;—
And Spring's sweet power in vain unfold
Its rosy charms—when I am old.

When I am old—I shall not care
To deck with flow'rs my faded hair;
'Twill be no vain desire of mine,
In rich and costly dress to shine;—
Bright jewels and the brightest gold
Will charm me naught—when I am old.

When I am old—my friends will be
Old, and infirm, and bow'd—like me.
Or else—their bodies 'neath the sod,
Their spirits dwelling safe with God,—
The old church bell will long have toll'd
Above their rest—when I am old.

When I am old—I'd rather bend
Thus sadly o'er each buried friend,
Than see them lose the earnest truth,
That marks the friendship of our youth;—
'Twill be so sad to have them cold
Or strange to me—when I am old!

When I am old—oh, how it seems
Like the wild lunacy of dreams,
To picture in prophetic rhyme,
That dim, far-distant shadowy time;—
So distant that it seems o'er-bold
Even to say—"When I am old!"

When I am old!—perhaps ere then,
I shall be miss'd from haunts of men;—
Perhaps my dwelling will be found
Beneath the green and quiet mound;—
My name by stranger hands enroll'd
Among the Dead—ere I am old!

Ere I am old?—that time is now,
For youth sits lightly on my brow;
My limbs are firm, and strong and free;
Life has a thousand charms for me;—
Charms that will long their influence hold
Within my heart—ere I am old.

Ere I am old—oh, let me give
My Life to learning *how to live!*
Then shall I meet with willing heart
An early summons to depart,
Or find my lengthen'd days consoled
By God's sweet peace—when I am old.

CARD.

"OUR MINISTER'S OLD."

"Our minister's old;" so we've said, Depart;
We've sever'd each lingering tie
That could link our hearts with his noble
heart,
To the home of the blest on high.

"Our minister's old;" and 'tis sinful now
For a minister's years to roll;
He should keep the flush of youth on his
brow,
And the *fire* of youth in his soul.

"Our minister's old;" so he cannot win
The young, by his counsel given;
Nor manhood's feet, from the pathway of sin,
Allure to the courts of heaven.

"Our minister's old;" and 'tis strange to say,
When he knows a minister's doom,
That he cannot write, *not* "passing away,"
On a face of perpetual bloom.

"Our minister's old;" but he *once* was young,
And his form was erect and high;
And his heart beat warm when his praise we
sung,
And *hope* look'd forth from his eye.

"Our minister's old;" but we bade him *stay*
In the hour of his manhood's prime;
He knew not then, what he knows to-day,—
"*To be old*" is a fearful crime.

"Our minister's old;" for e'en *fifty* years
Has he track'd on his pilgrim way;
He has sow'd the seed 'mid sorrow and tears:
And is *this* his reward to-day?

Then, "servant of God," arise and depart,
And toil till the race thou hast run;
Look *not* for a *crown* in this busy mart,—
There's a rest *on high* to be won.

IDA.

JESUS.

A Light, our darken'd steps to guide;
A Refuge, where from storms we hide;
A Hope, to cheer us 'midst our gloom;
A Portion, for the world to come.

A Strength, to stay the fainting soul;
A Balm, to make the sin-sick whole;
A Song, to cheer in death's dark vale;
Victor, when earth and nature fail.

All this and more will Jesus be,
To every soul that bends the knee;
That bears the cross, that runs the road,
In truth and love, which leads to God.

Then bear that cross in *morning's* dawn,
'Twill cheer thy soul when *morning's* gone;
Bear *thou* that cross in sorrow *here*,
Pledge of a crown in glory *there*.

SLAVES.

THEY are Slaves who fear to speak
For the fallen and the weak;
They are Slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth; they needs must think;
They are Slaves who dare not be
In the right with two or three.

Religious Intelligence.

LONDON MISSIONARY SOCIETY.—CHINA.

A meeting of the subscribers and friends to the London Missionary Society was held at Exeter Hall on Wednesday, November 30th, with a view of considering the present and prospective claims of China specially upon this Society for the enlargement of its operations in that empire. The Earl of SHAFTESBURY occupied the chair.

The Rev. Dr. TIDMAN read the following statement, prepared with reference to the special object of the meeting:—

"The Directors of the London Missionary Society have invited the presence of their constituents and friends this day on an occasion more urgent and momentous than any which has occurred in the history of Protestant Missions in relation to the interests of truth, freedom, and religion,—the political and social revolution in China.

"From the rapid and triumphant progress of this wonderful movement, the friends of justice and humanity anticipate the overthrow of that system of tyranny and despotism which has for ages triumphed over a third portion of the human race; while from the religious element by which it is characterised, the friends of Christianity indulge the hope, that the downfall of idolatry and the establishment of truth throughout the empire will be ultimately insured.

"This hope must, indeed, rest for its accomplishment upon the overruling power and special grace of God; for the doctrines of the Chinese insurgents involve principles not only anti-Christian, but absurd, impious, and revolting. Yet, on the other hand, they include important truths, obviously derived from the volume of Revelation; while the overthrow of idolatry, which animates their zeal and accompanies their triumphs, and the condemnation denounced upon the prevalent and degrading vices of the Chinese population, must be regarded as the earnest of greater and still better things.

"By the Directors and friends of the London Missionary Society, the progress of the Chinese Revolution has been watched with peculiar feelings of interest and anxiety. To the faith and zeal of the Society's venerated founders we are indebted for the first effort to present the Word of God to the benighted multitudes of that vast empire, and to make known to them its saving truths by the ministers of Christ.

"Forty-six years ago, Robert Morrison went forth under its auspices; six years later he was followed by William Milne; and, by the joint labours of these holy and devoted translators, the entire Scriptures were rendered into a language confessedly the most difficult to acquire, and spoken or understood by more than three hundred millions of mankind.

"For thirty years following, China continued impenetrably closed against the efforts of Christian mercy; but the Directors, during that period, sent forth a succession of devoted Missionaries, who took possession of Java, Penang, Singapore, and Malacca, as

the nearest accessible outposts, waiting for the day when the hand of Omnipotence should give access to that long-sealed territory of idolatry and superstition.

"During these six and thirty years the agents of this Society thus laboured in faith and hope, *unaided and uncheered* by any other messengers from the churches of Britain.

"At length, in the year 1842, when, by the triumphs of British arms, the providence of God threw down the mighty barrier that had for ages separated China from all the nations of the earth, and security and freedom were obtained for foreigners in five of her commercial cities, our Missionaries instantly advanced, and, strengthened by additional fellow-labourers from Britain, they commenced efforts in Canton, Amoy, and Shanghai, and transferred the Missionary College and printing establishment from Malacca to the newly-acquired British colony of Hong-Kong.

"From that period to the present they have been diligently and variously employed in making known the way of salvation to benighted and perishing multitudes, and the sure tokens of Divine approval have been graciously vouchsafed to their diversified labours.

"At each of the four stations, a Church of native converts has been formed; over one of these an intelligent and devoted Chinese pastor presides; the venerable LEANG AFAH still proclaims the Gospel to his countrymen, and several valuable Native Assistants are employed in various labours, under the guidance of the Missionaries.

"The translation of the Scriptures by Morrison and Milne, considered as a first attempt, effected in a short period, with few aids, and amidst many difficulties, would obviously need revision. None felt the importance of this so strongly as the faithful translators; and Dr. Morrison was meditating such a revision of his own labours as the occupation of future years, when, while yet in the vigour of age and strength, the voice of God called him to his rest.

"On the establishment of the Society's Missions in China Proper, the Missionaries felt the necessity, without further delay, of prosecuting this important object; and Dr. Medhurst—whose accurate and unrivalled Chinese scholarship, the fruit of thirty years of laborious study, admirably fitted him for such a task—was specially appointed, together with Messrs. John Stronach and William Milne, to undertake a careful revision of the Chinese Scriptures. For six years they devoted, almost exclusively, their time and energies, sanctified by unceasing prayer, to this great work, and, at the close of 1852, with thankful hearts to the God of all grace, they witnessed the completion of their arduous undertaking.

"In the meantime, the process commenced by Samuel Dyer, one of the most ingenious and devoted of the Society's agents, of preparing metal moveable type in

the Chinese character, was steadily prosecuted, and in the course of last year, two founts, including a sufficient variety for the printing of the whole Bible, were brought into operation at the Society's printing establishments in Hong-Kong and Shanghai.

"Thus, after prolonged toil, the New Testament may now be printed in a convenient size for the small sum of 4*l.* sterling,—including composition, paper, and press-work,—an object of the first importance, but by any apparatus previously employed unattainable.

"In the original translation and recent revision of the Bible, together with the preparation of the type, the funds of the London Missionary Society have been expended to the amount of more than £10,000; but this outlay, though large, has been well applied, since it has secured blessings for China of such infinite value and vast extent.

"In addition to this large expenditure, the Directors, in the prosecution of these great objects, have received liberal pecuniary grants from the Committee of the British and Foreign Bible Society; and they now rejoice in the opportunity of reciprocating this Christian kindness by vigorous co-operation in carrying out the noble resolution originating with an old Friend of this Society, and adopted by the Committee of the Bible Society, namely, to give to the people of China, in their own tongue, *a Million copies of the New Testament*. Both the presses and types of the Society shall be at their command, and its faithful Missionaries will delight to be associated with others as the almoners of their bounty.

"The concurrence of Providential dispensations at the present crisis in the history of China is equally remarkable and instructive. At the moment when the incorruptible seed of truth is plentifully prepared, with which to broadcast the land, fields almost boundless are opening to the labours of the sower; and in these facts we have a distinct and solemn call from the Lord of the harvest to send forth more labourers, since the time, yea, the set time to favour China is come.

"It cannot be premature for the Church of Christ to arise now and to act with promptitude and decision for the salvation of China. Whatever may be the ultimate issue of the present contest, the iron-yoke of Tartar despotism is broken, and the mind of China is free; and although intestine strife may hereafter arise, and the several provinces of the empire become as many kingdoms, such a division of power would probably the more effectually subserve the cause of freedom and the interests of good government.

"And although it must be doubted whether the chiefs and teachers of the Chinese insurgents can be regarded even as *almost* Christians, yet apart from whatever is erroneous in their doctrines and defective in their characters, they are, as the instruments of God, effecting a wonderful change in the minds and habits of the people. Idolatry is falling, the unity and attributes of the true God are distinctly acknowledged, and some of the essential truths of Christianity are clearly stated. The promise of their social improvement is no less distinct. Isolation

and exclusiveness are no longer made the national boast, but good-will and fraternity are proclaimed with distant nations of the earth; and our countrymen, instead of being reproached, as aforesaid, as barbarians and fiends, have been welcomed as brethren and friends.

"No time, then, should be lost. If the requisite amount of funds were forthwith supplied to send forth additional Missionaries to China, from *two to three years* will be required to acquire the language, and *thus* to qualify them for effective service; while, on the other hand, the watchful adversaries of Protestant Missions are already in the field in great force, waiting to sow tares among the wheat.

"Never in the history of the Christian Church did the providence of God call more distinctly for enlarged efforts, or promise to reward exertion with more glorious results, and the Directors of the London Missionary Society would feel unworthy of their office if they neglected, at the present crisis, to employ all practicable means for increasing the number of its agents in China. But the addition of even ten new labourers would involve an increased expenditure of from £3,000 to £4,000 per annum; and inasmuch as the ordinary income of the Society is unequal to its present responsibilities, the Directors are constrained urgently to appeal to their constituents and friends for renewed and enlarged liberality proportioned to the vast and pressing claims of China.

"But with an importunity still more urgent do they entreat also their fervent and persevering prayer. Unaccompanied by humble intercession, our offerings, though costly, yet defiled by pride and self-confidence, would be an abomination to the Lord, while, instead of success as our reward, failure would be inevitable and deserved. The nature of the object and the magnitude of the obstructions combine to abase self-confidence, and to keep us prostrate at the footstool of mercy, under the conviction, that the conversion of China to the faith of Christ must be accomplished, not by might nor by power, but by the Spirit of the Lord of Hosts. To him we give the glory of every triumph hitherto achieved in that wide-spread region of depravity and death, and in Him we trust for the universal triumphs we anticipate. Faith in God, while it abases pride, gives firmness to our purpose, and ardour to our courage. If God be for us, who can be against us? Trusting in Christ, who can despair? The redemption of the world is the glory of his cross and of his crown. Already he has been glorified in the sight of the atheistical or paganised multitudes of China; the deep gloom of their long night is broken; over the land of Sinim the star of hope is shining, and the men that have watched for the morning lift up their voice and cry aloud, 'Awake thou that sleepest, arise and shine, for thy light is come, and the glory of the Lord is risen upon thee!' And as dim twilight issues in meridian splendour, so the Light of the World, in noiseless grandeur, shall pursue his golden path till the whole earth shall be filled with His glory: 'for the mouth of the Lord hath spoken it.'"

REV. JAMES SHERMAN.

THE Rev. James Sherman, to the deep regret of the vast fellowship over which he has so long presided, and the surprise of his friends in the Metropolis generally, has resigned the pastoral charge of Surrey Chapel. This step is founded on the present and prospective state of his health, medical opinion being decidedly opposed to the safety of his continued occupancy of his present sphere. Everything was done by the Officers that could be done to meet the case, by a year's repose, an assistant, or colleague, an arrangement for leaving Surrey Parsonage, and residing out of town; but Mr. Sherman having considered the subject in all its bearings, thought the better way was to resign at once. He has accepted the Pastorate of the Church to be formed in the New Chapel, now being erected at Blackheath—a situation for which he is peculiarly qualified, and the duties of which will be commensurate with his strength, and where he will be instrumental in laying a solid foundation of a prosperous cause, in a neighbourhood where Protestant Dissent is but little known.

ORDINATIONS AND RECOGNITIONS.

Mr. D. Davies, from Brecon College, over the Independent Church, at Hay, on Wednesday, October 12th. The introductory discourse was delivered by the Rev. D. Davies, of Llandilo. The Rev. Caleb Gwion, of Brecon, asked the questions; after which the Rev. Edward Davies, Classical Tutor of Brecon College, delivered the charge.

The Rev. R. T. Verrall, B.A., over the English Congregational Church, Cardiff, on Friday, Dec. 16, 1853. Rev. Thomas Gillmore, of Newport, read the Scriptures, and offered prayer. Rev. John Burder, of Bristol, delivered a discourse on the nature of a Christian Church; after which, the usual questions were put, and the Rev. George Verrall, of Bromley, Kent, invoked the Divine blessing on the labours of his son, offering the ordination prayer. The Rev. J. Harris,

D.D., of New College, gave the charge, and the Rev. W. Jones, Baptist Minister, concluded the morning service. A cold collation was provided in the school-room beneath the chapel. In the evening, the Rev. J. D. Williams, Minister of the Welsh Independent Chapel, commenced the service; after which, the Rev. John Glanville, of Kingswood, near Bristol, preached to the people. The Rev. J. Appleby, W. Fellows (Wesleyan), A. G. Fuller, and J. Jones, took part in the services, which were marked throughout by the most impressive solemnity.

REMOVALS.

Rev. Joseph Wighting, from Isleworth, to Bideford.

Professor Griffiths, from Brecon College, to Liverpool.

Rev. R. S. Short, from East Retford, Notts, to Wiveliscombe, Somerset.

Rev. D. A. Owen, from Bromyard, to Oldbury, Staffordshire.

Rev. J. P. Jones, from Marton, Salop, to Sherford-street, Bromyard.

Rev. John Granham, from Moy, to Zion Chapel, Dublin.

Rev. John Averill, from Ledbury, Herefordshire, to Ilfracomb, Devon.

Rev. J. S. Kneel, from Abbotbury, Dorset, to Lyme Regis.

SETTLEMENTS.

Mr. Matthew Galt, of New College, over the Independent Church, Dartington.

Mr. Charles Illingworth, over the Church of Westfield Chapel, Wyke.

Mr. Robert Bruce, M.A., of Lancashire College, at Highfield Chapel, Huddersfield.

Mr. D. Horne, B.A., of Airedale College, over the Church and Congregation assembling in the Lower Independent Chapel, Heckmondwike, York, West Riding; to commence his ministerial labours on Jan. 1, 1854.

Mr. George Stewart, of Airedale College, at Croft Chapel, Hastings.

British Missions.

HOME MISSIONARY SOCIETY.

EXTRACTS FROM MISSIONARIES' JOURNALS.

Facts on Home Missions.

HERE is a fact, showing that it is possible to live a long life in the midst of Gospel light, and yet to die in heathen darkness. I introduced myself the other week into a cottage, the inmates of which had perseveringly refused to come to our meetings, and having engaged the mother of the family, an old woman of seventy, in conversation, I took occasion to ask her how she thought we were to get our sins forgiven, when she replied, that it must all depend upon ourselves, for she supposed nobody would be able to render us any assistance when called before God. There was not even the most distant allusion to the Sa-

viour of the world in all that she said upon the subject. I have often, especially of late, asked people, with whom I have been conversing upon spiritual subjects, to state their views of the way of salvation before giving my own, and though it may sometimes place them in rather an unpleasant position, I am persuaded it has a tendency to awaken thought, and show them their need of instruction.

I have been astonished, stunned, and disheartened, sometimes by the answers I have received upon such occasions, even by those who have heard the Gospel for years, and have found half an hour's conversation throw more light upon their mind than a score of sermons, owing perhaps, in a good measure, to the fact that, in the latter case, they are

compelled to listen attentively to what is said, and also to the fact that they must listen for themselves.

Another fact: I went a few weeks ago to visit a farmer's wife, living in a very retired nook some four miles from my residence, having heard that she was very ill, and not expected to recover. I found her in tears, partly from bodily pain, and partly through anxiety of mind with respect to her spiritual condition. She expressed great joy at seeing me, as she had been told that if she would send for me, I would be likely to do her some good. She told me that the parish priest, as she called him, had come to see her, and read something out of a book, but that she could not get hold of anything to make her understand what she wanted to know, which was, how she was to be forgiven. She showed me the book which the clergyman had used, and which he had left behind him. It was Paley's "Clergyman's Companion." She told me that he was very much given to drinking intoxicating liquors, and that while he was visiting her, a relation of her own came in half drunk, and told him that he would never have come to read prayers over Mrs. — if he had not known that she kept something in the bottle. He made no reply, but asked her drunken friend to go and help him to bargain with some neighbour for a pig. This was in the next parish to that in which I am located, and I record it merely to show that in reality those who live in such districts are more to be compassionate than if they had been without either priest or Levite. Sheep without a shepherd are objects of compassion, but more, far more, those who are shepherded thus. Not uncalled for is the work of the Home Missionary, for there remaineth yet (even at our very doors) very much land to be possessed.

With regard to progress, so far as an increase in the number of members is concerned, we have, in the last few months, lost instead of gaining. We have had some additions, it is true, but these have not made up for what we have lost. One member has emigrated, and four have removed; two of the latter we shall miss very much in our monetary matters. Churches, in such localities as this, are constantly suffering from the removal of the younger and more enterprising members into the large towns and cities. Our quarterly subscriptions look very small this time; but there are some of the members who prefer paying half-yearly, or yearly; so that some difference between one time and another is thus occasioned. Considering that we have ninety-seven members in the church, we ought to raise a good deal more than we do, and I am purposing bringing the matter seriously before the church at the next half-yearly meeting of the members. They want a little training of this kind, for I am persuaded that they might do more without injury to themselves.

Clerical Hostility.

Another quarter is now almost come to a close, and it becomes my duty to say something respecting our missionary labours in this part of my Saviour's vineyard. I should be glad if I could give a more cheering report; but am happy that I can say that we have

been faithful and persevering in our various stations. Our out-door meetings this summer have been well attended, and very good attention, the people manifesting a good feeling. We had some opposition at Bryan the first Sabbath we went to the village: the clergyman had employed a policeman to forbid and prevent us carrying on the meeting upon a piece of waste land near the centre of the village. But we replied, that we would carry on the service unless we should be put into the hands of the authorities; and we proceeded through the service. The next meeting there were two policemen, and nine parish constables brought to meet us, who, on our commencing our Divine worship, pushed us into the road, when a well-disposed person in the congregation offered his field for our use, to hold the meeting in. We then went in procession, and sang from that spot to the field, which was about two hundred yards from the village, and carried on our service unmolested. We are not without opposition; but, in the strength of our God, we are determined to go on. We have not had any addition to our little interest here since our last report; but we have a good prospect in each of our stations, excepting K—, and may the Lord bless our labours for the salvation of many perishing sinners. We are truly thankful for the help you have afforded us in our labours of love. Please excuse all my imperfections, being in great haste, not knowing, a few minutes ago, that I should have to make our report.

Deaths, Removals, Discouragements.

Since the last report from this station, we have been called to part with one of our most valued Sunday-school teachers by the hand of death; after a long and most painful illness, borne with the most exemplary patience and resignation. I refer to Miss D—, the eldest daughter of our friend, Mr. E. D—, known to our esteemed Secretary and to at least one of the Directors. She was united in fellowship some five years since, and by her devotedness and Christian demeanour, she endeared herself to all who knew her. By her example and labours as a tract distributor, Bible collector, as well as Sunday-school teacher, she commended the faith of Christ to all around her. We miss her very much; but our loss is her gain. During the whole of her long illness, she manifested a calm and firm reliance on Him in whom she had believed; and towards the close of her life was permitted to enjoy some seasons of bright anticipation and earnest of glory. On one of these occasions she thought she was going home, and was apparently disappointed when she found herself brought back again, as it were, to earth. Her composure of mind did not leave her until the last; not even in the closing scene, when her sufferings were very severe. She expressed her deep obligations to the ministry of the word by your agent, in connection with the instructions of her teacher, the late Miss H—, of H—. Their happy spirits are now united never more to separate. May we, with the members of her beloved but bereaved family, all meet them to share in their joys for ever.

We fear we shall soon lose another of our female teachers, by her removing to a situation. Thus, in these small places, our work is constantly being retarded; and what with removals and defections, with the opposition of some, and the robbery of our fold by the W——, we find it difficult to keep on our way—but our hope is on high. Our congregations are about as they have been lately; at times they appear much improved. The place at B—— was crowded when I preached Wm D——'s funeral sermon. But we long for more conversions. Brethren, pray for us.

In consequence of the greater convenience of the house we lately occupied for the residence of the master of our British school, during the past fortnight we have removed to the house we first occupied when we came to B——. This has entailed much inconvenience and labour; but we hope that it will promote his comfort and efficiency.

The Missionary amongst Farmers.

The harvest is now gathered in, and I have commenced visiting the out-stations. They have been regularly visited on the Lord's day by four lay preachers, whom I have, in some measure, trained for the work of lay agency. It is my custom to deliver a discourse concerning the harvest. A few Sabbaths since, I preached from Ruth ii. 4. One of the principal farmers in the neighbourhood was present. On returning from the chapel he said to one of our friends, "Mr. B—— must have made that text.—Ruth! I never knew that there was such a book as that in the Bible." Such was the remark which he made. He is a farmer that occupies a farm of 700 acres of land! This is but a specimen of the ignorance which you would find here; and find not only amongst the poor, but amongst those whom we might suppose, from their position, would be more enlightened in the knowledge of God's word!

We have had an addition to the church during the past month. Mrs. E—— has long been a hearer of the word, and an opposing hearer, but she has now become decided for the Lord by giving her hand to his people, after having, we trust, given her heart to him!

I have witnessed a very painful scene during the past month—a scene which I shall never forget. I was sent for in great haste to visit Mrs. Couch, the wife of the excise-man. I was informed, by the messenger, that she was dying; and I must come immediately. I went, and found her, as the person had stated, dying. She had just given birth to twins. She was one who never entered a house of prayer, or thought about the salvation of her soul. She had said a little before I came, to one of the females who attended her, "They tell me I am dying;" and she uttered the words in such a tone, and with such a look, as made a deep impression on all present. I spoke to her of the Divine mercy—and of the ability of Christ to save her—of the value and preciousness of his blood—and urged her to pray for mercy. I said, "Let your prayer be, 'Lord, have mercy upon me, a guilty sinner;' 'Lord, save me!'" I prayed with her twice during my interview, and promised to call on the morrow. But

before the morrow came her spirit had departed to another world! When I was sent for, she was too much exhausted to pay any attention to what I said to her. I cannot write this without deep emotion. Her looks—her gasping for breath—her age (she was but a young woman)—her unprepared condition—the mental agony of her husband—have made a deep impression on my mind! She was interred, at the request of her nearly heartbroken husband, in our burial-ground. Last Thursday her grave was re-opened for the purpose of burying the bodies of the twins; they survived their mother twelve days. Mr. C—— said to me, "God has taught me a terrible lesson." May he not forget that lesson. May he have to say, "I thought upon my ways, and turned my feet into thy testimonies."

I have delayed making the October collection on account of the unsettled state of the weather; a wet Sabbath would make a difference in the amount of the collection. We have been visited with violent storms of rain during the past month. They generally come on in the evening; so that I have been hindered from going to two of my out-stations.

The winter is anticipated with much anxiety by the poor; I am fearful that we shall have great distress here. The price of articles of consumption is just double; and the farmers seem not to be disposed to raise the wages of their labourers. Several of our poor members inform us that it takes all their wages to procure bread for their families; not one penny can they save for house-rent, firing, or clothing. It is a painful state of things, that, in a country like ours, the industrious labourer can scarcely earn enough to procure a maintenance for himself and family. Strange, though it may seem, the expression, we are, as a nation, the richest, and yet the poorest, people under heaven. As I have observed the severe toil and the hard face of the Hampshire labourer, I have thought that the condition of the Russian serf cannot be worse!

I have often been pleased with the liberality of some poor men who attend our place of worship. I have known them put money into the plate, when they have not known where to look for the morrow's supply. I can say of some of them, in the language of Paul to the Corinthians, "their deep poverty hath abounded to the riches of their liberality." If some of our people were to give in proportion to their means as do they of the poor, the funds of the Home Missionary Society would be better sustained. I am delighted with "Gold and the Gospel;" its principles I intend to advocate from the pulpit; though some of our good friends are a little uneasy when the subject of giving is referred to.

I think I can perceive indications of a movement amongst the young people here. They flock to the prayer-meetings as well as to the Sabbath services. You would be surprised at the number of young persons that attend our place of worship. I am happy to be able to state, that a young lady, who is a governess, is to be proposed for fellowship with the church. I trust that more will follow her example.

IMPORTANT FAMILY MEDICINE.

NORTON'S CAMOMILE PILLS,

THE

MOST CERTAIN PRESERVER OF HEALTH,

A MILD, YET SPEEDY, SAFE, AND

EFFECTUAL AID IN CASES OF INDIGESTION,

AND ALL STOMACH COMPLAINTS,

AND, AS A NATURAL CONSEQUENCE,

A PURIFIER OF THE BLOOD, AND A SWEETENER OF THE WHOLE SYSTEM.

INDIGESTION is a weakness or want of power of the digestive juices in the stomach to convert what we eat and drink into healthy matter, for the proper nourishment of the whole system. It is caused by every thing which weakens the system in general, or the stomach in particular. From it proceed nearly all the diseases to which we are liable; for it is very certain, that if we could always keep the stomach right we should only die by old age or accident. Indigestion causes a great variety of unpleasant sensations: amongst the most prominent of its miserable effects are a want of, or an inordinate, appetite, sometimes attended with a constant craving for drink, a distension or feeling of enlargement of the stomach, flatulency, heartburn, pains in the stomach, acidity, unpleasant taste in the mouth, perhaps sickness, rumbling noise in the bowels: in some cases of depraved digestion there is nearly a complete disrelish for food, but still the appetite is not greatly impaired, as at the stated period of meals persons so afflicted eat heartily, although without much gratification; a long train of nervous symptoms are also frequent attendants, general debility, great languidness, and incapacity for exertion. The minds of persons so afflicted frequently become irritable and desponding, and great anxiety is observable in the countenance: they appear thoughtful, melancholy, and dejected, under great apprehensions of some imaginary danger, will start at any unexpected noise or occurrence, and become so agitated that they require some time to calm and collect themselves; yet for this the mind is exhausted without much

difficulty; pleasing events, society, will for a time dissipate all appearance of disease; but the excitement produced by an agreeable change vanishes soon after the cause has gone by. Other symptoms are, violent palpitations, restlessness, the sleep disturbed by frightful dreams and startings, and affording little or no refreshment; occasionally there is much moaning, with a sense of weight and oppression upon the chest, nightmare, &c.

It is almost impossible to enumerate all the symptoms of this first invader upon the constitution, as in a hundred cases of *Indigestion* there will probably be something peculiar to each; but, be they what they may, they are all occasioned by the food becoming a burden rather than a support to the stomach; and in all its stages the medicine most wanted is that which will afford speedy and effectual assistance to the digestive organs, and give energy to the nervous and muscular systems,—nothing can more speedily, with more certainty effect so desirable an object than *Norton's Extract of Camomile Flowers*. The herb has from time immemorial been highly esteemed in England as a grateful anodyne, imparting an aromatic bitter to the taste, and a pleasing degree of warmth and strength to the stomach; and in all cases of indigestion, gouts in the stomach, windy colic, and general weakness, it has for ages been strongly recommended by the most eminent practitioners as very useful and beneficial. The great, indeed only, objection to its use has been the large quantity of water which it takes to dissolve a small portion of the flowers, and which must be taken with it like the

OBSERVATIONS ON INDIGESTION.

stomach. It requires a quarter of a pint of boiling water to dissolve the soluble portion of one drachm of Camomile Flowers; and, when one or even two ounces may be taken with advantage, it must at once be seen how impossible it is to take a proper dose of this wholesome herb in the form of tea; and the only reason why it has not long since been placed the very first in rank of all restorative medicines is, that in taking it the stomach has always been loaded with water, which tends in a great measure to counteract, and very frequently wholly to destroy the effect. It must be evident that loading a weak stomach with a large quantity of water, merely for the purpose of conveying into it a small quantity of medicine must be injurious; and that the medicines must possess powerful renovating properties only to counteract the bad effects likely to be produced by the water. Generally speaking, this has been the case with Camomile Flowers, a herb possessing the highest restorative qualities, and when properly taken, decidedly the most speedy restorer, and the most certain preserver of health.

These PILLS are wholly CAMOMILE, prepared by a peculiar process, accidentally discovered, and known only to the proprietor, and which he firmly believes to be one of the most valuable modern discoveries in medicine, by which all the essential and extractive matter of more than an ounce of the flowers is concentrated in four moderate-sized pills. Experience has afforded the most ample proof that they possess all the fine aromatic and stomachic properties for which the herb has been esteemed; and, as they are taken into the stomach unencumbered by any diluting or indigestible substance, in the same degree has their benefit been more immediate and decided. Mild in their operation and pleasant in their effect, they may be taken at any age, and under any circumstance, without danger or inconvenience. A person exposed to cold and wet a whole day or night could not possibly receive any injury from taking them, but, on the contrary, they would effectually prevent a cold being taken. After a long acquaintance with and strict observance of the medicinal properties of *Norton's Camomile Pills*, it is only doing them justice to say, that they are really the most valuable of all Tonic Medicines. By the word tonic is meant a medicine which

gives strength to the stomach sufficient to digest in proper quantities all wholesome food, which increases the power of every nerve and muscle of the human body, or, in other words, invigorates the nervous and muscular systems. The solidity or firmness of the whole tissue of the body which quickly follows the use of *Norton's Camomile Pills*, their certain and speedy effects in pairing the partial dilapidations from time intemperance, and their lasting salutary influence on the whole frame, is most convincing, that in the smallest compass is contained the largest quantity of the tonic principle, of so peculiar a nature as to pervade the whole system, through which it diffuses health and strength sufficient to resist the formation of disease, and also to fortify the constitution against contagion; as such, the general use is strongly recommended as preventative during the prevalence or malignant fever or other infectious diseases, as to persons attending sick rooms they are valuable as in no one instance have they ever failed in preventing the taking of illness even under the most trying circumstance.

As *Norton's Camomile Pills* are particularly recommended for all stomach complaints or indigestion, it will probably be expected that some advice should be given respecting diet, though after all that has been written upon the subject, after the publication of volume upon volume, after the count has, as it were, been inundated with practical essays on diet, as a means of prolonging life, it would be unnecessary to say more did we not feel it our duty to make this humble endeavour of inducing the public to regard them not, but to adopt that course which is dictated by nature, by reason, and by common sense. Those persons who shun the wholesomes, and are governed by the opinions of writers on diet, are uniformly both unhealthy in body and weak in mind. There can be no doubt that the palate is designed to inform us what is proper for the stomach, and of course that must best instruct us what food to take and what to avoid: we want no other adviser. Nothing can be more clear than that those articles which are agreeable to the taste were by nature intended for our food and sustenance, whether liquid or solid, foreign or of native production: if they are pure and unadulterated, no harm need be dreaded by the

OBSERVATIONS ON INDIGESTION:

use; they will only injure by abuse. Consequently, whatever the palate approves, eat and drink always in moderation, but never in excess; keeping in mind that the first process of digestion is performed in the mouth, the second in the stomach; and that, in order that the stomach may be able to do its work properly, it is requisite the first process should be well performed; this consists in masticating or chewing the solid food, so as to break down and separate the fibres and small substances of meat and vegetables, mixing them well, and blending the whole together before they are swallowed; and it is particularly urged upon all to take plenty of time to their meals and never eat in haste. If you conform to this short and simple, but comprehensive advice, and find that there are various things which others eat and drink with pleasure and without inconvenience, and which would be pleasant to yourself only that they disagree, you may at once conclude that the fault is in the stomach, that it does not possess the power which it ought to do, that it wants assistance, and the sooner that assistance is afforded the better. A very short trial of this Medicine will best prove how soon it will put the stomach in a condition to perform with ease all the work which nature intended for it. By its use you will soon be able to enjoy, in moderation, whatever is agreeable to the taste, and unable to name one individual article of food which disagrees with or sits unpleasantly on the stomach. Never forget that a small meal well digested affords more nourishment to the system than a large one, even of the same food, when digested imperfectly. Let the dish be ever so delicious, ever so enticing a variety offered, the bottle ever so enchanting, never forget that temperance tends to preserve health, and that health is the soul of enjoyment. But should an impropriety be at any time, or ever so often committed, by which the stomach becomes overloaded or disordered, render it immediate aid by taking a dose of Norton's *Tamoeville Pills*, which will so promptly

assist in carrying off the burden thus imposed upon it that all will soon be right again.

It is most certainly true that every person in his lifetime consumes a quantity of noxious matter, which if taken at one meal would be fatal: it is these small quantities of noxious matter, which are introduced into or food, either by accident or wilful adulteration, which we find so often upset the stomach, and not unfrequently lay the foundation of illness, and perhaps final ruination to health. To preserve the constitution, should be our constant care, if possible, to counteract the effect of these small quantities of unwholesome matter; and whenever, that way, an enemy to the constitution finds its way into the stomach, a friend should be immediately sent after it, which would prevent its mischievous effects, and expel altogether; no better friend can be found nor one which will perform this task with greater certainty than NORTON'S CAMOMILE PILLS. And let it be observed that the longer this medicine is taken the less will be wanted; it can in no case become habitual, as its entire action is to give energy and force to the stomach, which is the spring of life, the source from which the whole frame draws its succour and support. After excess of eating or drinking, and upon every occasion of the general health being at disturbed, these PILLS should be immediately taken, as they will stop and eradicate cause at its commencement. Indeed, most confidently asserted, that by the tireless use of this medicine only, and a commensurate degree of caution, any person may enjoy all comforts within his reach, may pass through life without an illness, and with the certainty of attaining a healthy OLD AGE.

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